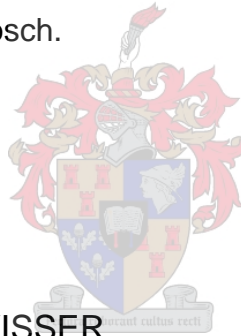


BASIC EMOTIONS IN TSHIVENDA: A COGNITIVE SEMANTIC ANALYSIS

BY

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Assignment presented in partial fulfilment of the requirements for the degree of Master of Arts at the University of Stellenbosch.



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APRIL 2006

DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work, has not previously in its entirety or in part been submitted at the University for a Degree.

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DATE



ABSTRACT

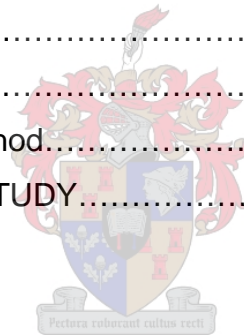
This study presents an investigation of basic emotions in Tshivenda: A cognitive Semantics Analysis. The study starts with a literature review which shows what other scholars say about emotions. The study includes mainly the emotion metaphors and force on emotion in Tshivenda. The emotion concepts that receive specific attention in this study are anger, fear, sadness, love, pride and happiness. These concepts are discussed under the “source domains” as postulated by Zoltan Kövecses in his book (Metaphor and Emotion) (2000) wherein he discusses a number of metaphorical source domains that characterize these emotion concepts. In this study the researcher followed the domains that were suggested by Kövecses. It is demonstrated that metaphors of anger and happiness are based on common bodily experiences. Most of the body parts, especially the internal organs, tend to be utilized in the expression of these metaphors. There are source domains which are common in all these metaphor concepts. These include the human body, health and illness, animals like dogs, snakes and plants that have a variety of purposes. There are some domains that apply to some emotions. These, according to Kövecses are less general and are as follows: Heat/fire which can be found in anger, love and lust. Economic value which apply to pride and shame, nutrients/food which is limited to love and lust. Finally, the forces of emotion in Tshivenda are discussed. The emotion as forces metaphors have as its source domains, the force schema which is based on Talmy’s characterisation. The schema consists of force entities, intrinsic force tendency resultant of the force interactions and balance of strength. These factors were all applied in this force of emotion metaphors. There are various kinds of forces: gravitational, magnetic and electric. Human beings see these forces as operating on effecting us in many ways. The forces take many shapes in the physical world: waves, wind, storm, fire and other things. The idea and image of a natural force can be conceptualised in many emotions. In case of emotion, the generic level force schema can be found in more specific version of pressure: people are seen as containers for emotions – Kövecses contends that the metaphor is essential in human understanding, meaning and reasoning.

OPSOMMING

Hierdie studie verteenwoordig 'n ondersoek van basiese emosies in Tshivenda binne die raamwerk van 'n kognitief-semantiese model. Die studie begin met 'n literatuuroorsig wat 'n oorsig gee van ander navorsers se werk oor emosies soos uitgedruk in taal. Die studie ondersoek hoofsaaklik die emosie metafore en krag ('force') op emosie in Tshivenda. Die emosiekonsepte wat spesifieke aandag kry in hierdie studie is woede, vrees, hartseer, liefde, trots en geluk. Hierdie konsepte word ondersoek onder die 'bron domein' wat gepostuleer word deur Zoltan Kövecses in sy boek '**Metaphor and Emotion**' (2000) waarin hy 'n verskeidenheid bron domeine ondersoek wat hierdie emosie-konsepte kenmerk. In hierdie studie word die raamwerk van domeine aanvaar soos gepostuleer deur Kövecses. Daar word gedemonstreer dat metafore van geluk en woede gebaseer is op gemeenskaplike liggaamlike ervarings. Die meeste van die liggaamsdele, veral die interne organe, word gebruik in die uitdrukking van hierdie metafore. Daar is bron domeine wat gemeenskaplik is aan al hierdie metafoor-konsepte. Hierdie domeine sluit in die menslike liggaam, gesondheid en siekte, diere (soos honde), slange, en plante wat 'n verskeidenheid doeleindes dien. Voorts is daar sommige domeine wat van toepassing is op bepaalde emosies. Hierdie domeine is minder algemeen en is soos volg: hitte/vuur, wat gevind kan word in woede, en liefde. Ekonomiese waarde, wat van toepassing is op trots en skaamte, voedel, wat van toepassing is op liefde. Laastens word die kragte ('forces') van emosie bespreek. Die emosie as kragte metafore het as brondomeine, die krag ('force') skema wat gebaseer is op Talmy se karakterisering daarvan. Die skema bestaan uit krag entiteite, intrinsieke krag, soos volg uit die kragte-interaksies en balans van sterkte. Hierdie faktore is toegepas in die kragte van emosie metafore. Daar is 'n verskeidenheid van kragte: gravitasie, magneties en elektries van aard. Mense sien hierdie kragte as dat dit opereer en hulle beïnvloed op verskillende wyses. Hierdie kragte neem talle vorme aan in die fisiese wêreld: branders, wind, storms, vuur, en ander dinge. Die beeld van 'n natuurlike krag word gekonseptualiseer en talle emosie-metafore in Tshivenda. In die geval van emosie, word die generiese krag-skema gevind in meer spesifieke weergawe van druk: mense word gesien as houers ('containers') van emosies. Die studie toon aan hoe Kövecses se raamwerk van die kognitief-semantiese studie van metafore ook vir Tshivenda aangewend word om aan te toon dat metafoor noodsaaklik is vir menslike begrip, betekenis en beredenering.

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