# The Effect of Metaphoric Thinking on Persian and Turkish Poems of Shahriyar

Mohammad Reza Ahmadkhani[1]

Hoorie Shaghaghizade[2]

**Abstract**

According the cognitive ideas mental images form metaphoric images. This article investigates factors affecting on metaphors in the poems of the bilingual poet Shahriyar and whether these metaphors could mirror the world view of the poet. The framework of the this research is Lakoff and Johnson's (1998, 1993) classification of conceptual metaphors and also Koveces's (2005, 2010) on classification of metaphors into universal and variable depending on context and culture. In this research metaphors are placed in five groups: nature, love and separations, religious and ideological, political and social and finally, racial. The statistics showed that in the universe of these two languages metaphorical domains, political, social and racial ones depend on language and this hypothesis that metaphorical images are not only linguistic categories, but form the basis of the thinking and behavior of human beings is proved.

**Keywords:** metaphor, cognitive, Shahriyar, Azeri, Persian.

1 Assisstant Prof., Payame Noor University
ahmadkhani@pnu.ac.ir
2 M.A, Payame Noor University
hoorieshaghaghi@yahoo.com

## 1. Introduction

Metaphors reflect thought process and thereby are good source to look into correspondence between thought and language. In the past 20 years cognitive scholars had significant achievements on the nature and importance of metaphor.

These findings are innovative in as much as force us to review meaning, concept and thought categories. Metaphors are not merely linguistic phenomena, but are conceptual and experiential phenomena which make our life. With such idea, we can have a deep look at conceptual system and all symbolic interactive forms rooted in embodied experiences and having fantasy structures.

On the other hand, metaphors due to relation with embodied experiences are affected by context and environment of speakers. Major factors of context including time, geographical situation, social variables such as age, gender, race and nationality and also cultural, religious, ideological and political factors and monolinguality and bilingualism are involved in cultivating metaphors Thus, metaphor is a window to understand conceptual system of mind of speakers and also cultural and social elements and even linguistic structures.

Taking into consideration the significance and function of metaphor in language and its role in reflecting conceptual system and social, cultural, political aspects of society and studying the effect of bilingualism on metaphor, Shahriyar as bilingual poet whose first language is Azeri hard second one is Persian, selected so that by comparative study of metaphors in his poems in Azeri and Persian, it can be determined whether there is difference between metaphors in his poem in these two languages and in case the answer is positive, what is the difference between the metaphors of the poems of these languages and which aspects of Azeri and Persian or respective cultures cause these difference.

## 2. Metaphor and culture

One of the newest perspectives which challenged most of traditional views toward metaphor and continues up to now is "conceptual metaphor theory" which for thee first time suggested by Lakoff and Johnson in a book titled" "Metaphors We Live By". In this book they denied the view that metaphors are only characteristic of the language, poetic fantasy tools and figures of speech and a variety of abnormal function of language and expressed that metaphor is not restricted to language domain but encompasses all everyday life such as the sphere of our thought and behavior, in a way that our everyday conceptual system through which think and behave has metaphoric rapture. The theories of these two scholars caused most of researchers attain a new understanding of metaphors that they are only able to shape our current view of life, also include the ability to develop determining expectancies and wishes of our life from future. In classic views metaphors have arbitrary meanings, however, according to theory of Lakoff and Johson (1980, 1993) metaphors are not arbitrary but motivated. It means that these terms somehow are automatic and produced according to generative rules, but attune with one or some existing pattern in conceptual system, and the other point is that they believe these metaphors not only rooted in our cultural and physical experiences, but affect our experiences and behaviors on the other hand, conceptual metaphors rooted in relationships within our experiences. So, in social changes and developments metaphor shifts must be paid attention. In other words, it can be said that change in some metaphors could be index for assessing aspects from social and cultural developments and maybe the main cause of slow changes in concept and role of metaphors relate to the fact that they are interweaved with our social and everyday life and separating them need powerful abstract ability.

Matore (1962) by studying the works of French philosophers, writers and Journalists sought for mental geometric structure of French thought and mental space of this language.

The relationship between cognition and culture is studied by some scholars. D'Andrade (1981) considers different parts for cognition and believes culture is its main part. Talmy (2000) defines culture as systemic cognitive constituent.

Underhill (2001) one of the followers of Humboldt believes that major part of world view developed by language and by contrastive analysis of concepts of languages, their world view is attained. Language is tool for social pressure and poets and philosophers using the facts shape our worldview. Among all of these, he considers metaphor as one of the important windows entering people and nation's worldview.

For example, on the basis of metaphors French is called language of romantic poems and English as language of political dialogue.

Kovecses (2000) deals with universals of emotional metaphors and in spite of common core schema studies differences in expressing this domain in different languages. Kovecses (2005) considers a double nature for metaphor: universal and common from one hand and variable and varied from the other hand. Some metaphors are near universal and potentially universal which are the outcomes of shared human experience. Still in order to conceptualize metaphors besides emotional pressure there is context pressure. Metaphors not only vary from one culture to another, but also metaphors within one culture differ. This variation occurs in many aspects which are, social dimension such as different views of men and woman toward each other and toward the world, regional such as environmental and geographic, stylistic which determines addressee, theme, background and media, and micro cultures which have their own metaphors, such as depressed patients and individual dimension which triggers innovation in the metaphor.

Kovecses (2010) pointing to environmental and geographic factors in metaphors in Dutch holds that this language lacks metaphor in the domain of animals. But in a variant of this language in South Africa so – called African Dutch animal metaphor is found. Also he (2003) believes that emotional metaphors depend on the culture which is opposite to bodily ones which are universal.

Alizadeh (2009) in his article with the aim of studying the relationship between the effect of the first and the second language on the metaphor in a research on the depressed monolingual and bilingual Azeri concluded that bilinguals significantly remember metaphors of the first language more than the ones in the second language. Also the depressed bilinguals remember negative metaphors of the first language significantly more than ones in the second language.

She concluded that metaphors from one side are personal preferences and from the other side, express cultural preferences of the speaker.


**3. Data analysis**

In this research, 289 metaphors from the Azeri poems of the book called collection of poems of Shahriyar (2011) and 1248 metaphors from Persian poems from collected Persian poems of Shahriyar (2012) selected.

Then, metaphors categorized in domains of nature, religion, love and separation, political, social, and racial. Among these only few are discussed here:

**3. 1 Azeri Poems**

**3. 1. 1. Nature**

1. When white clouds squeeze their white clothes
(Azeri collection, Hello to Heydarbaba, p: 31, stanza 3)
Metaphor:  cloud's squeezing the clothes
2. When the moon comes out of the cloud and moves eyes and eyebrow.
(Azeri collection, p: 35, Hello to Heydurbaba, stanza 19)
 Metaphor: moving eyes and eyebrows.
3. When sun make thread in the cloud
(Azeri collection, Hello to Heydurbaba, stanza 40)
Metaphor: sun's making thread in the cloud
4. The mountain of Heydarbaba become successful.
(Azeri collection, Hello to Heydavbba, stanza 5)
Metaphor: success of the Heydarbaba mountain

**3.1.2 Love and separation**

1. My tears are flowing down from everywhere aim at me.
(Azeri collection, p: 62, Bahjat Abad)
Metaphor: my tear's aiming at me
2. I am not sad to eat my heart blood.
(Azeri collection, p: 63, memory of Behjat Abad)
Metaphor: to eat heart blood
3. The last morning star wants to raise, but my eyes plead not to raise.

(Azeri collation, p: 63, memory of Behjat Abad)
Metaphor: my eye's pleading
**3. 1. 3. Political and social**
1. The world as become the ruins of Syria (Azeri collection, p: 42, Hello to Heydarbaba, stanza 50)
Metaphor: world's becoming the ruins of Syria
2. Heydarbaba the blossom of flower is laughing
(Azeri collecting, p: 46, Hello to Heydarbaba, stanza 68)
Metaplor: the laughing of the blossom
3. You've embraced devils
(Azeri collection, p: 56, Heydarbaba, II, stanza 109)
Metaphor: embracing devils
**3. 1. 4. Ideological and religious**
1. Trees pray for the majesty of God
(Azeri collection, p: 34, Hello to Heydarbaba, stanza14)
Metaphor: praying of trees
2. Listen the mosque will lament and podium will cry
 (Azeri collection, p: 189)
Metaphor: the mosque will lament and podium will cry.
3. I saw the pen lament and the notebook will cry
(Azeri collection, p: 189)
Metaphor: pen's lamenting and notebook's crying
**3. 2 Persian poems**
**3. 2. 1 Nature**
1. Oh!, Shahriyar, see the universe, from all over stars, universe only use sky as necklace.
(Persian collections, I, p: 75, Christian daughter )
Metaphor: using sky as necklace
2. In dark cloud as vibrating tomb of moon
(Persian collection p: 102, broken damn)
Metaphor: tomb of moon
3. Nightingale reads the sign of music from the notebook of flower
(Persian collection, p: 119, Shiraz Souvenir )
Metaphor: nightingale's reading the sing of music form the not book of flower.
4. Mountains have clothes from greenness
(Persian collection p: 163, Safaiye)
Metaphor: clothes from greenness.
**3. 2. 2. Love and separation.**
1. Your love fire was paradise for
(Persian collection, I, P: 506, During Ray)
Metaphor: love fire was paradise
2. Oh! Full moon, the passion of visiting you / became cold and died in the face
(Persian Collection, II, P; 1221, Full Moon)
3. Spring, fresh leaf and blossom went with you thou, apple and peach tree of Bahjat Abad
(Persian collection, I, p: 484, Behjat Abad)
Metaphor: apple and peach tree
4. We can't compare to candle, the flower and basil
Moon like face of our flower
 (Persian collection, I, p: 78)
Metaphor: face of our flower
**3. 2. 3 Political and Social**
1. The winter does not know the door of the rich
 (Persian collection, I, p:86, Lord of Winter)
Metaphor: winter doesn't know the door
2. How are you captive, free country / How are you! groaning lion in chain.

(Persian collection, II, p: 950)

Metaphor: lion

3. Moon put back the curtain of smoke and dust and saw a monster curling around the waist of the city

(Persian collection, II, 872, Stalingrad Heroes)

### 3. 2. 4 Religious

1. Ali, oh!, Homa bird of mercy of good.

(Persian collection, p:69, Lament)

Metaphor: Homa bird of mercy

2. This dark table cloth suffocates the guest

(Persian collection, I, p: 86, Tehran, Yaran)

3. after the hunting of deer of the holy shrine

(Persian collection, I, p: 1154, Bloody Friday)

Metaphor: deer of the holy shrine

### 3. 2. 5 Race

1. You named the brave people of Azerbaijan Donkey Turk

(Persian collection, I, p: 1226, Tehran, Tehrani)

Metaphor: donkey turkey

2. You named Rashti as fish – head eater

(Persian collection, II, p: 1226, Tehran, Tehrani)

Metaphor: fish-head eater

The diagram 3.1 (below) shows the frequency of metaphor domains in Azeri poems. As it can be seen, the most part of metaphor domain in Azerbaijan poems relates to politics and sociology (162), then nature (82) the next level is love and separation (25) and next are is ideological and religious (20). In racial metaphor no example attested.
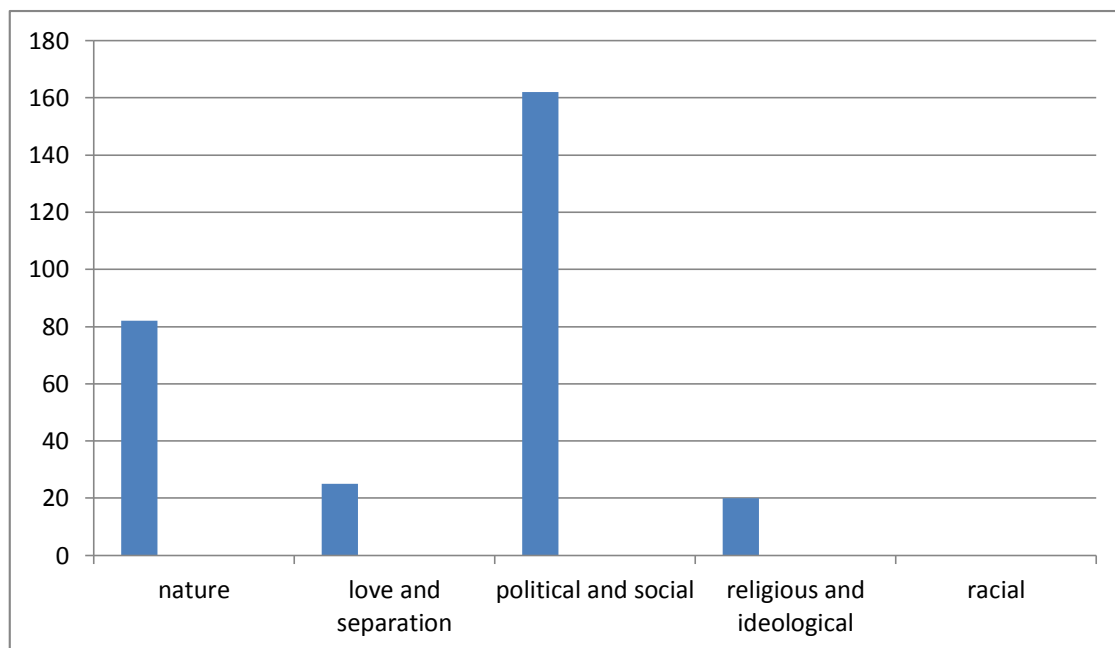


Diagram 3. l. frequency of metaphor domains in Azeri poem

Diagram 3.2 (below) shows metaphors in 5 domains. The most frequency relates to love and separation (564) then, nature (435), next religious and ideological (197) political and social (42) and racial (10).
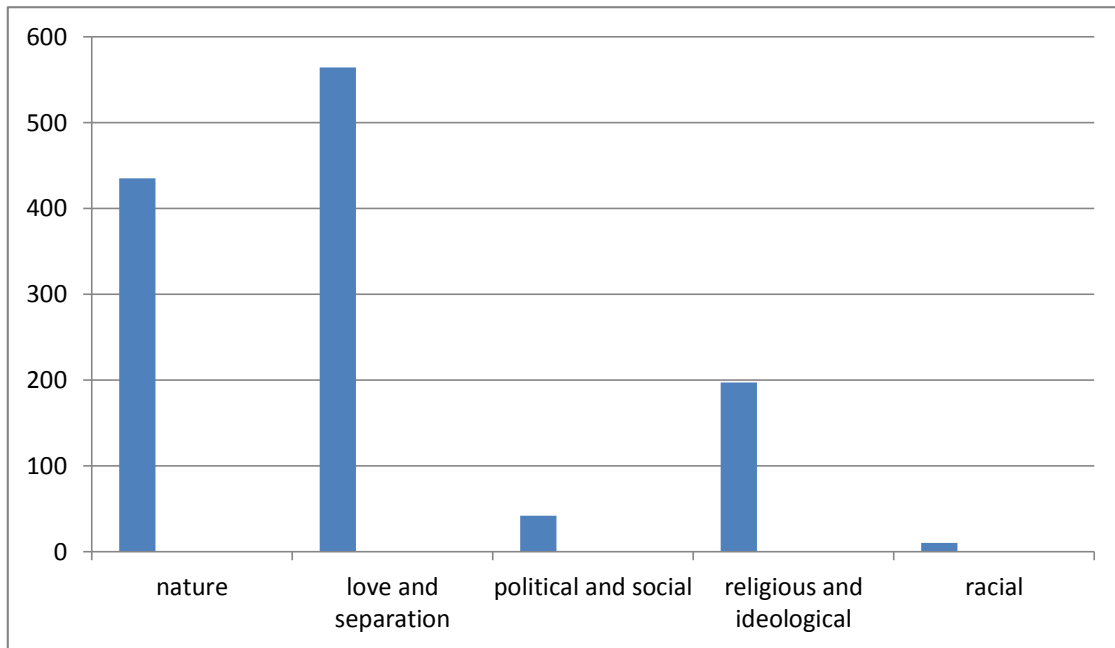
Diagram: 3. 2 frequency of metaphor domains in Persian

### 3. 3 Statistics

Chi-square test is one of the non-parametric tests which are used to determine relationship between qualitative variants. When there is no relationship between two variables, they are independent of each other. In other words, correlation coefficient between two variables is zero. On the contrary, if the independent variable has effect on dependent variable correlation coefficient is not zero. In this research independent variable is the type of language (Persian or Azeri) and dependent variable is metaphor domain.

There is significant relationship between metaphor domains of Persian and Azerbaijani.

Main hypothesis: there is significant relationship between Persian and Azerbaijani.

In this part, since the goal is detailed comparison of metaphor domains in Azeri and Persian Shahriyar and on the other hand since the number lines of poems in Persian and Azeri are not same. So for the comparison binominal non- parametric test is used.

First subsidiary hypothesis: nature domain is universal.

Non-parametric test

| Language of poem | frequency | Observed ratio | Test ratio | Sig. |
|---|---|---|---|---|
| Azeri | 28 | 0. 44 | 0. 5 | 0. 45 |
| Persian | 35 | 0. 56 | | |
| Total | 63 | 1 | | |

Regarding the amount of significance of binominal test which is more than 0.05, there is no significant relationship between using nature metaphor in Azeri and Persian poems. 44% of in Azeri poems and 56% in Persian poems which are close to each other, and there is no significant difference.

In other words null hypothesis is confirmed, as a result, the above hypothesis is confirmed and in fact rapture metaphor domain regarding these two languages is universal.

Second subsidiary hypothesis: Love and separation domain is universal.

| Language of poem | Frequency | Observed ratio | Test ratio | Sig. |
|---|---|---|---|---|
| Azeri | 9 | 0. 17 | 0. 5 | 0. 000 |
| Persian | 45 | 0. 83 | | |
| Total | 54 | 1 | | |

Regarding amount of significance of binominal test is less than 0.01, there is significant difference between Azeri and Persian poems in using political and social metaphor domain at the %1 level.

Thus, in 17% of Azeri poems and in 83% of Persia poem love and separation metaphor is used. In other words null hypothesis rejected and above hypothesis is confirmed, so love and separation metaphor domain is not universal in the domain of these two languages.

Third subsidiary hypothesis: political and social domain is universal.

| Language of poem | Frequency | Observed ratio | Test ratio | Sig. |
|---|---|---|---|---|
| Azeri | 56 | 0. 95 | 0. 5 | 0.000 |
| Persian | 3 | 0. 05 | | |
| Total | 59 | 1 | | |

\
Regarding amount of significance of binominal test is less than 0.01, so there is significant difference between Azeri and Persian poems in using political and social metaphor domain at the %1 level. It means that in 95% of Azeri poems and in 5% of Persian poems political and social metaphor is used. Thus, the above hypothesis is rejected and political and social metaphor domain is not in the domain of these two languages.

Fourth subsidiary hypothesis: religious and ideological domain is universal.

| Language of poem | Frequency | Observed ratio | Test ratio | Sig. |
|---|---|---|---|---|
| Azeri | 7 | 0. 30 | 0. 5 | . 093 |
| Persian | 16 | 0. 70 | | |
| Total | 23 | 1 | | |

Regarding the amount of non -parameter test which is more than 0.05, so there is no significant difference between Azeri and Persian poems in using religious and ideological metaphors. In 30% of Azeri poems and in 70% Persian poems this type of metaphor is used. In other worlds null hypothesis is confirmed. So above hypothesis is confirmed and in the domain of these two languages this type of metaphor is universal Fifth hypothesis: racial domain is not universal.

Since in Azeri poems no case of racial metaphor is attested and in 18% of Persian poems racial metaphors is used, the difference is significant and there is no need to statistical analysis. As a result it can be said that racial domain is not universal between two languages

## 4. Conclusion and Discussion

In the past, metaphor was focus of attention of disciplines such as philosophy, rhetoric and recently linguistics.

But today metaphor includes different scopes and could be mirror of thought and culture of linguistic societies and world view.

The goal of this research was that whether metaphors in Shahriyar's poem as a bilingual poet depend on language and language related factors.

The data of the research is 1537 metaphor, 289 of which derived from Azeri poems Statistical analysis showed that in Azeri poems 28. 4 % of metaphors relate to the nature, 8. 7% to love and separation, 56. 1%  to political and social and 69% religious and ideological. In this language no metaphor relating is seen. In Persian poems 34. 9% of metaphors relate to the nature, 45. 2% to love and separation 3. 4% to political and social, 10. 8% to religious and ideological and 8% are racial

By binominal non-parametric statistical analysis in the domain of two languages it was determined that nature and religious and ideological metaphors are universal and love and separations political and social and racial are language dependent.

In accounting for the aforementioned findings let's look at cultural, social and geographical parameters of the linguistic society.

As we saw, the percentage of metaphors of nature in Persian and Azeri poems is close to each other. As Shahriyar was born in Tabriz and immigrated to Tehran during childhood and these two cities have the same climate, the similar percentage of metaphor for the nature in two languages is predictable. Also metaphors relating to religion and beliefs statistically are the same clue to common religion and ideological background these two cities. However, according to the analysis domain of love and separation statically are not similar. In fact in Persian poems this type of metaphor is used as 5 times as Azeri metaphors. The reason for this resides in the tradition of literature and poems of these two languages. Persian language with poets such as Hafez and Saadi most of whose poems were lyrics offer a rich base love and separation theme for other poets, but in the Azeri poems such tradition is not seen. In the domain of politics and society there is significant difference between Persian and Azeri pomes, such that 56. 1% of metaphors are related to this domain, while in Persian this amount is 31. 4%. So the domain of politics and social matters in Azeri poems are as 16. 5 times as Persian ones. With a look at political and social stance of Khoshnab the place of born of Shahriyar which was a poor and underdeveloped village and people protested against injustices of the ex-government and is reflected at the end of the Heydarbaba, this emphasis on political and social issues can be accounted. Concerning racial metaphors, it was seen that there is no significant relationship between Persian and Azeri metaphors in this domain which can be explained by racial and humiliating views in Persian-speaking culture towards other culture which is not found among Azeri culture.

Regarding statistical analysis and classifying metaphors into universal and variable, according to Kovecses( 2005) in the universe of Persian and Azeri poems of Shahriyar, metaphors relating to nature, religion and ideology are universal and love and separation, political and social and racial are variable and culture- dependant. According to the findings of this research from the view point of Shahriyar Persian language is the language of love and emotion and Azeri is the language of expressing social and political views.

The findings of this proves that by comparative study of metaphors in different languages a universal typology of universals and metaphor variation in universal context can be found in which by grouping the domains into subsidiary domains a universal, cultural and social hierarchy can be offered.

According to cognitive views mental images are bases for shaping metaphorical images. On the other hand, it is believed that thoughts, business, and culture of every nation is specific for its nation and is reflected in the language. This research showed that some metaphors are formed according to universal backgrounds and other metaphors are affected by cultural and social categories. It means that the nature of patterning metaphors even preference for using one metaphor farther than another affected by cultural views of people beside universal backgrounds of metaphor.

**References:**
-**Alizade Fard, S. & H. Ahadi & H. Ashayeri & H. Eskandari.(2009)**.The comparison of affect of metaphors of first and second language  on the procedure of metaphor therapy of depressed bilinguals. Clinical Psychology, Vol. 2, 73-83.
-**D'Andrade, R.G.(1981).** "The cultural part of cognition". Cognitive Science, 5, 179-195.
-**Kovecses. Z. (2002).** Metaphor and emotion. New York: Cambridge: Cambridge University Press.
-_____. **(2005)**. Universality and variation in the use of metaphor. New York. Cambridge: Cambridge University Press.
-_____. **(2010).** Metaphor: A practical introduction. (2nd Edition), Oxford: Oxford University Press.
-**Humboldt, V. V. (1836, 1999).** On the Diversity of Human Language Construction and its influence on the mental development of human species. Cambridge: Cambridge University Press.
-**Lakoff, G., & Jonson, M. (1980).** Metaphpre we live by. Chicago and London: University of Chicago Press.
- _____. **(1993).** The contemporary theory of metaphor. In Metaphor and Thought, (2nd Edition) Andrew Ortony (Ed.). Cambridge: Cambridge University Press.
-**Matore, G.(1962).** Le space humain. Paris: La Colombe.
-**Rasekhmahand, M.(2011).** An introduction to cognitive linguistics. Tehran: Samt.(In Persian)
-**Shahriyar, M. H.(2011).** Collection of Azeri poems by Shahriyar.Tehran: Zarrin.(In Persian)
-_____.**(2012).** Collection Persian poems by Shahriyar, (Vol.I), II.Tehran: Negah.(In Persian)
-**Talmy, L. (2000).** Toward a cognitive semantics. (Vol. 1): Concept structuring systems. Cambridge: MIT Press.
-**Underhill, J.W.(2011).**Creating worldviews: Metaphor, ideology and language. Edinburg: Edinburg University Press.