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Disappointment as a Never-Dying Part of Man's Philosophy

As it is shown in theoretical discussions in many fundamental works, it is in the interest of the language system to show how strong the links between emotional, attitudinal and logical aspects are in the process of communication. A lot of techniques and procedures could be used for the sufficient provision to show the opinions and feelings that we usually have about something, the way that we behave towards someone or in a particular situation. There has been a number of attempts to balance the theoretical and practical sides of the subject. Many of them have provided a through analysis with significant theoretical perspective [13; 4; 7; 6; 3; 8; 5]. In some investigations, there is much theoretical discussion with little illustration for the reader to state clearly enough the semantic meaning of the information and this makes the problem highly complicated.

The question in view, has a lot to do with the interest of cognitive linguistics as it relates to the process of knowing, understanding and learning through man's activities in life. It's just the time where both language units and cognitive structures come in contact with each other so that they could build up the entire world of man's outlook. The recent publications in the field [1; 9; 14; 12] have done a good survey on that account and provided a great deal of interesting information which is of relevance for a complete understanding of Man and his Ego [16].

The emotional and attitudinal systems have both positive and negative characteristics which are different in quality and motivated by the man's state of mind, his thoughts, the way he perceives the world around him, as well as by the culture of the community he lives in. The negative attitudinal state of mind is considered to be complex mental units containing in themselves the entire variability of emotions which are characteristic of a definite cultural community.

The occurrence of any attitudinal and emotional state is a result of some feeling which mainly appeared in the mind and further modified closely relating to our habits and traditions and cognitive concepts developing positive or negative mental attitudes or way of thinking when we come in contact with something in different walks of life through the day. If there is a negative interference with our mental image when a thing happens in the unexpected order and we are displeased with the events we see around ourselves but can't do anything against them, we are feeling desperate or depressed, or being doomed, or whatsoever. The entire range of linguistic features characteristic of the negative mental feelings must be identified which people intuitively feel to specify a precise way of talking about them. The epistemic attitudes and emotions have a lot to do with the rational evaluation of the truth and they display certain linguistic characteristics of considerable importance, transcending whatever differences exist between them. To a large extent it all happens due to the inexplicitness of the language and its extreme reliance for much of the information on the inevitable events.

The aim of this paper is an examination of relevant distinctive features of the negative epistemic attitudinal and emotional feelings of being doomed and desperate, depressed and disappointed, disillusioned and doubtful in order to understand them better from the view of cognitive linguistics.

The feelings of being doomed and desperate, disillusioned or disappointed carry certain semantic connotative meanings that make someone realize that something which one thought was true or good is not really true or good and become disappointed because you have lost your belief that someone is good, or that an idea is right. And you become a victim of an inevitable consequence (often historical facts) that something is certain to happen and it is impossible to avoid it. E.g.: "Life is nothing, chasing after the wind" (The Holy Bible).

The material for the detailed analysis has been chosen from 1) "Ecclesiastes", borrowed from The Holy Bible (New International Version, Lutterworth, England, 1981) and 2) the video film "Science of the Impossible" (The BBC Channel, 2003). The total number of the examples for the analysis amounted to 1237 situations.

Once we have become aware of the theoretical and practical variability involved in work of this kind, we have two main tasks to carry out: 1) to state in an exact and detailed way if the attitudinal and emotional phenomena of the feelings under study are "pure" substances (single substances not mixed with any other emotions) in their structure and they cannot be easily separated rather than complex linguistic units. It is only reasonable to presume that they all work together i.e. being doomed and desperate as well as disillusioned etc., they may mix and match their connotative range of possibilities to convey the necessary emotional state of mind; 2) to investigate the verbal parameters of the negative epistemic feelings, primarily intonation and its influence to shape the attitudinal and emotional state of mind on the examples of the audio-video situations.

We begin on the basis that for some emotion to appear, we need a feeling and the cognitive surrounding to come in contact with each other. If we can hardly change the events we happen to see and we feel negatively about them, we are depressed and desperate and the state of being doomed keeps us company. As a result, negative attitudinal and emotional state of mind attends us and there are certain linguistic features which tend to occur only in the pessimistic situations, expecting that bad things will happen in the future or something will have a bad result. These structures are part and parcel of the cognitive aspect of the negative attitudinal and emotional state of man, to a considerable extent, they are of epistemic character when the depression is really strong enough. A clear example of what we have mentioned above, is the following fragment from the film "Science of the Impossible" (The BBC, 2003):

The BBC speaker: Sci-fi says the Earth is under attack. According to science fiction writers and film-

makers, meteorites could rain fire from the sky. Violent weather could ravage the land. Killer-bacteria could plague the human race. And computers, the very machines we have built to be our servants, could rise up in the ultimate act of rebellion.

TV viewer (depressed): _ We are , eating the , fruit of our _ way...

As we see, the information heard runs counter to the intention of the viewer and his reaction is that of a strong negative feeling. It is his cognitive attitudinal and emotional state of being, a certain range of his mental concepts that evoked a feeling of being confused and unable to understand or explain the message.

All the visual negative epistemic situations chosen for the study, went through a deliberate and thorough semantic and auditory analysis. There were 3 native English speakers who were asked to decide on the examples to be 1) adequate \ inadequate for the purposes of the investigation; 2) their communicative type; 3) what in their opinion could specify their attitudinal and emotional state (a particular sound arrangement, vocabulary, structural patterns or a definite stylistic build-up, or what?) The material borrowed from "Ecclesiastes" was classified into categories based on their lexical, structural and stylistic significance.

The auditory analysis showed that the native speakers of English, no doubt, have a great deal of intuitive knowledge about linguistic appropriateness and correctness when it concerns the adequate / inadequate provision of the situations under discussion for the purposes of the analysis. They probably have little difficulty to define their relatively frequent occurring and their more specialized verbal use.

By and large, the information that we have gained speaks for the fact that the negative epistemic states of *desperation and doubt*, disillusionment and disappointment as well as the state of being doomed have much to do with the emotional state of the speaker. E.g.: "*With much wisdom comes much sorrow; the more knowledge, the more grief*" ("Ecclesiastes", p. 598). And another thing worth mentioning, it so happens that the negative epistemic feeling is an inseparable part of a number of negative connotative implicit variations which are suggested or understood without being stated directly. As an example of this, let's examine the following situation carefully: "*What does man gain from all his labor at which he toil under the sun? Generations come and generations go, but the earth remains for ever. The sun rises and the sun sets, and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course. All streams flow into the sea, yet the sea is never full. To the place the streams come from, there they return again. All things are wearisome, more than one can say. The eye never has enough of seeing, or the ear its fill of hearing. What has been will be again, what has been done will be done again; there is nothing new under the sun. Is there anything of which one can say, "Look! This is something new?" It was here already, long ago; it was here before our time.*" ("Ecclesiastes").

The alternation of parallelism and rhetorical phrases create periods of inevitability, and depression and disillusionment are implicitly felt. The antithetical structures produce a strong negative effect and the

final sentences evoke nothing but despair and the state of being doomed. The temporal metaphor ("*round and round it goes, ever returning on its course*") shows in full how big the experience of the individual may be, both his biological and cognitive competence [16]. Whatever we may think or do, we would use language to express our positive or negative concepts within the limits of the category of time to explain our life being and all which is given to man: his consciousness, his way of thinking, his soul, his memory, his language, his body, his activity, – all that man can't abandon nor change. In the English culture, time moves either in circle or directly (the vertical time) and this is what shapes the national language picture of the world. This is a key statement of the idea of the fragment that irradiates all the coming ones passing through them all, which happens to be rational and reasonable. The cognitive state of the character consists of a number of mental negative epistemic perceptions which is a result of his careful exploration of the things around him.

The attitudinally-emotional negative feelings may be actualized within the limit of any communicative type of sentence, exclamatory and rhetorical phrases being among them. E.g.: 1) "*Meaningless! Meaningless!*" says the Teacher. *Utterly meaningless! Everything is meaningless*" (Ecclesiastes); 2) "So I saw that there is nothing better for a man than to enjoy his work, because that is his lot, *For who can bring him to see what will happen after him?*" (Ecclesiastes, p. 596); 3) "*Death is the destiny of every man*" (*ibid*, 598). In a negative epistemic statement, the speaker usually conforms to a certain phonological minimum, which allows us to identify the variety, the most characteristic of which is the diminishing of the energetic level in the phrase at the cost of putting less energy into the first stressed syllable. At the same time one should also note that it makes a little difference with the exclamatory and interrogative sentences when there is an increase of the emotional energetic amount of negative feeling, as a rule. We ought also to indicate a frequent use of energy-intensive words to convey a strong degree of despair or whatsoever, *utterly meaningless* being one of them. For example:

"I denied myself nothing my eyes desired; I refused my heart no pleasure. My heart took delight in all my work, and this was the reward for all my labour. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was utterly meaningless, a chasing after the wind; nothing was gained under the sun."

The speaker may also introduce a further range of phonetic effect into the message, such as a low rhythmical structure and loudness or narrow pitch variety, all of which would be permissible within the negative epistemic state of mind.

It is perhaps worth emphasizing right away that in our investigation there are many examples with rhetorical questions (about 50 per cent) which stimulate a thorough and deliberate thinking of man in his way to know his life being better. And the approach of this kind enables us to define that the question transposition into the emphatic statement reinforces the impression, developing the feeling of strong depression and the state of being doomed. E.g.: 1) "*Since no man knows the future, who can tell him what is to come?*"; 2) "*Who is like the wise man? Who knows the explanation of things?*"; 3) "*Who knows what*

is good for a man in life, during the few and meaningless days he passes through like a shadow? Who can tell him what will happen under the sun after he is gone?" (ibid, 598).

Sometimes the rhetorical question may give details for the coming categorical statement that something is definitely true or false. E.g.: "No-one knows what is coming – who can tell him what will happen after him?"

"Ecclesiastes" is written by the great king of Israel, a son of David, who was given a lot during his lifetime: power and might, pleasures and strength..., but "All proved meaningless". He didn't find any sense in life and felt unhappy. All that he came in contact with in the long run turned out to be meaningless. We can judge about that from the expressive negation which creates a bright semantic and syntactical characteristic of his thoughts and feelings, balancing out between real and possible contrasts. E.g.: "What is the point of life? You work hard, and someone else gets all the credit. You struggle to be good, and evil people take advantage of you. You accumulate money, and it goes to spoiled heirs. You seek pleasure, and it turns sour on you. And everyone – rich or poor, good or evil – meets the same end. We all die. There is only one word to describe this life – meaningless!"

Being very laconic and highly compressed, the message is so serious and great that we cannot change something back to how it was before. And as a result, this irreversible situation goes to a greater emotional depression of the speaker than anywhere else. We cannot but conclude that the stylistic relevance of the framing in this example forms the key idea and the theme of the text ("We all die"), and this is what moulds the negative attitudinal and emotional state of being doomed and despaired. To put it another way, it is possible to state that the negative epistemic feelings have a great deal of "restricted language" being explicitly recognized. E.g.: "Everything is meaningless. All go to the same place; all come from dust, and to dust all return"; "Death is the destiny of every man" (p. 598).

Once we have been through the message in this way, it should be noted that there is a strong tendency to use the lexico-syntactical device of antithesis in "Ecclesiastes", when the structural parts of a sentence happen to be semantic antonyms, which many people feel is characteristic of the dialectic unity of life process, which you can neither change nor resist. With the same structure types as the groundwork, the semantic opposition is becoming twice as strong, creating a powerful contrast. E.g.: "There is a time for everything, and a season for every activity under heaven: a time to be born and a time to die, a time to plant and a time to uproot, a time to kill and a time to heal, a time to tear down and a time to build, a time to weep and a time to laugh, a time to mourn and a time to dance, a time to scatter stones and a time to gather them, ..."

Things on earth return at fairly regular intervals and there is no end of this process, and semantically all that is clearly seen through the anaphoric parallelism, likewise the implicit intonation structure and both greatly contribute to the specific emotional and attitudinal state that everything goes around. The anadiplosis used so frequently in the text links two ideas together, giving a crucial switch of expressiveness as well as creating considerable rhythmic patterns, where logical and emotional

walk together and show life as it is.

A fit of low spirits is realized well enough when there is an anaphoric parallelism of akin structures in the sustained metaphor, as it is in the following fragment:

"I thought to myself, "Look, I have grown and increased in wisdom more than anyone who has ruled over Jerusalem before me; I have experienced much of wisdom and knowledge." Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind. For with much wisdom comes much sorrow; the more knowledge the more grief."

The effect of gradation in the text carries a still greater amount of the additional, emotional and expressive information, where we can hardly separate logical and connotative which seem to be a reasonable inference. The repetition of "increased in wisdom", "experienced much of wisdom and knowledge", "the understanding of wisdom" – all these are profound philosophic concepts about the sense and importance of wisdom of life contrary to ignorance and folly. The final part of the example is a bright case of antithesis, which makes the statements very compressed and short, with "wisdom" and "knowledge" on the one hand, and "sorrow" and "grief" on the other one, standing in opposition, and revealing much of despair and depression of the speaker, his inner tension and the state of being doomed.

We must also bear in mind the key structural component, due to which the emotional state of depression and despair is felt so tangible and has been the primary influence on the whole text, clearly, it is the repetition of the pure logical information "...everything was meaningless, chasing after the wind." This must be treated along with the negative suffix "-less" which makes the tragedy extremely emotional. The syntactical valency of the construction comes in contact with the syntactical correlation of different classes of words in the contexts. E.g.: "Wisdom is meaningless"; "Pleasures are meaningless"; "Toil is meaningless"; "Wisdom and folly are meaningless".

"Ecclesiastes" is a deeply philosophic work where good and evil, wisdom and folly, life and death are facing opposite. How can we know what is true?

"Ecclesiastes" is trying to decide on this using extremely rich and beautiful language.

In our audio-video situations, which were recognized adequate by the native speakers and thus satisfying the requirements of the analysis, the emotionally marked negative structures speak for a strong inner tension of the characters and it is primarily due to the sound arrangement which has a general pragmatic status and helps the message to be interpreted in an immediate impressive and expressive way. It is evident throughout and it has been postulated in a number of works on the problem [11: 145; 2: 141-199].

As it has been pointed out before, we also consider "text" to be the ultimate communicative unit through which the attitudinal and emotional feelings are mostly well done, realized in different spheres of human activities [15; 10]. It is because of the particular intonation that we understand attitudes in the process of communication implying the listeners. As a rule, the negative epistemic feelings are shown by the modifications in the voice range and register, loudness and the tempo of the phrase.

Depression and despair, doubt and disillusionment, disappointment and the state of being doomed – all these feelings the first thing are actualized in a slow tempo of speech and the salt of the thought manifests itself in a complex syntactical unit or a short laconic form of a falling contour on the nuclear syllable at the cost of the energy decrease of the first stressed syllable. Intensifiers may greatly add to the depression, *utterly* being one of them. The decrease in loudness as well as a low pitch-level and very slow tempo of speech reflect the noticeable features of the utterance of this type. Rhythm may also be an advantage. E.g.: “*What I’d been longing for, what I’d been dreaming of, what I’d been trying to achieve in my life, – all had gone awry: neither family nor children, nor interest in anything... What is left for me to do? Nothing but to go, to sleep, to die... that’s my lot...*” Rhythm is present everywhere in the text, the tempo is slow, therefore the message is qualified as negative with a strong degree of depression. Thus rhythm organizes the text and is capable of carrying meaningful distinctions in speech due to the different degree of word prominence in the utterance.

The variations in pitch-range are narrowed with respect to its normal width and the pitch intervals between the syllables are substantially reduced and this contributes very much to the pessimism and disappointment. The beginning of the utterances is low which has some negative effect on their meaning. The sentences were uttered with distinctive changes in tempo to produce different negative attitudes. The most frequently used nuclear tone is Low-Fall. E.g.:

The TV speaker: ... the ultimate threat to mankind is often posed by nuclear war. Nuclear reactor meltdown! The chain reaction, which generates heat in the power station, goes out of control, threatening to cause an explosion, which could melt through to the Earth’s core. The immediate result of the meltdown would simply be of all the radioactive chain actions coming together, merging into a large going block. Then you start to have massive explosions, superheated skim explosions, which would take and throw enormous amounts of radioactive material into the air in a very, very fine particulate matter. Where that comes down, that area would probably be uninhabitable for a thousand years...

The TV viewer (in despair): With much , wisdom, comes sorrow.

The second viewer (puzzled): That’s true. The more knowledge, the more grief...

(abridged from the BBC TV film “Science of the Impossible”).

We shall now summarise by saying that negative epistemic attitudes have a certain specificity of their own and intonation comes over there the first thing. It is because of this the problem also lies within the interest of both the linguistics of text and the linguistics of dis-

course for the language features being extremely overlapping and become part and parcel of the entire process of intercultural communication.

Any negative epistemic feeling is a result of the cognitive interaction when man sees what he can’t either understand or change and therefore he is lost and puzzled.

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