A Comparative Study of Metaphorical Conceptualization of Anger in English and Chinese

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Abstract

According to the Conceptual Metaphor Theory, metaphorical conceptualization is based on the similarity of the concepts in the source domain and in the target domain. The abstract concept, such as human emotion, is conceptualized by means of metaphor with different source domains. The main purpose of this thesis is to make a comparative study of the conceptualization of anger in English and Chinese aiming at revealing the factors underlying the similarities and differences in these processes. Embodiment Philosophy argues that our primary and most highly structured experience is with physical realm. Metaphors of anger in English and Chinese are based on the physiological effects of anger. The findings show that no matter in English or in Chinese, the mappings between anger and something else are not arbitrary, and they are based on human being's embodied experience. The conceptualization of anger in English and Chinese is influenced by different cultural factors. The study of metaphorical conceptualization of anger can provide a tool for people from different language backgrounds to improve mutual understanding in cross-cultural communication situations.

Keywords

Conceptualization; Anger; Metaphorical Mapping.

1. Introduction

Before George Lakoff and Mark Johnson raised the “cognitive linguistic view of metaphor”, metaphor has long existed as a figure of speech, which refers to one thing by mentioning another thing for rhetorical effect. In 1980, Metaphors We Live By was published, symbolizing the development of metaphor in a new area of cognitive linguistics. According to Lakoff, metaphor can be seen everywhere in our daily life. In the later studies, linguists accepted the new theory of Lakoff and Johnson and pay much attention to the cognitive study of metaphor. Some of them are interested in the conceptualization of emotion, a general feeling in human life.

2. Theoretical Framework

2.1. Conceptual Metaphor Theory

Since Lakoff (1980) raised the Conceptual Metaphor Theory, conceptual metaphor has developed rapidly in English, and still expands. Some cognitive linguists have concentrated the conceptualization of emotions and made a lot of studies (Lakoff & Johnson, 1980; Lakoff, 1987). The researches have all shown that metaphor is important when human beings understand and express emotions. Lakoff & Johnson (1980) give some examples of metaphorical source domains in the conceptualization of happiness. Lakoff (1987) shows that
there is a coherent conceptual organization underlying the expressions and that much of it is metaphorical and in nature. He shows that the metaphorical conceptualizations of anger rely on the common folk theory of the physical effects of anger. Generally speaking, these studies deal with the metaphorical conceptualizations of emotions with the biological and physical factors.

Lakoff argued that metaphor is used not only as a tool to modify our language, but also as a mode of our thinking process. According to the theory of conceptual metaphor, metaphor is comprised of two conceptual domains: the target domain and the source domain. The target domain, being described by the metaphor, is the experience that is actually talk about. The source domain is the means used as a basis for understanding the experience. Taking “We are wasting our time here” as an example, we can see that the sentence is based on the metaphor that “time is money”, the target domain of time is understood in terms of the source domain of money. In cognitive linguistics, Lakoff and Johnson raised the formula “X is Y” to describe metaphors, in which X is the target domain and Y is the source domain.

Lakoff (1980) divides conceptual metaphors into three categories: ontological metaphors, orientational metaphors and structural metaphors. Firstly, ontological metaphor means that something concrete (entities and substances) is projected onto something abstract, such as events, activities, emotions, ideas, etc. It is based on the various human experiences with physical objects and has various purposes that are referring, quantifying, identifying aspects, identifying causes, setting goals and motivating actions. Secondly, orientational metaphor is a kind of metaphorical concept organizes a whole system of concepts in terms of one another. These metaphors are related to spatial orientations such as up and down, in and out, front and back, on and off, deep and shallow, central and peripheral. The formation of these metaphors is based on the fact that we have bodies of the sort we have and that they function as they do in our physical environment. (Lakoff & Johnson, 1980:15). According to orientational metaphor, one can project specific spatial orientations onto some abstract concepts, for example, HAPPY IS UP, in which happiness is expressed with a vertical direction. “I am feeling up today” is an example to show that the happiness orients up. These orientational metaphors are not arbitrary but are based on our physical and cultural experiences. Thirdly, structural metaphor happens when one concept is metaphorically structured in terms of another (Lakoff & Johnson, 1980:15). It allows us to structure one concept according to another. For example, ARGUMENT IS WAR leads to an English expression like “Your claims are indefensible”, which shows that ARGUMENT is structured in terms of WAR with the features such as the descriptions like win, attack, defend, indefensible and so on.

2.2. Inheritance Hierarchy of Metaphors

In Corpus Approaches to Critical Metaphor Analysis, Jonathan Charteris-Black (2004) argues that metaphors of a semantic field can form an inheritance hierarchy, which means on account of abstraction, metaphors can be described at different levels in a system. According to him, the conceptual system can be hierarchically divided into conceptual keys, conceptual metaphors and metaphors. People's awareness of the relationship between conceptual keys and conceptual metaphors and the relationship between conceptual metaphors and metaphors is different. The degree depends on people's understanding of metaphors. Recognizing their motivation to use the socially influential domains in language use, they can more fully understand the ideological basis of their choice of metaphor.

The thesis applies inheritance hierarchy of metaphors including conceptual keys, conceptual metaphors and metaphors to describe the metaphorical conceptualization of anger.
3. Methodology

In this paper, we mainly apply the traditional linguistic corpus analysis method. The basic assumption is that the structure and content of our emotion can be uncovered through a detailed study of the language that we use to talk about or describe emotion. The principle that underlies this assumption is that language, both its lexicon and syntax, is a reflection of our conceptual system. The English data in this paper are mainly chosen from Women, Fire, and Dangerous Things (Lakoff, 1980). For one thing, the data in this book are selected from a variety of authoritative dictionaries, and there is already a general classification of the data. For another, the data in it are general expressions in daily life so much so that being more representative. The Chinese data are mostly selected from the four classics in China and the contemporary novel Funeral of the Muslims which won the Mao Dun Literary Award. This thesis uses these works for the reason that these works represent the achievement of Chinese literature from ancient to modern times. Therefore, their words are vivid and precise.

4. Metaphorical Conceptualization of Anger in English and in Chinese

As the main part of the whole thesis, this chapter will employ the theories mentioned last chapter to have a relatively systematic and complete discussion and comparison of anger expressions in English and Chinese. This study is aimed at discovering the similarities and differences of anger conceptions between English and Chinese, finding out the differences of ideologies and thoughts of people showed in these two languages, so that people can make language not only a kind of tool but also a bridge for culture transmission.

4.1. Conceptualization of Anger in English and in Chinese

4.1.1. Heat Metaphor of Anger

According to Lakoff (1987), among the metaphors of anger, the basic one is ANGER IS HEAT. To deal with this metaphor, human thoughts about angry should be concerned. According to people’s common sense, there are various forms of physical effects of angry, such as high pressure, body heat, agitation, and red on face and neck. In these physical effects, the most general one is heat, which can be easily sensed. Therefore, a lot of heat-related metaphors are based on this cognition. The conceptualization of anger thus is argued by Lakoff (1987) that ANGER IS HEAT OF A FLUID IN A CONTAINER.

In the light of what has been illustrated by Lakoff, to learn the reason for this metaphor, firstly we should know in human mind, human body is a container full of emotion, when that is related to one physical effect of anger—heat, and the fluid part of anger, the metaphor ANGER IS THE HEAT OF A FLUID IN A CONTAINER appears in human mind. Some examples will be discussed to see what are the connections between the anger and the heat of the fluid and the changing process of anger.

A. Anger Is in A Rising Trend

(1) My anger kept building up inside me.
(2) I was in a towering rage.

From these two examples, the anger is in a rising trend, here up and towering both stand for the height. Explaining this phenomenon with the metaphor mentioned just now, since people have already had the knowledge when intensity of heat increased, the liquid will rise, people naturally believe the increase of anger will lead to the rise of liquid that relates to anger in human body.

B. Anger Changes into Steam

(3) He is just letting off steam.
(4) She was fuming.
These two instances emphasize another physical phenomenon: liquid with high heat will vaporize, which can be connected to the body container that can generate steam when people become too angry.

C. Anger Gets to Limitation
(5) I could barely contain my rage.
(6) He was filled with anger.
When pressure becomes high, the container will be full with steam, just as when people are angry, their bodies are full of their anger. From the examples above, contain and fill can both shows inflation of the anger.

D. Anger Is Under Control
(7) I am trying to bridle my rage.
(8) He manages to keep down his anger.
As is known to all, when in the container the pressure becomes too high and goes beyond the level of pressure that the container can bear, it will probably explode. Supposing a body is a container, when anger becomes too much and goes beyond the level body can bear, people will assume that they themselves will explode. Therefore, people make an effort to control their anger. Bridle and keep down both have meanings of restraining actions, that is to control the anger.

E. Container Explodes
(9) The outburst startled even me, and I started laughing to myself.
(10) She blew up at me.
Finally, when people have no power to control their anger, the container of their bodies explode. People outburst or blew up, etc., like the natural container explodes.

F. Anger Comes Out
(11) His angry finally came out.
(12) Smoke was pouring out of his ears.
When explosion happens, what inside the container of body will come out, just like the things inside a container come out.

As can be seen in the examples we discussed above, we can find that with different intensity of anger, people will have different performance, just like the fluid in the container. The anger has a process to increase instead of get to the limitation at one time. As the anger gets to a certain level, there will be steam in human body. Then people have to control their body, finally they explode with the pressure of the anger.

Different from the metaphor that ANGER IS THE HEAT OF FLUID IN THE CONTAINER, which deal with the anger with the process of explosion, the metaphor ANGER IS FIRE concentrates on the cause, the damage to others, the intensity and the damage to the angry person. The creation of this metaphor can be seen as the combination of two physical effects: heat of body and redness of the face and the neck. (Lakoff, 1987).

Anger does not exist by no reason, instead, there must be someone or something that arises the anger. Similarly, fire cannot be lit by itself. This similarity of cause makes people project the cause of fire onto the cause of anger, as we can see in the following example:
(13) They kindled my ire.
This kind of expression is common in English, which refers to the formation of anger by using the verb that originally describes fire.

When mapping happens between fire and anger, usually a characteristic of fire will be objected onto the anger, that is, the damage to others. The damage of fire to others is to burn others through the heat, while the damage of anger is the aggressive behavior to others, such as the
bad words that hurt others' heart. The following example is an example that express one's anger based on the damaged behavior *breathing fire*.

(14) I don't want an indignant boyfriend on my doorstep *breathing fire*. There are also two other features of fire—duration and intensity, which are also the features of anger. Thus people no doubt employ these two features of fire to give a more concrete model of anger.

(15) We could see the boss doing a *slow burn* as he heard one lame excuse after another. The example (15) describes the duration of anger, here *slow burn* means the anger rises gradually, not arise quickly.

(16) He was *consumed* by his anger. With regard to the example above, we should first consider what will happen to the things that are consumed by the fire. There is no doubt that they will be damaged by the fire and cannot function normally. At the same way, the person in anger will have a mental damage and cannot perform well.

The correspondences are showed in the following table to give a more detailed introduction for mappings from the source domain to the target domain. We have known that the conceptual model ANGER IS HEAT is commonly used in English, can we use this model to illustrate the conceptualization of anger in Chinese? Through the study of the thesis, we realize that the conceptual model ANGER IS HEAT is widely used in Chinese. Through the analysis of the expressions, the thesis finds a phenomenon that in Chinese, the change of anger also goes through some stages like the change of anger in English.

A. Anger creates.

(17) “她瞅不上我？我......我还瞅不上她呢！”, 天星被激起了火 *(The fire is built)*, 气得脸红脖子粗。

B. Anger Is in A Rising Trend

(18) 一股怒气在胸中冲腾 *(The anger is in his breast)*。

C. Anger Gets to Limitation

(19) 他把厚厚的一叠信看完，胸中的怒火 *(Anger in her breast)* 已经把一双眼睛烧得血红，爸爸老糊涂了！(霍达《穆斯林的葬礼》)

(20) 激得吕布怒气填胸 *(He feels rage in his breast)* (罗贯中《三国演义》)

D. Anger Comes out of the Container

(21) 卢大夫从胸腔、鼻腔中泄出长长的一股气 *(gas from breast and nasal cavity)*，她愤怒了！(霍达《穆斯林的葬礼》)

(22) 布怒气冲天，拍案大叫。(罗贯中《三国演义》)

(23) 她的两眼就忍不住冒火 *(There is fire in her eyes)*： “你来干什么？我们不认得你！”(霍达《穆斯林的葬礼》)

We can easily find that ANGER IS HEAT is a common conceptual key of anger both in Chinese and in English, but differently, instead of choosing the heat of the fluid in the container as the source domain, Chinese prefer to choose gas and fire as the source domain. The CONTAINER metaphor is utilized in both English and Chinese. However, in two languages, what is described to be the CONTAINER is different. In English, the CONTAINER is usually the body of a person and usually the change of the CONTAINER goes through six stages, but in Chinese, besides the human body, the CONTAINER can be one’s eyes or breast, such as ‘the fire in the eyes’.
Fire is a source domain employed both in English and Chinese. The reason is obvious. When someone being angry, he must experience the high blood pressure. The temperature of his body will rise, thus he will feel hot, similar to the feeling when he near the fire. Thus, fire is usually used as the source domain of anger. However, usually in English the fire exists independently. In Chinese, fire usually exists in the container like the fluid in the container in English.

4.1.2. Insanity Metaphor of Anger

People experience agitation when in anger. Interestingly, in the folk theory, agitation also plays an important rule in our distinguishing the insanity with the performances of going wild, raving and so on. The same features of the agitation when in anger and the agitation of insanity constitute the basis of the metaphor—ANGER IS INSANITY.

(24) He went crazy.
(25) 他让我抓狂 (He makes me crazy).

We all know that when a man loses his mind, he can do the thing other people even cannot speculate, that’s why people think the man insane is dangerous. Similarly, when a man is angry, he may also become a dangerous thing, a threat.

4.1.3. Animal Metaphor of Anger

This metaphor depicts the anger of people with a fierce animal, the behavior of which is violent. Once it is awaken and gets loose, it will be dangerous. Here are some examples.

(26) He has an fierce temper.
In this expression, people’s temper is described with the word which is usually employed to show the violence of animal behavior. Since it is used to describe anger of people, the violence of anger is easy to be think of.

(27) It’s dangerous to arouse his anger.
Similarly, since the animal is dangerous, it will attack others or bring other bad conditions to the people when it is awaken. The person in anger is also dangerous to other people when the person begins to be angry.

(28) He unleashed his anger.
Finally, the animal gets loose, that means the person finally looses the control of anger. There are some similarities between the anger and the dangerous animal, for instance, they are both violent. They can cause harm to things and people around them. Moreover, every step in the process of generating anger is consistent with every step in the process of the dangerous animal’s escape.

(29) 他像一头发怒的公牛(a cow in anger), 额头上的青筋乱蹦, 浑身的血肉都要爆裂, 他要憋死了! (霍达《穆斯林的葬礼》)

(30) “不! 她没死！她怎么会死！”, 天星全身的热血都涌到脸上他像一头暴怒的雄狮 (a lion in fury), 疯狂地扑过去, 把护士一把推开, 扑在妹妹的身上, 发出撕心裂肺的叫喊: “新月! 新月啊!” (霍达《穆斯林的葬礼》)

Similar to the conceptualization of anger in English, in Chinese, animals, especially those huge animals, are great threats to human. Firstly, they are larger than human beings, therefore people are unable to beat them. Secondly, they had the violent temper, it’s hard to resist them. These two reasons can explain why people think these huge animals are great threats to people.

4.1.4. Natural Force Metaphor of Anger

As a common part in our life, weather plays an important rule. The function of weather is more prominent in English since the weather in England is changeable. In English, people’s mind can be reflected by expressions based on weather. Anger, as the basic emotion of people’s experience, is often related to anger.
There are several reasons for the formation of the natural force metaphor of anger. First of all, anger and bad weather are usually both violent. Secondly, anger and natural force are both hard to control. Moreover, anger and natural force will cause damage to other people.

(31) "These textbooks," Stalin thundered, "aren't good for anything.

(32) Robin's thunderous mood hadn't lightened. Thunder is "a loud rumbling or crashing noise heard after a lightning flash due to the expansion of rapidly heated air". In human mind, they regard thunder as the symbol of anger first because the lightning flash can be seen as a special case of fire metaphor. The lightning flash has the features like the fire such as the light, the heat, and the threat to others that can be burnt by it. Besides, the sound of the thunder is fearful, which is similar to the angry person whose expression is abnormal thus fearful too. Thus the mapping from thunder to anger is produced.

(33) We had a big argument and he stormed off.

(34) A stormy relationship. Storm is a weather that is as violent as the performance of the person who is angry, such as his words. When a storm happens, it will be destructive to others, which is similar to the person in anger.

(35) 如果梁亦清暴跳如雷 (He stamps with fury), 那也好, 那就说明此人不过是个守财奴罢了, 对他谈什么真经教义都是多余的事。 (霍达《穆斯林的葬礼》)

(36) 倘或震怒 (being furious) 说道: “似此心腹大患, 不去剿灭, 何必为殃。”如此时, 凭众官却怎地回答。 (吴承恩《西游记》)

The natural force, especially the extreme weather, is what people prefer in their conceptual metaphor of anger. For Chinese, they like to use the word 'lei' (thunder) when they describe one’s rage. Words like ‘da fat lei ting’ and 'bao tiao ru lei’ are usually chosen to show the anger of the person they describe. In their eyes, the extreme weather is threatening, for the extreme weather has the great sound, and happens really quickly. Meanwhile, the violence of the extreme weather, its force and strength can leave people an impression that it is similar to our anger.

4.1.5. Anormal Performance Metaphor of Anger

A. Anger is the change of appearance on the face

(37) His face was flushed.

(38) “她瞅不上我？我……我还瞅不上她呢！”. 天星被激起了火, 气得脸红脖子粗 (get hot under the collar). (霍达《穆斯林的葬礼》)

B. Anger is the trembling of the body

(39) His hands are trembling.

(40) 宝玉听了这些话, 气得浑身乱战(He shakes his body).

(41) 不等他把话说完, 壁儿已经气得打颤(She shakes her body);

C. Anger is the gnashing of teeth

(42) 童贯越添心上怒, 咬碎口中牙(He gnashes his teeth)

D. Dilated pupils

(43) 壁儿杏眼圆睁(open her eyes wide), 发出愤怒的呐喊, 这个年仅十八岁的弱女子显示了震慑须眉的血性, “你睁眼瞅瞅, 梁家还没死绝呢, 仇, 还没报呢！”

(44) 晴雯听了, 果然气得蛾眉倒蹙, 凤眼圆睁(open her eyes wide), 实时就叫坠儿。

These abnormal performances, especially the abnormal outlook, can give us the direct feeling of one’s anger. Why people like to use the expressions like the change of appearance on the face,
the trembling of the body, the gnashing of teeth and the dilated pupils? It is clear that these abnormal performances can be caught when we observe a person in anger. Therefore, we use them to express one's anger.

The physiological effects caused by anger are commonly used in the two languages, like increased body heat, increased internal pressure (blood pressure, muscular pressure), agitation, and interference with accurate perception (Lakoff, 1987). When people have a certain emotion, it usually accompanies the change of certain characteristics of the body. Therefore, the expression of emotion is often associated with human physiological effects. As a common human emotion, anger is inevitably connected to physiological effects. In detail, the symptoms of anger are mainly these types:

1. Rising blood pressure.
2. Trembling of body.
4. Dilated pupils
5. Shout.

Through our analysis of data selected from English and Chinese, we find that there are more examples about physiologic effects of anger in Chinese, especially the abnormal performances. These abnormal performances, especially the abnormal outlook, can give us the direct feeling of one’s anger. The expressions like the change of appearance on the face, the trembling of the body, the gnashing of teeth and the dilated pupils are easily caught when we observe an angry person. Therefore, we use them to express one’s anger.

4.2. Inheritance Hierarchy of Metaphors of Anger in English and in Chinese

Can we use a system to summarize the characteristics presented by the expressions of anger in order to achieve a deeper understanding of the metaphors of anger? This requires the use of the metaphorical hierarchy we mentioned above. That is,

**Conceptual keys → Conceptual metaphors → Metaphors**

First, we may ask why we create these conceptual metaphorical expressions. That is because conceptual metaphors and conceptual keys are all abstract features extended by specific metaphors. These conceptual metaphors and conceptual keys only can be used as conceptual models, but actually, they don't have practical value. The purpose of the conceptual metaphors is to define the interrelationships between a series of surface metaphors and explain the meaning of these metaphors. Similarly, with the help of conceptual keys, conceptual metaphors can be linked to each other to explain the coherence of similar contexts. Defining and interpreting different levels of metaphor reinforce our understanding of their role in the ideology.

Metaphorical models can explain the similarities in the role of metaphors in different domains of language use. The level of metaphor embodied in different domains can be expressed through tables.

Now, let’s see the relationships of the three levels of metaphor in English and Chinese—CONCEPTUAL KEYS, CONCEPTUAL METAPHORS AND METAPHORS. In English, there are generally two sorts of conceptual keys, which are threat and heat.
Table 1. Hierarchy of Metaphors of Anger in English

<table>
<thead>
<tr>
<th>Conceptual keys</th>
<th>Conceptual metaphors</th>
<th>Metaphors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anger is threat</td>
<td>Insanity metaphor of anger</td>
<td>He goes crazy.</td>
</tr>
<tr>
<td></td>
<td>Natural force metaphor of anger</td>
<td>She storms off.</td>
</tr>
<tr>
<td></td>
<td>Animal metaphor of anger</td>
<td>It's dangerous to arouse his anger.</td>
</tr>
<tr>
<td>Anger is heat</td>
<td>Heat of the fluid in a container metaphor of anger</td>
<td>I was in a towering rage.</td>
</tr>
<tr>
<td></td>
<td>Fire metaphor of anger</td>
<td>They kindled my ire.</td>
</tr>
<tr>
<td>Anger is the abnormal performances of people</td>
<td>Change of appearance on the face</td>
<td>His face was flushed.</td>
</tr>
<tr>
<td></td>
<td>Trembling of the body</td>
<td>His hands are trembling.</td>
</tr>
</tbody>
</table>

Conceptual keys of anger in Chinese are quite different from those in English. In Chinese, there are three common conceptual keys, they are showed in the following table.

Table 2. Hierarchy of Metaphors of Anger in Chinese

<table>
<thead>
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<th>Conceptual metaphors</th>
<th>Metaphors</th>
</tr>
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<tbody>
<tr>
<td>Anger is threat</td>
<td>Animal metaphor of anger</td>
<td>他像一头发怒的公狮。</td>
</tr>
<tr>
<td></td>
<td>Natural force metaphor of anger</td>
<td>他暴跳如雷。</td>
</tr>
<tr>
<td>Anger is heat</td>
<td>Fire metaphor of anger</td>
<td>胸中的怒火已经把一双眼睛烧得血红。</td>
</tr>
<tr>
<td></td>
<td>Gas metaphor of anger</td>
<td>气不打一处来</td>
</tr>
<tr>
<td>Anger is the abnormal performances of people</td>
<td>Change of appearance on the face</td>
<td>他拉下脸来。</td>
</tr>
<tr>
<td></td>
<td>Trembling of the body</td>
<td>他气得浑身颤栗。</td>
</tr>
<tr>
<td></td>
<td>Gnashing of teeth</td>
<td>他气得咬牙切齿。</td>
</tr>
</tbody>
</table>

We have already seen the different conceptual keys and conceptual metaphors in different languages, but what causes these differences?

First, we should know that both personal and social sources influence the choice of metaphor. Personal sources can be further divided into three components: our thoughts, feelings, and physical experiences with society; our understanding of the effectiveness of language in the context of a particular language use; and our knowledge of language systems. The social basis of metaphorical choice is the external form of consciousness (especially political and religious...
views) and knowledge of history and culture. The traditional metaphor method pays special attention to the consideration of language but the cognitive metaphor pays special attention to the personal experience base of metaphor.

At the conceptual metaphorical level, our understanding of anger units can be divided into three levels, conceptual keys, conceptual metaphors, and metaphors. We all know that, whether English or Chinese, in order to conceptualize anger, there must be a metaphorical model, which in turn makes anger concrete from abstraction.

We compare the relevant features and differences of conceptual keys in English and Chinese. This section discusses in depth the similarities and differences in the metaphorical models used in English and Chinese. Lakoff has made a general classification of conceptual metaphorical models of anger in English in his book *Women, Fire and Dangerous Things*, but given the differences between English and Chinese, ways of metaphorical conceptualization of anger are explored and compared.

The conceptual key ‘Anger is threat’ is employed in two languages, no matter the dangerous animal or the natural force or the insanity of man, they have some characteristics in common. All of them are violent and powerful. Once one of them happens, it is hard to be resisted by a person's power. Meanwhile, the damage caused by it is great. The insanity of them and the loss caused by them make them fearful.

5. Conclusion

The thesis explores the conceptualization of anger in English and Chinese in a cognitive perspective, and analyzed the metaphorical mappings and conceptual hierarchy of anger. The finding are as follows.

Firstly, through our analysis of data selected from English and Chinese, we find that there are more examples about physiologic effects of anger in Chinese, especially the abnormal performances. These abnormal performances, especially the abnormal outlook, can give us the direct feeling of one’s anger. The expressions like the change of appearance on the face, the trembling of the body, the gnashing of teeth and the dilated pupils are easily caught when we observe an angry person. Therefore, we use them to express one’s anger.

Secondly, The CONTAINER metaphor is utilized in both English and Chinese. These two languages deal with the conceptual key ‘Anger is heat’ similarly. However, in two languages, what is described to be the CONTAINER is different. In English, the CONTAINER is usually the body of a person and usually the change of the CONTAINER goes through six stages, but in Chinese, the CONTAINER can also be one’s eyes or breast, such as “the fire in the eyes”.

Thirdly, the conceptual key ‘Anger is heat’ is commonly used in two languages, but differently, instead of choosing the fluid as the source domain, Chinese prefer to choose gas as the source domain.

Last but not least, the conceptual key “Anger is threat” is employed in two languages, no matter the dangerous animal or the natural force or the insanity of man, they have some characteristics in common. All of them are violent and powerful. Once one of them happens, it is hard to be resisted by a person’s power. Meanwhile, the damage caused by it is great. The instantaneity of them and the loss caused by them make them fearful.

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