

**A CONTRASTIVE ANALYSIS OF ENGLISH
ANGER-FURY AND TURKISH KIZGINLIK-ÖFKE**

**İNGİLİZCEDEKİ ANGER-FURY İLE TÜRKÇEDEKİ
KIZGINLIK-ÖFKE KAVRAMLARININ
KARŞILAŞTIRMALI ANALİZİ**

**СРАВНИТЕЛЬНЫЙ АНАЛИЗ КОНЦЕПЦИЙ
KIZGINLIK-ÖFKE (ЗНОЙ-ГНЕВ) В ТУРЕЦКОМ ЯЗЫКЕ
И ANGER -FURY В АНГЛИЙСКОМ**

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ABSTRACT

Emotion concepts across different cultures and languages have been studied extensively. New research on *emotion* concepts can efficiently capture the “experience-near” and “universal” aspects of cultures and languages for the construction of a language-independent semantic metalanguage, namely the Natural Semantic Metalanguage (NSM) (Goddard, 1998). Wierzbicka (1999) claims that lexical discriminations in the area of *emotions* (as well as in other semantic fields) provide important clues to the speakers’ conceptualizations, and thus, a considerable amount of lexical data collection and of serious semantic analysis is needed before any universals in the area of *emotion* concepts can be proposed. Based on the classification of the cognitive scenarios for *emotion* terms in Wierzbicka (1999), the current study investigated one area of the *emotion* lexicon in English and Turkish, that is, a set of terms within the domain of “*I don’t want things like this to happen*”. It explored how these concepts relate to each other in terms of their cognitive scenarios intra-linguistically and whether their cognitive scenarios match within the domain of “*I don’t want things like this to happen*”. The study revealed the core meanings of target concepts show a high amount of correspondence, excluding cases of immediacy and intensity.

Key Words: Natural Semantic Metalanguage (NSM), Universal Emotion Concepts, Cognitive Scenarios

ÖZ

Farklı dil ve kültürlerdeki *duygu* ile bağlantılı kavramlar kapsamlı olarak incelenmiştir. *Duygu* kavramlarına yönelik yeni çalışmalar, Doğal Anlam Üstdili

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(NSM) (Goddard, 1998) gibi belirli bir dilden bağımsız bir anlam üstdili oluşturmak için dil ve kültürlerin deneyimi yansıtan, evrensel özelliklerini etkin bir şekilde ortaya koyabilmektedirler. Wierzbicka (1999), diğer anlamsal alanlarda olduğu gibi *duygu* alanında yapılacak sözcüksel ayırım çalışmaları konuşmacıların kavram oluşturma süreçlerine yönelik önemli bilgi vereceği için, *duygu* kavramları alanında evrensel özellikler ortaya koymadan önce kapsamlı sözcük varlığı oluşturma ve anlambilimsel analizini yapma çalışmalarına ihtiyaç duyulduğunu ileri sürmektedir. Mevcut araştırmada, Wierzbicka'nın (1999) çalışmasındaki *duygu* terimlerinin bilişsel senaryolarından yola çıkılarak “*Bu tür şeylerin olmasını istemiyorum,*” alanına giren bir dizi İngilizce ve Türkçe *duygu* sözcüğü incelenmiştir. Kavramların bilişsel senaryolarının hem aynı dil içinde ne kadar ilişkili bulunduğu hem de “*Bu tür şeylerin olmasını istemiyorum,*” alanı içinde ne oranda örtüştüğüne bakılmıştır. Çalışma bulguları, bu kavramların temel anlamlarının birbirleriyle büyük oranda benzeştiğini, sadece durumun aciliyeti ya da yoğunluğu, şiddeti noktalarında farklılıkların ortaya çıkabildiğini göstermiştir.

Anahtar Kelimeler: Doğal Anlam Üstdili (NSM), Evrensel Duygu Kavramları, Bilişsel Senaryolar

АННОТАЦИЯ

По сей день комплексно изучены разные концепции из разных языков, связанные с человеческими чувствами. Новые исследования концепций эмоций, значение т.н. “Высшего языка” (NSM) (Goddard, 1998), который создан от какого либо языка независимо от него и становится т.н. высшим языком для коренного языка, состоит в том, что в нём более эффективно отражаются универсальные характеристики коренного языка, его языковые и культурные достижения. Wierzbicka (1999) утверждает, что исследования лексической сегрегации в области эмоций, как и в других семантических областях, необходимы для того, чтобы сделать широкий расклад слов и семантический анализ перед тем, как показать универсальные функции эмоциональных концепций, поскольку ораторы будут предоставлять важную информацию при выдвигании эмоциональных концепции, В нынешних исследованиях, анализ ряда английских и турецких эмоциональных слов были сделаны исходя из области терминологии и исследований Wierzbicka (1999), такого как “*Я не хочу, чтобы такие вещи случались*”. Нами было уделено внимание на то, как когнитивные сценарии концепций связаны друг с другом в одном языке и как они пересекаются внутри эмоционального выражения “*Я не хочу, чтобы подобное происходило*”. Результаты исследования показывают, что основные значения этих понятий, в больших пропорциях сходны друг с другом, только актуальность или интенсивность ситуации может показать различия в некоторой части эмоциональных выражении.

Ключевые слова: значение т.н. “Высшего языка” (NSM), универсальные концепции эмоций, когнитивные сценарии.

1. Introduction

Emotions or feelings have attracted the attention of and have become an interesting topic of research not only for linguists, but also for anthropologists, psychologists, philosophers and biologists. This is mainly due to the fact that although there are no one-to-one correspondences between different emotive and linguistic categories cross-culturally and cross-linguistically, emotion concepts exist in all human languages (Lorenzana, 2006).

Within such a research program, the initial question requiring an urgent answer was essentially the definition of emotion and feeling and which concept or word better represented what was to be defined, as researchers with different theoretical orientations assigned different features to the concept of emotion and to that of feeling (Birch, 1995; Crooks ve Stein, 1991; Plutchik, 2002; Lutz, 1988; White, 1993; Rosaldo, 1984, Leavitt, 1996: cited in Wierzbicka, 1999). Many psychologists favored emotion over feeling based on the argument that emotion as a term was a more objective and biologically measurable concept (Birch, 1995; Plutchik, 2002; Wierzbicka, 1999). Similarly, many anthropologists also preferred emotions but not feelings due to their interpersonal and social aspects (Lutz, 1988; White, 1993; Wierzbicka, 1999). In the work by Rosaldo (1984) and Leavitt (1996), feelings or emotions were expressed as “bodily feelings,” by which the scope of concepts were confined to bodily events and processes, disregarding their other references such as thoughts and feelings present in the English word emotion (Wierzbicka, 1999). Further, while some assigned a purely cognitive value to emotion representing our subjective perspective on the world and equaled it to evaluative judgment or saw emotions as actions in the form of extended episodes of thought and feeling (Solomon, 1976; 2004; Griffiths, 2010), some others excluded all cognition-related features from its scope (Izard 1984: cited in Wierzbicka, 1999).

Despite the overall acceptance of the concept of emotion among many psychologists and anthropologists, there are still debates regarding the representative adequacy of the term intralinguistically (in English) and Anglocentric perspective of the term interlinguistically (in languages closely related to English, such as German which does not even include an equivalent of the word emotion), promoted not only by Wierzbicka (1999), but also by other researchers (Gerber 1985, Ochs 1986: cited in Wierzbicka, 1999).

Smith and Smith (1995) also investigated how Turkish people defined the term emotion. The results showed that Turkish people used three terms interchangeably in their discussions of the concepts that correspond to emotions: *duygu* (a Turkish word that corresponds to “feeling”); *heyecan* (an Arabic term denoting excitement and enthusiasm, corresponding to the English term passion in its archaic sense); and *hiss* (the Arabic equivalent of *duygu*). *Heyecan* was also reported to be the technical word used for emotion in older psychology textbooks, whereas *duygu* was a relatively contemporary term translated as “sensation, impression, sentiment; feelings, attitude; emotion” (Redhouse, 1983: cited in Smith

and Smith, 1995). Heyecan, as it denoted an awareness of physiological arousal, corresponded better to the French emotion rather than the English emotion (Smith and Smith, 1995; Wierzbicka, 1999). In some forms, *duygu* matched emotion well, as in *duygusal* (“emotional”) and *duygusallık* (“emotionality”). In some other forms, *duygu* matched feeling, as in “*duygularımı incitti*” (“it hurt my feelings”), but did not express arousal. Therefore, *duygu* seemed to overlap with both emotion and feeling. Finally, the subsequent dictionary studies, bilingual psychologist comments and pilot tests in their study showed that *duygu* and *heyecan* were the closest approximates of the term emotion (Smith and Smith, 1995), although these terms did not exactly match the English word emotion requiring a combination of three elements (thoughts, feelings, and bodily events/processes).

Nonetheless, in this paper, following the same line with Wierzbicka (1999), the word emotion will be used for practical purposes, and the philosophical discussion as to the distinction between the words emotion and feeling will be left aside.

A subsequent step in the emotion research was investigating the emotion concepts that would constitute the core of the emotion lexica in different languages using various ways of analysis. On one hand, Wierzbicka (1999) allocated one whole chapter on the analysis of English emotion concepts using NSM, and in fact, her findings allowed a sound classification of approximately fifty emotion concepts into six main groups: (1) “something good happened” (e.g. joy or being happy); (2) “something bad happened” (e.g. sadness or grief); (3) “something bad can/will happen” (e.g. fear or anxiety); (4) “I don’t want things like this to happen” (e.g. anger or indignation); (5) “thinking about other people” (e.g. envy or Schadenfreude); and (6) “thinking about ourselves” (e.g. shame or remorse) (Wierzbicka, 1999). By making use of the semantic primitives (a set of 56 indefinable words) as a tool of semantic analysis on language samples (in the form of literary excerpts, dialogues, interviews, and so on), Wierzbicka could avoid the limitations surrounding the term emotion and include experience-near and universal concepts (1999).

On the other hand, Smith and Smith (1995) investigated Turkish emotion concepts, as part of an introductory study into emotions, using the prototype approach being applied to analyses of seven emotion lexica worldwide at the time. In the study, Turkish emotion concepts exhibited several characteristics that were similar to emotion concepts elsewhere. For example, pleasantness (or the lack of it) was found to be a salient feature of Turkish emotion concepts, as with emotion concepts in English and many other languages (Russell, 1991: cited in Smith and Smith 1995). It was shown that Turkish emotion concepts linked subjective states with certain situational antecedents, physiological symptoms and behavioral expressions. In addition, the Turkish emotion terms coming most readily to mind had many features similar to their English counterparts (Smith and Smith 1995). With respect to their differences, Turkish emotion concepts appeared more holistic in that situational antecedents came readily to mind as examples of *duygu/heyecan*

and behavior as a separate category. Further, there was an awareness of physiological arousal, denoted by heyecan, included in Turkish emotion concepts. There were also some unique emotion concepts in Turkish. One such concept was telaş, meaning “agitation characterized by a feeling of anxiety mixed with urgency that manifests itself in a display of haste” (Redhouse, 1983: cited in Smith and Smith, 1995). Again the Turkish emotions concepts kin (grudge, rancor, malice, hatred, deep enmity) and sıkıntı (distress, embarrassment, boredom) did not have any true translation equivalents in English (Smith and Smith, 1995). In a more recent study by Bozkurt (2014), definitions for the basic Turkish emotion concepts, including anger, aversion, hate, fear, sadness, desire, love, happiness, and joy, have been offered (see Table 1 below) through the lens of cognitive linguistics based on Kövecses’s prototypical emotion scenarios in an effort to evaluate their corresponding dictionary entries in two of the widely used Turkish dictionaries, Türkçe Sözlük and Misalli Büyük Türkçe Sözlük.

Table 1: Bozkurt’s Definitions for the basic Turkish emotion concepts based on prototypical emotion scenarios (2014: 32)

öfke anger/fury	Çirkin, zararlı, yıkıcı ve çoğu zaman yıkıcı olabilen bir duygudur. Adaletsizlik, incitilme, verilen bir sözün tutulmaması, yalan söylenmesi sonucu ortaya çıkan yüzün kızarması, ses şiddetinin artması, soluğun hızlanması gibi vücudun kontrol dışı durumlara düşmesiyle sonuçlanan duygudur. [It is an inappropriate, harmful and often destructive emotion which may result from situations that might involve some form of unfair or offensive behavior or not kept promises and may result in uncontrolled physical symptoms such as face turning red, voice becoming louder, or faster breathing (translated by the researcher for the purposes of this paper)]
tiksinti aversion	Çoğu insanın hissetmek istemediği çirkin, itici bir duygudur. İnsanın sevmediği bir şeyle karşı karşıya kaldığı durumlarda ve nesnelere -ör. sevilmeyen bir yiyecek, içecek, hoşlanılmayan bir kişi- ortaya çıkan insanda buruşuk bir yüz ifadesi, mide bulantısı veya mevcut uyarıcıdan kaçma hissi uyandıran duygudur.
nefret hate	Kötü, zararlı ve olumsuz bir duygudur. Bir kişinin, nesnenin veya durumun yoğun olarak olumsuz olduğunu düşünmekten kaynaklanan hakaret etme, kötülük yapma veya sürekli nefret edilen şeye karşı olumsuz eleştiriyi ortaya çıkarır.
korku fear	Kişinin herhangi bir nesneye karşı acizliği durumunda hissettiği, kontrolü elinde tutamadığı bir duygudur. Tehlikeli olduğu düşünülen durumlarda ortaya çıkar.

	Zarar verici durumdan kaçma, ellerin, bacakların, vücudun titretmesi, soluk alışverişlerindeki düzensizlikle kendisini gösterir.
üzüntü sadness	İnsanın odaklanmasını engelleyen olumsuz bir duygudur. Beklentinin gerçekleşmemesi, insanın muktedir olamadığı durumlarda -ör. ölüm- ortaya çıkan genellikle ağlamayla, yoğun hâlsizlikle, düşüncesini odaklamayla sonuçlanır.
arzu desire	İnsanı harekete geçirebilen olumlu bir duygudur. Kişinin kendisine çıkar sağlayacağı bir şeyi çok istemesi durumunda ortaya çıkar. İnsanın, istediklerini sağlamak amacıyla koşulları oluşturmasıyla, istedikleri şeyleri fazlaca anlatmaları ile ortaya çıkar.
aşk	Sevginin ötesinde kontrol edilemeyen, karşılıksız olarak somut ya da soyut varlıklara hissedilen aşırı derecede güçlü bağlılık duygusudur. Duygu karışıklıklarına neden olabilen bu duyguyu hisseden kişiler duygularını kontrol etmekte zorlanabilir, çeşitli duygu karışıklıklarını ortaya çıkarabilir.
sevinç joy	Güzel bir durumla karşılaşıldığında ortaya çıkan olumlu, güzel, coşkulu bir duygudur. Mutluluk duygusunun anlık hâlidir. İstenenlerin gerçekleşmesi durumunda gülümsemeyle ortaya çıkar.

As illustrated in Table 3 above, Bozkurt's (2014) definitions also indicate Turkish emotion concepts link subjective states with certain situational antecedents, physiological arousal or symptoms and behavioral expressions. There are also studies regarding the verbal expressions of emotional states. For instance, Şenel's (2009) study examines the linguistic realization of anger or fury in Turkish songs and folksongs in the forms of threats, curse, and imprecation (küfür, lanet, beddua) resulting from intense feelings of desperation, pain, misery upon being exposed to unfair or evil treatment, and aiming at relief and relaxation.

Although the study to describe Turkish emotion concepts by Smith and Smith (1995) and Bozkurt (2014) generated valuable insights about Turkish emotion concepts, its findings cannot suffice or will not be commensurable considering the kind of data provided by the NSM tool. This is certainly due to its heavy concentration on the application of the prototype approach in the analysis of emotions and overtly controlled data falling quite far from the rich and naturally-occurring corpus-driven data of NSM. Based on a similar line of argument, investigating emotion concepts based only on their linguistic realizations in the scope of songs (Şenel, 2009) provides limited data. Turkish emotion concepts should therefore be further investigated using NSM, which can provide Turkish data comparable to other NSM data obtained from other languages. The

investigation of the Turkish translation equivalents of the English emotion concepts *anger* and *fury*, that is, *kızgınlık* and *öfke* can be a good starting point considering the limited scope of this paper.

In the emotion and language studies, anger words in various languages have been intensively investigated through different theoretical frameworks (Harris, 1989, Lazarus, 1991, Averill and More, 1993, Stein, Trabasso, and Liwag, 1993, Callanan and Kelly, 1993, Wierzbicka, 1992, Wierzbicka 1994, Solomon, 1997: cited in Wierzbicka 1999; Kövecses, 1986; Weigand, 1998; Lorenzana, 2006; Andrews and Krennmayr, 2007) and the languages included English, German, Italian, Russian, Dutch, Chinese, Malay, Ifaluk, Polish, Dutch, and Filipino among others.

In some studies, anger as an emotion concept was investigated through the identification of its metaphorical aspects (Kövecses, 1986; Andrews and Krennmayr, 2007). Kövecses studied the central metaphors using source, target and ontological correspondence principles and defined anger in modern English and identified a set of principal metaphors important to English anger such as: “anger is insanity,” “anger is a dangerous animal,” “the cause of anger is a physical annoyance,” “causing anger is trespassing,” and “anger is a burden” (1986). Using Kövecses’s English data, Andrews and Krennmayr (2007) studied metaphors for Russian anger words and they found that the central metaphors for defining anger in modern standard Russian were very different from those for anger in English and in fact there was very little overlap between the two languages for the semantics of this emotion. Having revealed a striking difference between these two Indo-European languages, the researchers, in line with a Wierzbickian way of looking at the issue, shed light on the definition of the relationship between emotion and language within one language and the credibility the argument for an equivalence between languages from a cross-cultural perspective can receive (Andrews and Krennmayr, 2007).

On the other hand, Weigand, in her analysis of the expressions of the emotion anger in German, English and Italian made use of contrastive lexical semantics by correlating universal structure with ways-of-use, in which she defined emotion “as cognitive phenomena that emerge neither by convention nor by intention but causally as a reaction to inner physiological processes or as a possible reaction to exterior constellations of happenings, a reaction which might be rationally explained even if at the moment we are unable to do it” (1998). She found that ways-of-use in different languages were not absolutely equivalent and the meaning of a specific way-of-use cannot always be indicated explicitly (1998). She, therefore, criticized Wierzbicka’s method of NSM stating that working with vocabulary showed how unlikely it was to achieve a complete description of the vocabulary of a language (1998).

Despite Weigand’s criticism of the NSM tool and the related research program, Wierzbicka’s (1999, 2001) emotion studies in various languages have generated fruitful results and especially her reductive paraphrases for the English

emotion words *anger* and *fury* are interesting for the purposes of this paper. Wierzbicka (1999) examined the words within the emotion class of “*I don’t want things like this to happen,*” and wrote cognitive scenarios for each.

Table 2: Wierzbicka’s Reductive Paraphrases for the English Emotion Concept *Anger* (1999: 88)

<p>(1) <i>X was angry (with Y)</i></p> <p>(a) X felt something because X thought something</p> <p>(b) sometimes a person thinks about someone:</p> <p>(c) “this person did something bad</p> <p>(d) I don’t want this person to do things like this</p> <p>(e) I want to do something because of this”</p> <p>(f) when this person thinks this, this person feels something bad</p> <p>(g) X felt something like this</p> <p>(h) because X thought something like this</p> <p>(2) <i>X was angry (at Y)</i></p> <p>(a) X felt something because X thought something</p> <p>(b) sometimes a person thinks:</p> <p>(c) “something bad happened</p> <p>(d) because someone did (didn’t do) something</p> <p>(e) I don’t want things like this to happen</p> <p>(f) I want to do something because of this if I can”</p> <p>(g) when this person thinks this, this person feels something bad</p> <p>(h) <i>X felt something like this</i></p> <p>(i) because X thought something like this</p>

In the case of anger, she wrote the cognitive scenario above in Table 2 that was general enough to incorporate all the possible meanings of the word, which included a goal blocking, a demeaning offense against a person, causing a type of loss, or causing a desire for retaliation.

With respect to fury, as confirmed by Telman and Ünsal (2005) and Spielberg, Jacobs, Russel and Crane (1983: cited in Arslan and Sevinçler-Togan, 2009), the event doesn’t have to be very bad or unexpected and the furious person can have a momentary impulse to do something to the person responsible for the event and it covers a wider scope of emotional states from relatively simpler emotions of tension or anger to intense forms of rage, which could prove beneficial when experienced for a short period of time at mild levels but could be destructive depending on the duration and severity. Similarly, in her reductive scenario for fury, Wierzbicka (1999) portrays this aspect of fury resulting in a momentary impulse to do something to the person responsible for the event in Table 3 below:

Table 3: Wierzbicka's Reductive Paraphrase for the English Emotion Concept *Fury* (1999: 91)

X was furious (with Y)

- (a) X felt something because X thought something
- (b) sometimes a person thinks about someone else:
- (c) “something very bad happened
- (d) because this person did something
- (e) I don't want this person to do things like this
- (f) I want to do something bad to this person now”
- (g) when this person thinks this, this person feels something very bad
- (h) X felt something like this (for a short time)
- (i) because X thought something like this

Based on Wierzbicka's classification and specifically investigating the English emotion concepts of *anger* and *fury* in contrast with their Turkish counterparts, *kızgınlık* and *öfke* respectively, this paper aims to investigate the following research questions and the efficiency of the NSM method:

1.How do the English emotion concepts such as *anger* and *fury* relate to each other in terms of their cognitive scenarios?

2.How do the Turkish emotion concepts such as *kızgınlık* and *öfke* relate to each other in terms of their cognitive scenarios?

3.Do the cognitive scenarios of the English and Turkish sets of selected terms within the domain of “*I don't want things like this to happen*” match?

2. Methodology

Initially, the study used translations as in Aijmer and Simon-Venderbergen (2004) for a contrastive study of the emotion concepts English anger and fury and Turkish *kızgınlık* and *öfke* to determine how they relate to each other semantically and pragmatically and how semantic fields in different languages relate to one another. The argument was based on ‘semantic mirrors’ method which rests on the idea that it is possible to establish the semantic field of a lexical item such as anger on the basis of its translation equivalents/mirror-images in another language. As a result, by translating between languages, it was possible to determine the semantic and pragmatic closeness of these items in two languages based on the frequency of correspondences between them.

The possible definitions of the words anger and fury in English and the words *kızgınlık* and *öfke* in Turkish were identified using six different dictionaries for the English words anger and fury and one dictionary for the Turkish words *kızgınlık* and *öfke*. (See the summary table for definitions in Appendix I). Based on these definitions, the language samples were collected using the Corpus of Contemporary American English for the English anger and fury and METU Turkish Corpus for the Turkish *kızgınlık* and *öfke*. The language samples were confined to the sentences from two specific genres, “fiction/öykü-roman” and “newspaper/haber-deneme”, and to the dates 1990-2000. 31 sentences (in extended context) for the English anger, 27 sentences (in extended context) for the English fury, 12 sentences (in

extended context) for the Turkish kızgınlık and 23 sentences (in extended context) for the Turkish öfke were collected. For purposes of practicality, the full sentences were not translated into the target languages; rather the words under study were translated either as single items or as phrases into the target language with a consideration of “the words in context.” (See Appendix II for the list of words and phrases in the two languages)

After the clarification as to the extent to which the two sets of emotion words, English anger and fury and Turkish kızgınlık and öfke, map semantically with each other, in the second stage of the study, the Natural Semantic Metalanguage (NSM) methodology was employed to write reductive paraphrases for each word.

3. Results and Discussion

Upon the examination of the English emotion concepts anger and fury and the Turkish emotion concepts kızgınlık and öfke contrastively, it was observed that in English anger appears more frequently in the corpus than fury, and in Turkish öfke appears more frequently than kızgınlık. This could be a limitation of the corpora used and thus the language samples collected might not be representing real language use. Nevertheless, based on the data available certain conclusions could be drawn.

In English, the emotion concept anger co-occurs with some other negative emotion concepts such as disappointment, desperation, hurt, pain, fury, envy, shame, fear, frustration, worry, grief, depression, sadness, devastation, and tension in its environment, and despite its rare occurrence in the corpus, fury also co-occurs with some of these emotion concepts such as hurt, desperation, fear, and pride. Combined with the previous finding that anger appears more frequently, this additional evidence shows that both concepts, anger and fury, overlap with each other to a great extent and they can be used interchangeably in similar environments. Further, in terms of the tendency to act on emotion, some violent reaction (e.g. screaming, or attacking) is likely to be observed in cases of both anger and fury build-ups, with a higher possibility of sudden and immediate reaction in fury, as justified by and explicated in the paraphrases by Wierzbicka (1999). Some examples from the data include: “I suppressed my fury; his fury overtaking his reason; attacks him with fury; in his fury, Columbus accidentally knocks the poor old man; his fury makes anything seem possible; screaming with fury,” as well as “in a flood of anger she felt she could do just that”. Also, the language samples for fury indicate that fury has some additional aspects of explosiveness or being uncontrollable. All in all, the English corpus data do not show any divergences from Wierzbicka’s findings and they provide further evidence for the validity of her paraphrases for the English anger and fury (see Tables 2 and 3 above).

In Turkish, the emotion concept kızgınlık co-occurs with some other negative emotion concepts such as çaresizlik/desperation, incinme/hurt, öfke/fury, korku/fear, üzüntü/sadness, and doyumsuzluk/dissatisfaction in its environment, and öfke also co-occurs with some similar emotion concepts such as dehşet/terror, nefret/hatred, kızgınlık/anger, şiddet/violence, duyarsızlık/inconsideration,

kıskançlık/envy, and korku/fear. However, although both words can be used interchangeably to a great extent, especially in the English-Turkish translations, it is seen that *öfke* is a better fitting word compared to *kızgınlık* when translating both anger and fury. Actually at this point, another word, *sinir* (meaning high tension and fury), comes into play whose semantic field seems to be closer to *fury/öfke* than to *anger/kızgınlık* in Turkish. These can be due to translator bias or the grammatical form of the word (using *kızgınlık*, which is the noun form, instead of its adjective or verb forms, *kızgın* and *kızdırmak/kızmak* respectively) might be very critical in the corpus search since Turkish is an agglutinative language and this makes a significant difference in keyword search. In terms of the tendency to act on emotion, some violent and immediate reaction (e.g. attacks of fury, exploding fury, bursts of fury, or threatening people out of fury) is more likely to be observed in case of *öfke* build-up. All in all, judging from the Turkish data available, *kızgınlık* and *öfke* are semantically and pragmatically very close and they are used interchangeably; however, the data show a more frequent use of *öfke* over *kızgınlık*.

With respect to the question whether the English emotion concepts of anger and fury correspond to Turkish emotion concepts of *kızgınlık* and *öfke*, both the dictionary search results and the translation data available indicate a high amount of correspondence between the two sets of emotion concepts. In more specific terms, the English emotion concept anger corresponds to the Turkish emotion concept *kızgınlık*, and fury corresponds to *öfke*. Accordingly, the same reductive paraphrases (see Tables 2 and 3) that were written by Wierzbicka (1999) can be used for the concepts' Turkish counterparts.

4. Conclusion

In response to the first research question on how the English emotion concepts such as anger and fury relate to each other in terms of their cognitive scenarios, the study showed that the core meanings of anger and fury show a high amount of correspondence, excluding the relatively more immediate reaction tendency and higher intensity in fury. Thus, the results of the current study confirmed Wierzbicka's findings and subsequent reductive paraphrases for the two emotion concepts in English (Wierzbicka, 1999).

With respect to the second research question on how the Turkish emotion concepts such as *kızgınlık* and *öfke* relate to each other in terms of their cognitive scenarios, the study showed that the core meanings of *kızgınlık* and *öfke* also show a high amount of correspondence confirming the single definition for both in Bozkurt's (2014) definitions of basic emotion concepts based on prototypical emotion scenarios, excluding the relatively more immediate reaction tendency and higher intensity in *öfke*, which has also been pointed out in the work by Arslan and Sevinçler-Togan (2009) and Şenel (2009), taking the form of "I want to say something bad to this person now" in the latter, following the NSM reductive paraphrase for fury "I want to do something bad to this person now."

Finally, regarding the last research question as to whether the cognitive scenarios of the English and Turkish sets of selected terms within the domain of "I

don't want things like this to happen" match, the results show a close correspondence between the two sets, although there are also some other emotion concepts in the same set that come into play but ignored due to the limited scope of this paper.

In this study, Turkish data relied on the data from METU Turkish Corpus and specifically the fiction and newspaper entries there, and this was a strong limitation. In addition, at the time the study was conducted, this corpus was not very user-friendly especially in contrastive lexical studies because keyword search was limited considering the morphological structure of Turkish vocabulary and trying different forms of the same word/root in the search could be very time-consuming. Also, comparative searches or frequency analyses could not be done. Thus, in future studies, other sources of language samples should be incorporated to get a richer picture of the words under study.

In the initial stage of the study, similar to the work by Bozkurt (2014), dictionary studies were conducted as they provided a practical access to the semantic fields of the words under investigation. However, they should be used with caution as there is the risk of relying too much on the dictionary definition and ignoring the data and what corpus shows in clarifying what, say anger, is and what it is not.

With respect to the translation method employed, translations proved reliable and fruitful in doing contrastive analyses of semantic fields of the English and Turkish emotion concepts for several reasons. As it can be seen in the translations, translation equivalents vary depending on what is in the core, what is in the periphery or what pragmatic implicature is present in a specific use of the words under study. Thus, translations are helpful in determining subtle differences between syntagmatic patterns which may be ignored in monolingual data. This way, issues of ambiguity or vagueness are resolved. In addition, lexical item analysis on its own, devoid of context and with no employment of translations may produce very poor results; therefore, translations can enrich the definitions researchers compile before writing reductive paraphrases using NSM and in this study, translations and NSM proved to complement each other in crucial ways.

Finally, although with respect to these two sets of emotion terms the two languages resemble, this does not entail that emotive and linguistic categories in languages do not vary. As pointed out by many (Wierzbicka, 1992, 1999; Weigand, 1998; Kövecses, 1986; Andrews and Krennmayr, 2007), there is a need to conduct further studies into their different conceptualizations in various cultures and languages.

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Appendix I

Summary Table for the Definitions of the Words in English and Turkish:

Definitions	Examples
<p>Anger: the strong emotion that you feel when you think that someone has behaved in an unfair, cruel, or unacceptable way; a feeling that is oriented toward some real or supposed grievance; a strong emotion against someone or something; a strong passion or emotion of displeasure, annoyance or hostility, excited by a real or supposed injury or insult to one's self or others, or by the intent to do such injury;</p> <p><u>Synonyms:</u> annoyance, irritation, resentment, indignation, fury, rage, ire, wrath, trouble, sorrow;</p> <p><u>Origin:</u> from Old Norse, meaning ‘grief’.</p>	<p>He cried with <i>anger</i> and frustration;</p> <p>Ellen felt both despair and <i>anger</i> at her mother;</p> <p>There is a danger that <i>anger</i> at the new law may turn into anti-government feeling;</p> <p>His face turned white with <i>anger</i>;</p> <p>She could feel the <i>anger</i> bubbling up inside her.</p>
<p>Fury: violent, extreme, intense or very strong anger often with a desire for revenge; explosive, violent, uncontrolled, often destructive emotion; extreme strength or</p>	<p>He could hardly contain his <i>fury</i>;</p> <p>The storm’s <i>fury</i>;</p> <p>Their eyes were fixed on each other in cold <i>fury</i>.</p>

violence in an action or a natural phenomenon; Synonyms: anger, wrath; wildness, madness; violence, rage Origin: from Latin furia, from furere, meaning 'be mad, rage'.	
Kızgınlık: kızgın, ısınmış olma durumu; öfkeli olma durumu	"Zeyno'nun yüzündeki gerginlik garip bir biçimde arttı, gözlerinde <i>kızgınlık</i> , acı, belki de biraz hayret vardı." - H. E. Adıvar
Öfke: engelleme, incinme veya gözdağı karşısında gösterilen saldırganlık tepkisi, kızgınlık, hışım, hiddet, gazap	"Eve gelinceye kadar hiç <i>öfkesi</i> kalmadı." - Ö. Seyfettin

Appendix II

List of the words in context in English and Turkish with their translation equivalents:

English (*anger, fury*)

1. Anger (from Fiction and Newspaper)

tears of anger and disappointment (kızgınlık ve hayal kırıklığı gözyaşları)

in a flood of anger she felt she could do just that (bir kızgınlıkla onu öldürebileceğini düşündü)

in a confusion of envy and anger (kıskançlıkla karışık bir kızgınlıkla/öfkeyle)
anger ebbed (kızgınlığı geçince)

flaming with anger (sinirden ateş püskürüyor)

an expression of pain and anger on her face (yüzünde kızgınlıkla karışık bir acı ifadesi)

confused with anger, shame and disappointment, (kızgınlık, utanç ve hayal kırıklığı içinde)

worry and anger seemed to be burning it up.(kaygı ve sinirden kilo kalmadı)

How could anger and sadness last so long? (kızgınlık ve üzüntü nasıl bu kadar sürer?)

feeling - anger, mostly, and some love, (çoğunlukla kızgınlık, ve biraz da sevgi içinde)

All of his anger toward the woman vanished. (kadına olan bütün kızgınlığı geçti)

baby screamed in fear and anger. (bebek korku ve kızgınlıkla çığlıklar atarken)

my anger faded, (sinirim/kızgınlığım geçti)

He tried to exclude anger from his reasoning process (sinirlerine hakim olmaya çalıştı).

..with grief and anger, the tears were pouring out of his eyes (üzüntü ve sinirden hüngür hüngür ağlıyordu)

their anger or frustration (kızgınlık ve kaygıları)

flames of anger (kızgınlığın ateşinden)

their shame, anger and hurt (onların utançlarını, kızgınlıklarını ve acılarını)

anger (kızgınlık/öfke)

intense anger toward a government (hükümete karşı büyük bir öfke duyduğu)

repressed anger of Palestinians (Filistinlilerin bastırılmış öfkesi)

depression, anger and people hating their jobs (depresyon, kızgınlık ve işlerinden nefret eden insanlar)

anger and frustration (kızgınlık ve telaş)

My feelings are in terms of frustration, sadness, anger, disappointment and devastation (duygularım kaygı, üzüntü, kızgınlık/öfke, hayal kırıklığı ve yıkım..)

anger about the economy (ekonomik duruma karşı duyulan kızgınlık/öfke)

Anger and alienation (kızgınlık ve yabancılaşma)

Fisted hands, for example, convey anger or tension (yumruk halinde tututlan el kızgınlığı ve gerginliği yansıtır)

anger (kızgınlık/ öfke)

I just swallowed my anger and pain (acıımı ve öfkemi içime attım)

denial, anger, sadness and fear reddediş, kızgınlık/öfke, üzüntü ve korku)

brings fear and anger (korku ve kızgınlık doğurur)

2. Fury (from Fiction and Newspaper)

fury (çok öfkelenirir)

I suppressed my fury.(öfkemi bastırdım)

Hurt, fury, desperation, (incinme, öfke ve çaresizlik)

In a wild explosive fury, (patlamaya hazır, öfkeli)

his fury overtaking his reason (öfkesi mantığını bastırması).

attacks him with fury. (öfke içinde ona saldırır)

his eyes burned with fury.(öfkeden gözleri alev aldı)

In his fury, COLUMBUS accidentally knocks the poor old MAN to the ground. (bir öfkeyle adamı yere devirdi)

His fury makes anything seem possible (öfkesi herşeyi yaptırabilir)

the fury of war. (savaşın öfkesi)

in uncontrollable fury (kontROLSÜZ bir öfkeyle).

He unleashed his fury on Melvyn (öfkelerini Melvyn'e kustu)

screaming with fury. (öfke içinde çığlıklar)

mix of pride and fury (gurur ve öfke hisleri içinde)

fury explodes (öfke patlaması)

with fury, (öfke içinde)

a fury against women (kadınlara karşı bir öfke)

their fury (öfkelerini)

The fury of the campaign against the Japanese (Japonlara karşı kampanyanın öfkesi)

the intense fury (derin/yoğun öfke)

the storm reaches its full fury, (bir fırtınanın öfkesi gibi)

turned his fury on the officers (öfkelerini memurlara yöneltti)

the fury of the crowd (kalabalığın öfkesi/öfkeli kitle)

played this season in a fury, (bu sezon öfke içinde oynadı)

fury (öfke)

was frightened at the man's fury (adamın öfkesinden korktu)

fury with which she balled and unballled her fists (öfkeyle yumruklarını sıkıp açarken)

Turkish (*kızgınlık, öfke*)

1. Kızgınlık (from Fiction [Short Story and Novel] and Newspaper [News and Opinion Essays])

Çaresizlik ve kızgınlık arası bir ses tonuyla (a mix tone of voice between desperation and anger)

kızgınlığını yatıştıramıyordu (couldnt contain/control his anger)

ne kızgınlık , ne kırgınlık vardı (neither anger nor hurt)

artan kızgınlık (increasing anger; anger building),

kızgınlık yaratacak (likely to cause anger)

kızgınlık duygularını ortaya çıkartacağı (causing emotions of anger)

öfke ve kızgınlık (fury and anger)

kızgınlık , korku , öfke , mutluluk ve üzüntünün (anger, fear, fury, happiness and sadness)

kızgınlık sonucu (because of anger)

kızgınlık ve doyumсуzлuk (anger and dissatisfaction)

kızgınlık (anger),

kızgınlık içinde (out of anger)

2. Öfke (from Fiction [Short Story and Novel] and Newspaper [News and Opinion Essays])

dehşet , öfke , nefret duygularıyla (feelings of terror, fury, hatred)

çok fazla öfke (too much fury)

öfke ile (with fury)

o öfke anlarımdan birinde (one of those moments of fury)

müthiş bir öfke (in a flood of fury)

öfke dolu (full of fury / extremely furious)

Kin ve öfke (hatred and fury)

öfke duygusunun kabardığını (an increase in his feeling of fury)

Öfke anında fırlatılmış bir gözdağı (to threaten people in a moment of fury)

haklı bir öfke (a justifiable fury)

öfke bombardımanına (attacks of fury)

keskin bir öfke (intense fury)

öfke ve kızgınlık (fury and anger)

Aniden öfke patlamaları (sudden bursts of fury)

haksız öfke (unjustifiable fury)

birikmiş öfkeyi (increasing fury)

e öfke duyuyor (be furious with)

öfkesini aniden kusabilenlerin (people who can suddenly express/explode their fury)

öfke patlamalarında (bursts of fury)

Öfke ve şiddet doludurlar (full of fury and violence)

duyarsız , kıskanç , öfke ve korku doludur (full of inconsideration, envy, fury and fear)

öfkeyi bilinçaltına (repressed fury)