Conceptual metaphors of anger in Kurdish idioms: A corpus study
الاستعارة المفاهيمية لحالة الغضب في التعابير الاصطلاحية الكردية: دراسة عينية

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Abstract

Emotions are abstract, vague, and affective psychological states which are usually conceptualized in form of metaphors. Based on Conceptual Metaphor Theory (CMT), the paper attempts to categorize and analyze the metaphorical idiomatic expression of anger in central Kurdish as spoken in Kurdistan- Iraq, and highlight the role of conceptual metaphors in understanding and constructing these idioms. The paper attempts to answer two research questions; (1) How is the emotion of anger conceptualized in Kurdish from the perspective of conceptual metaphor theory? and (2) What are the major types of Conceptual Metaphors (CMs) commonly found in central Kurdish anger emotional metaphors? To answer these questions, a qualitative analysis and inductive reasoning have been employed as a method of data analysis. The analysis of the selected data has shown that CMT is applicable to the metaphors of anger in central Kurdish. The analysis has also shown that the most common conceptual metaphors in descending order are the ANGER IS A HOT FLUID IN A CONTAINER, ANGER IS FOOD, ANGER IS COLOR, ANGER IS FIRE, ANGER IS INSANITY, THE OBJECT OF ANGER IS AN ANIMAL, ANGER IS FULLNESS, THE CAUSE OF ANGER IS FIRE AS LIVING BEING, ANGER IS AGGRESSIVE VERBAL BEHAVIOR.

الملخص

تعد العاطفة حالة نفسية مجردة وغامضة غالبا ما تصور في هيئة استعارة. واستناداً إلى نظرية الاستعارة المفاهيمية تحاول هذه الدراسة تصنيف وتحليل التعابير الاصطلاحية المجازية المعبرة عن الغضب في اللغة الكردية المركزية كما يتحدث بها سكان كردستان العراق، وكذلك إلقاء الضوء على دور الاستعارة المفاهيمية في فهم وبناء هذه العبارات الاصطلاحية. كما تحاول الدراسة الإجابة على سؤالين بحثيين هما (1) كيف يتم تصوير عاطفة الغضب في اللغة الكردية من منظور نظرية الاستعارة المفاهيمية؟ و (2) ما هي الأنواع الرئيسية من الاستعارات المفاهيمية المعبرة عن عاطفة الغضب في اللغة الكردية المركزية؟ وللإجابة عن هذين السؤالين، تم استخدام التحليل النوعي والتفكير الاستقرائي كوسيلة لتحليل البيانات. وقد أظهر تحليل البيانات المختارة أن نظرية الاستعارة المفاهيمية قابلة للتطبيق على استعارات الغضب في اللغة الكردية المركزية. كما أظهر التحليل أيضًا أن الاستعارات المفاهيمية الأكثر شيوعًا بترتيب تنازلي هي الغضب سائل ساخن في حاوية، الغضب طعام، الغضب لون، الغضب نار، الغضب جنون، موضوع الغضب حيوان، الغضب هو الامتلاء، سبب الغضب هو النار ككائن حي، الغضب هو سلوك لفظي عدواني.

Introduction

Metaphor is a fundamental element integrated into the human daily life. One reflection of our conceptual system is language; thus, it is part of our everyday language that affects our thinking, perceiving, and acting. Aristotle was the first to use metaphor. He states that metaphor occurs when one assigns a name to something that belongs to another domain, thereby highlighting similarities between the two entities. Based on Aristotle's comparison theory, if we say someone is a lion, the true meaning is not to say somebody equals a lion, but he has the prosperity of bravery. Black (1962), states that in his theory of substitution, Aristotle claims that in a metaphor a standard term is always substituted by a new strange term (p. 20-29). This means metaphor is a word that belongs to one place, but it can be used in another. Moreover, Kreidler states that metaphor is a figurative expression in which a notion is described in terms of different kinds of notion (1998, p. 301).

In (1936), Richards put forward his interaction theory according to which metaphor intercourses thoughts; it is not only the transference or substitution of some words. He regards metaphor as an interaction between given elements in some metaphorical expressions (p. 27-8).

To develop the interaction theory, Black (1962) specifies the interaction between two components of metaphor holding that there are two distinct subjects in every metaphorical statement: primary and secondary subjects (p.41-

44). Thus, one can say that the interaction theory reflected the cognitive value of metaphor and contributed to the emergence of cognitive theory.

The idea that metaphor exists not only in language but also in action and thought as well as in our everyday life is proposed by Lakoff and Johnson (1980), who introduced the CMT in their Metaphors We Live By. So, metaphor is fundamental to human thinking and reasoning. Based on Lakoff and Turner's viewpoint, metaphor has an inherent structure, and there are several non-arbitrary processes of metaphor mapping (1989, p. 63). According to CMT, a metaphor contains two conceptual domains: a concrete source domain which is mapped onto an abstract target domain. Hence, if a person has appropriate knowledge of the source domain, he can understand the target domain in terms of the source domain deeply.

In addition, Ungerer and Schmid (1996, p.114) highlights that human language is metaphorical and that linguistic structures are nothing but reflections of the conceptual structures in the human mind. Furthermore, metaphorical expressions in the language are consistently linked to metaphorical concepts as we can use them in comprehending the metaphorical essence of human activities.

Following the development of the metaphor, researchers began to pay attention to the study of emotional metaphors that include anger, love, pride, happiness, sadness, and others. Nonetheless, construal operations like metaphor and metonymy contribute to the conceptualization of emotion to a great extent. Idioms are conventionalized shortcut expressions that mirror our ways of thinking. Ayto (2006), states that idioms are generally multiword constructions' meanings. The meaning cannot be deduced from the constituent words but may be regarded as a self-contained lexical item (p. 518-521). Consequently, idioms reflect human conceptual systems and often derive figurative meanings from conceptual metaphors. Accordingly, it is an essential tool for humans to understand the external world.

In spite of the increasing writings on metaphor, there remains a clear research gap in the area of emotional idiomatic metaphors in Kurdish language. Hence, this study aims to examine the role of conceptual metaphors in construing and understanding metaphors of anger emotion in central Kurdish, and how the idioms form inputs for abstract conceptualizations of emotions. The study examines the meaning constructed via metaphoric mapping in the selected idioms, and seeks to find answers to the following questions:

a) Is CMT applicable to the metaphors of anger in central Kurdish?

b) What metaphors are used to structure the concept of anger in the Kurdish language?

c)How is the emotion of anger conceptualized in Kurdish from the perspective of CMT?

d)What are the most frequent types of CMs commonly found in anger emotional metaphors in central Kurdish?

Scope and Limits of the Study

The study is limited to a cognitive linguistic analysis of anger CMs in Central Kurdish, spoken mainly in Kurdistan- Iraq Region in the light of CMT.

The Sorani, Central Kurdish, dialect is a dialect spoken in southeastern regions including Iraq and Iran, it is primarily written using a customized version of the Arabic script. This dialect exhibits phonological, lexical, morphological, and sometimes semantic differences. One distinguishing feature of the Sorani dialect is the absence of grammatical gender. In Sorani writing, possessive pronouns, definiteness markers, enclitics, and postpositions used as suffixes are prevalent. Furthermore, Sorani features two verb tenses (past and present) and distinguishes between singular and plural cases, although it has complex morphology.

Methodology and Procedure

This study has adopted a descriptive qualitative approach that utilizes Lakoff and Johnson's (1980) CMC to answer the research questions outlined earlier and describe the metaphors of anger. Thirty instances have been randomly selected out from some well-known dictionaries of idioms, such as Sharazoor Kurdish English Dictionary by Shafiq Qazzaz, pendî pêşînan by Sheikh Muhammad Khal, Cognitive Studies in Kurdish Idioms by Hoshang Jawad (2021), Idioms in Kurdish Language by Jalal Muhmud Subhani, in addition to everyday conversational Kurdish used by Kurdish native speakers to express their Emotions.

Theoretical Framework
Conceptual Metaphor

Traditionally, metaphor was considered as a powerful means of persuasion and decorative linguistic tool adding no additional information, therefore *metaphor was regarded only as a matter of language, not a matter of action or thought; it gives a thing a name that belongs to others or transfers genus to species.*

Based on Kövescses, the traditional concept of metaphor can be described by identifying five of its most commonly accepted characteristics:
1. Metaphor is a property of words; it is a linguistic phenomenon.

2. It is used for some artistic and rhetorical purposes as when Shakespeare writes "all the world's a stage."

3. Metaphor is based on a resemblance between the two entities that are compared and identified. To say one is a lion, he must share some features with lion in order for us to be able to use the word lion as a metaphor for him.

4. Metaphor is related to the use of words deliberately and consciously, people must have a special knowledge to use metaphor adequately. Aristotle states that "the greatest thing by far is to have command of metaphor. This alone cannot be imparted by another, it is the mark of genius."

5. Metaphor is a feature of speech that can be used to achieve special effects, and is not an essential part of everyday communication (2010b, p. ix-x).

To sum up, a metaphorical expression includes two different subjects: primary and secondary. Context also has a very important role in comprehending a metaphor. So, a metaphor is a mapping between many traits that belong to both primary and secondary subjects.

On the other hand, cognitive linguistics don't regard metaphor as a mere figure of speech because it exists in action and thought not only language. Since our conceptual system is metaphoric, we use our language as a tool to express and conceptualize metaphoric concepts. Casasanto (2009, p. 127) mentions that the central claim of CMT is that many abstract domains are conceptualized metaphorically in terms of relatively concrete or well-understood knowledge. Nonetheless, metaphors, as linguistic expressions, are figurative expressions because metaphors exist within both a person's conceptual system and our ordinary conceptual system therefore, metaphors are part of everyday speech that affect the ways we perceive, think, and act (Lakoff & Johnson, 2003, p. 4-6).

According to Lakoff and Johnson, the systematic use of inference patterns from one conceptual domain to reason about another conceptual domain is called CM. The systematic correspondences across such domains are referred to as metaphorical mappings (2003, p. 247). Hence, metaphor is a cross-domain mapping in the conceptual system (Lakoff, 1993, p. 203) · Moreover, Kövecses states that the standard definition of CM is understanding one domain of experience that is typically abstract in terms of another that is concrete (2020, p.1). Since one reflection of our conceptual system is language, thus language is virtually metaphorical because it is defined as a means to talk about an abstract conceptual domain in terms of a concrete domain, and the mapping between the

two domains is expressed through different CMs. Jawad states that a conceptual metaphor can be seen as a bridge that links the lexical meanings between the two conceptual metaphors (2021, p.12).

Classification of Conceptual Metaphor

Cognitive semantists distinguish three main types of CM: orientation, ontological, and structural (Lakoff and Johnson, 2003, pp. 7-32; Hamawand, 2016, pp.84-9).

Orientation Metaphors

This type of metaphor "organizes an entire system of concepts concerning one another" (Lakoff & Johnson, 2003, p. 14). Most orientation metaphors have to do with a spatial orientation such as UP-DOWN, IN-OUT, or FRONT-BACK. Theoretically, the concrete spatial orientation of the source domain, in this type of metaphor, is mapped onto abstract concepts of the target domain. Therefore, human beings understand more abstract concepts in the non-spatial domain, and generally, those abstract concepts include feelings, emotions, physical state, social status, and many more. For instance: "I feel up today." However, this expression comes from the fact that HAPPY is oriented UP in the "HAPPINESS IS UP" metaphor. According to Kövecses, the approach to bodily experiences as "(near) universal," such as spatial relations, where the head means "up" and feet mean "down" plays an essential role in establishing "potential universal" metaphors (2010, p.202). For Hamawand, abstract knowledge, in an orientation metaphor, is figured out in terms of spatial experiences (2016, p.87). Thus, the CM "HAPPY IS UP, SAD IS DOWN" is derived from the human body posture while they are happy or sad. Moreover, such metaphorical orientations are not "randomly assigned". Each spatialization metaphor has an internal systematicity that allows it to define a coherent system rather than a collection of random cases. Some CMs have physical roots related to one's well-being. For example, health, life, and control are all on the rise because they primarily define what is considered suitable for a person. Orientation metaphors are not chosen randomly, but they emerge from the human physical and cultural experience; therefore, they differ from one culture to another (Lakoff & Johnson, 2003, pp. 15–19). In addition, physical, social, and cultural experiences can provide a variety of foundations for spatialization metaphors. The physical basis for the following CMs, is that serious illness causes people to lie down, and when people die, they are physically down: SICKNESS AND DEATH ARE DOWN; HEALTH AND LIFE ARE UP.

Ontological Metaphors

According to Hamawand (2016), ontology is derived from the Greek root "onta" which means the thing that exists, and the suffix "logy" means the

science of whtat???. Hence, understanding experiences in terms of objects and substances gives rise to ontological metaphors. These metaphors allow the speaker to treat parts of his/her experience as discrete entities or substances of a uniform kind. For example, Hamawand mentions that abstract concepts are conceptualized as physical entities in the real world (2016, p. 88-9). For Lakoff and Johnson (1980), ontological metaphors are methods of viewing events, activities, emotions, ideas, and so on as entities and substances. Ontological metaphors serve limited functions, including referring, quantifying, identifying aspects and causes, setting goals, and motivating actions (p. 25-27). The most commonly used ontological metaphors are container metaphors as it is regarded as a typical sort of conceptual metaphor, yet it can be used to understand events. Although events and actions are conceptualized as objects metaphorically, activities are conceptualized as substances. Therefore, it can be comprehended that the visual field events and actions can be used as a container metaphor like:

1. You are out of my sight.

Here, the visual field is regarded as a container and the pronoun 'you' is like you are out of the container of vision and vision is a container.

Structural Metaphors

This type of metaphor provides the richest source of metaphorical elaboration and is often regarded as the construction of one concept in terms of another (Lakoff and Johnson,1980, p.14). Therefore, the metaphorical expressions are dependent on each other so that they can work. Kövecses (2010, p.37) asserts that the cognitive function of structural metaphors is to enable speakers to understand target A by means of the structure of source B, for example, LIFE IS A JOURNEY. Additionally, they allow the speaker to use one highly structured and highly designated concept to structure another one. For example, structural metaphors provide more understanding of communication, argument, and war. Additionally, they are grounded on the systematic correlations with the speakers' experiences. The provided examples are many such as IDEAS ARE BUILDING, ARGUMENT IS WAR (Hamawand, 2016, p. 86). So, metaphors do not exist independently; they are connected with each other.

On the other hand, Kövecses (2010b, pp. 38-39), distinguished between structural and ontological metaphors. He notes that ontological metaphors provide significantly less cognitive structuring for target concepts than structural metaphors. Moreover, the cognitive function of ontological metaphors is to give abstract target concepts a new ontological status. Therefore, structural metaphors are responsible for providing a detailed structure for abstract concepts. That is why people can use ontological metaphors to give delineated status to un-delineated experiences.

Analysis of data

The analysis of the selected data shows anger CMs in Kurdish can be divided into nine groups as shown blow:

Analysis of CMs based on ANGER IS FIRE

The mapping structure of the elements of source and target domains of this group of Kurdish idiomatic expressions can be listed as follows:

Source domain	Target domain
Fire	*Anger*
Causing the fire	*Causing the anger*
The thing on fire	*The angry person*
The intensity of the fire	*The intensity of anger*
Uncontrol fire	*Uncontrol anger*
A controlled fire	*A controlled or released anger*

*According to the above-listed mapping, **ANGER IS FIRE** applies to the following metaphorical idiomatic expressions:*

1. ئەو بەنزین بە ئاگر دادەکات. (ew benzîn be agir dadekat) (He adds fuel to the fire).
2. ئەو یەک پارچە ئاگر بوو-ew yek parçe agir bû- s/he was a piece of fire.
3. لە تورەییا گڕم گرت . Le twrreîya grrim girt-I was flamed out of anger.
4. ئەو بۆتە ئاگر ولە من بەربووه. Ew bote agr û le min berbuwe- He has become a fire and swallowed me گڕی تێبەردا
5. - girrî têberda- s/he flamed her/him
6. عەصابت سوتاندم- 3esabit sutandim- You burned my temper.

In the above-listed metaphorical idiomatic expressions, one can see that the target domain of anger is conceptualized in terms of the source domain of fire because the capacity of the thing burning corresponds to the capacity of the angry person. Furthermore, anger is conceptualized as a destructive force that can be harmful to the angry person and those around. Based on Lakoff's (1980) and Kovecse's (1986) viewpoint, the primary effect of anger is increased body heat.

In "ئەو بەنزین بە ئاگر دادەکات ew benzîn be agir dadekat- He adds fuel to the fire", the target domain anger is conceptualized in terms of the source domain "ئاگر agir- fire". This expression implies that there is an angry person, and that someone wants to make a situation or someone's anger even worse.

"ئەو یەک پارچە ئاگر بوو ew yek parçe agir bû- s/he was a piece of fire" is another metaphorical idiomatic expression that conceptualizes the target domain of anger in terms of the source domain "یەک پارچە ئاگر yek parçe agir- a piece of fire", where the fire may be harmful not only to the angry person but also to others as well. So, it describes someone who is extremely angry and nervous.

The target domain of anger is conceptualized in terms of the source domain "گڕم گرت - grrim girt- I have flamed" in "لە تورەییا گڕم گرت Le twrreîya grrim girt-I have flamed out of anger". This metaphorical expression describes an angry person whose anger becomes unmanageable due to provoking a response, often by using a controversial opinion, disrespectful situation, or comment.

Both ئەو بۆتە ئاگر ولە من بەربووه Ew bote agr û le min berbuwe- s/he became a fire and set me on fire, and گڕی تێبەردا girrî têberda- s/he flamed her/him, show that the target domain of anger is conceptualized in terms of the source domain گڕ -girrî- flame. In both expressions, someone's emotions heat up like a slow-burning fire that intensifies over time. Moreover, the anger builds up

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and becomes more pronounced, reaching levels that are difficult to control. As a result, it brings a lot of harmfulness and danger to any surrounding people.

عەصابت سوتاندم esabit sutandim- You burned my temper, shows that the target domain of anger is conceptualized in terms of someone having the characteristics of a burning fire that acts as a fire to burn someone's mood. Additionally, a burning temper happens when enough negative input energy is applied to a body and causes internal heat. Moreover, the internal heat can produce negative emotional reactions, agitation, and pressure. As a result, s/he becomes very nervous or angry.

Analysis of CMS based on ANGER IS A HOT FLUID IN A CONTAINER

The mapping process of the source and target domains of this group of CMs can be summarized as follows:

Source domain	*Target domain*
Container *There is a space for contained* *There is a fluid or an object in the container* *The temperature can affect the intensity of contained.* *The limited space and depth of the container affects the degree of burn of the object in it or exploded.* *Coolness in the fluid*	*Anger* *The heart is a space for Anger.* *There is blood in the heart of angry person* *The temperature can affect the intensity of Anger* *The depth of Anger affects the person's reaction to lose control.* *Anger may stay or release as time passes.*

Based on the above mapping, *an ontological conceptual metaphor* of **ANGER IS A HOT FLUID IN A CONTAINER** *applies to the following metaphorical idiomatic expressions. These CMs indicate that anger is not an open-ended feeling but has a limit. The following listed metaphorical idiomatic expressions show that the target domain of anger is conceptualized in terms of the source domain, a hot fluid in a closed container, where the human body represents the container and his feeling of anger represent the content. The body heat, blood pressure, or the psychological factors increase the intensity of anger to be out of control.*

7. ئەو بە سەرمدا تەقیەوە. -Ew beserimda teqiyewe- He exploded over me.
8. لە تورەییا بڵقی دەدا- le tûrreyiya billqî deda-S/he was bubbling / seething with rage.
9. ئەوەندە تورەتکردووم خوێنم دەکوڵێت. -ewende turretkrdûm xwênm dekullêt- *My blood is boiling.*
10. ئەوەندە تورەبوو پریشکی دەهاویشت. -ewende turrebû prîşkî dehawîşit- S/he was angry to the point of throwing a spark.
11. قسەکانی ئاگری لێدەباری. -qisekanî agirî lêdebarê- Fire rains in his words.

12..دووكەڵ لە تەوقی سەری بەرز دەبۆوە- dûkell le tewqî serî beriz debowe- Smoke is rising from the top of his head.

In " ئەو تەقیەوه سەرمدا به - Ew beserimda teqiyewe- He exploded over me" the target domain of anger is conceptualized in terms of " تەقیەوه- teqiyewe- exploded which is the source domain. It indicates that the pressure increases to the point the container explodes and reacts suddenly with uncontrollable anger. This expression is used when someone expresses his wrath by shouting particularly when the person encounters someone who is ill-intended, evil and hypocritical.

The target domain of anger in both لە تووڕەییا بڵقی دەدا- le tûrreyiya billqî deda- S/he was bubbling/seething with rage, and ئەوەندە تووڕەتکردووم خوێنم دەکوڵێت ewende turretkrdûm xwênm dekullêt- My blood is boiling" is conceptualized in terms of the source domain بڵقی دەدا- billqî deda- was bubbling/دەکوڵێت- dekullêt- boiling". In these expressions, the heat of anger affects the contained fluid leading to an increase of its temperature till it reaches the boiling point. Furthermore, it means his anger is extreme to the boiling point of making anger more intense and overwhelming. It is used when someone irritates you and makes you angry.

The target domain of anger is conceptualized in terms of the source domain ئەوەندە تووڕەبوو پڕیشکی دەهاویشت" prîşkî dehawîşit - throwing a spark" in " پڕیشکی دەهاویشت- ewende turrebû prîşkî dehawîşit- S/he was angry to the point of throwing a spark, the angry person's body is the container for the spark. In this example, the limit of the container's capacity to control the pressure caused by an external force represented by heat, as he could not keep his emotions anymore, so he starts expressing his feelings of anger all at once. It describes someone agitated to the degree of being on the verge of an explosive reaction. This idiom explains that someone or something causes extreme anger.

The metaphorical expression "قسەکانی ئاگری لێدەباریٰ qisekanî agirî lêdebarê- Fire rains in his words/ or *his words rain fire" highlights that the target domain of anger is conceptualized in terms of the source domain* "ئاگری لێدەباریٰ agirî lêdebarê- Fire rains, his word is the container, and the action of *raining fire represents the target domain of anger which indicates uncontrollable anger, to the point that angry person cannot control or prevent himself from feeling and doing unwilling action.*

The target domain of anger is comprehended in terms of "دووکەڵ لە " dûkell- smoldering" in " *تەوقی سەری بەرز دەبۆوە dûkell le tewqî serî beriz debowe- Smoke is rising from the top of his head, as there is no smock without fire. Hence, the metaphorical meaning is that someone's anger is so intense that smoke appears to be rising. Hence, it describes an extreme or explosive reaction to something.*

Analysis of CMs based on ANGER IS FULLNESS

The mapping processes underlying this group of CMs can be stated as follows:

Source domain	Target domain
Container	*Anger*
There is space for contained	*The heart is a space for anger.*
A container has a maximum capacity beyond which it cannot hold anymore.	*Human beings have a maximum capacity beyond which they cannot hold anymore.*
When a container is filled beyond its capacity, it overflows.	*When the angry person is filled with anger, s/he overflows.*
A pressure is built up inside a full container	*Anger can create intense internal pressure within an angry person.*
When a container is filled up, it needs to be emptied.	*An overflowed anger leads to an explosion followed by release.*

*According to the above-listed mapping process, **ANGER IS FULLNESS** applies to the following CM idiomatic expressions:*

13. ئەو لێی پڕە. *ew lêyi pirre- He was filled with anger.*
14. ئەو پڕبوو لە تورەیی. *- ew pirrbû le turreyî- She was brimming with rage.*
15. لێت پڕبووم بەسیکە. lêt pirrbûm besîke -Enough, I was full/overflowing of you.

The target domain of anger in "ئەو لێی پڕە- ew lêyi pirre- He was filled with anger / ئەو پڕبوو لە تورەیی. - ew pirrbû le turreyî- She was brimming with rage , <u>and</u> لێت پڕبووم بەسیکە-lêt pirrbûm besîke.-Enough, I was full/overflowing of you." is conceptualized in terms of the source domain "پڕە- <u>pirre</u>- filled with anger/ overflowing anger" as the angry person's body is the container while the fluid in a container represents the target domain anger. According to Lakoff and Kovecses (1987), the second version of heat and fire is applied to the liquid, where anger stands for the fluid temperature in a container. Furthermore, the heat highlights the intensity of anger (p. 115). Due to the absence of words related to fire and heat, one can say that we can conceptualize anger as FULLNESS, indicating being filled, which conveys the meaning of experiencing intense anger to the point that his anger was occupying his thoughts, emotions and actions.

Analysis of CMs based on THE OBJECT OF ANGER IS AN ANIMAL

The mapping processes underlying this group of CMs can be stated as follows:

Source domain	Target domain
Animal.	*The object of anger.*
Animal is a hunter.	*The angry person is a hunter.*
Animals can be affected by psychological issues and have reactions.	*Human beings can be affected by psychological issues and have reactions.*
Animals have aggressive verbal behavior.	*Human beings have aggressive verbal behavior.*
Animals have aggressive behavior.	*Human beings have aggressive behavior.*
Aggressive animals have a physical attack reaction.	*Aggressive persons have a physical attack reaction.*
Aggressive animals lose their control when they attack.	*Human beings lose their control when they attack.*
The risk of animals to nearby objects.	*The danger of anger to other people.*

According to the above-listed mapping process, ***THE OBJECT OF ANGER IS AN ANIMAL*** *applies to the following examples:*

16.به بیستنی بابەتەکە هاربوو-be bîstinî babeteke harbû- S/he became rabid by hearing the topic.

17.دەڵێی سەگی هارە لەو خەڵکە بەربووه- dellêyi segî hare lew xellke berbuwe- He looks like a rabid dog with the people.

18.دەڵێی بەرازی غەزریوه- dellêyi berazî x̌ezirywe- s/he is like an angry pig.

The target domain of anger is conceptualized in terms of the source domain of "هاربوو - harbû- became rabid" and "سەگی هار- segî hare- rabid dog" in both "به بیستنی بابەتەکە هاربوو-be bîstinî babeteke harbû- S/he became rabid by hearing the topic, and

دەڵێی سەگی هارە لەو خەڵکە بەربووه- dellêyi segî hare lew xellke berbuwe- he looks like a rabid dog with the people". Rabies is a viral infection that affects a dog's nervous system and acts aggressively. Moreover, humans experience extreme anger, similar to rabid dogs that lose their control and act aggressively. The expressions describe someone furious to the point of being aggressive and getting out of control.

دەڵێی بەرازی غەزریوه- dellêyi berazî x̌ezirywe- s/he is like an angry pig is another expression where the target domain is conceptualized in terms of the source domain "بەرازی غەزریوه- berazî x̌ezirywe- angry pig". An angry pig may vocalize loudly, bare its teeth, lower its head, or display other defensive behaviors. Thus, the metaphorical expression describes the situation where a person remains angry by directing their anger or negative emotions toward themselves rather than outwardly expressing or targeting it at others.

Analysis of CMs based on ANGER IS INSANITY

The mapping processes underlying this group of CMs can be stated as follows:

Source domain	Target domain
INSANITY.	*ANGER*
The cause for insanity is varied.	*The cause for anger is varied.*
Insane behavior is aggressive and out of control.	*Anger behavior is aggressive and out of control.*
An insane person cannot function normally.	*A person who is angry beyond the limit point cannot function normally.*
An insane person is dangerous to others.	*A person who is angry beyond the limit point is dangerous to others.*

In the light of the above mapping processes, **ANGER IS INSANITY** *applies to the following metaphorical idiomatic expressions:*

19. هەر کە هەواڵەکەی بیست شێتبوو -her ke hewallekeyi bîst şêtibû- As soon as s/he heard the news, s/he turned insane (became mad-crazy).

20. بە بیستنی هەواڵەکە مێشکی لە کەڵەی دا نەما-be bîstinî hewalleke mêşkî le keleyi da nema- He lost his mind on hearing the news.

In "هەر کە هەواڵەکەی بیست شێتبوو - her ke hewallekeyi bîst şêtibû- As soon as s/he heard the news, s/he turned insane (became mad-crazy), one can see that the target domain of anger is conceptualized in terms of the source domain of "شێتبوو- şêtibû- turned insane/ became mad-crazy". Based on Kovecses (1990, p.60), the expressions that demonstrate insanity can also demonstrate angry behavior. So, it describes a person who loses his temper and gets out of control because his anger intensifies due to external force, causing him to feel mad, upset and angry.

The target domain of anger is comprehended in terms of the source domains of بە بیستنی هەواڵەکە مێشکی لە کەڵەی دا نەما -mêşkî le keleyi da nema- lost his mind" in مێشکی لە کەڵەی دا نەما-be bîstinî hewalleke mêşkî le keleyi da nema-He lost his mind on hearing the news. The metaphorical expression represents a person who is incredibly angry to the point that he loses his mind, which is described as insane. Moreover, they are used in expressing frustration through losing control of someone's emotions or actions and behaving in a wild, violent, and uncontrollable manner.

Analysis of CMs based on ANGER IS FOOD

The mapping processes underlying this group of CMs can be stated as follows:

Source domain	Target domain
FOOD	*ANGER*
	Anger is hurtful.
	Anger overflowed.
Some foods hurt.	*Anger is painful as the angry person hurts himself and those around him.*
Some food overflowed.	*Intense anger is uncontrollable.*
Some mixed food causes pain or toxins.	

| *A disease is caused by overeating.* | |

*The overlap between the food and anger provides the biases for applying **ANGER IS FOOD** CM to the following metaphorical idiomatic expressions:*

21. ⬜⬜⬜⬜⬜⬜⬜⬜ ⬜⬜⬜⬜ ⬜⬜⬜⬜⬜⬜⬜⬜-*berdewam simaq defiroşêt-He always sells sumac.*
22. ⬜⬜⬜⬜⬜⬜⬜ ⬜⬜⬜⬜⬜ ⬜⬜⬜⬜⬜-*dellêyi nîske helldeçî-he is like the overflowed lentil.*
23. ⬜⬜⬜⬜⬜⬜⬜⬜ ⬜⬜⬜⬜ ⬜⬜⬜⬜⬜ ⬜⬜⬜⬜⬜- *dellêyi bîberî tîjî xwarduwe-He seems as if he ate hot peppers.*
24. **⬜⬜⬜⬜⬜ ⬜⬜⬜⬜⬜ ⬜⬜⬜⬜⬜ ⬜ ⬜⬜ ⬜⬜⬜⬜⬜⬜⬜ ⬜⬜**- *ke turrebû do û doşaw têkell dekat-S/he mixed yogurt and molasses when s/he became angry.*

The target domain of anger is conceptualized in terms of the source domain "بەردەوام سماق دەفرۆشێت -simaq- sumac" in "سماق- simaq- sumac"- berdewam simaq defiroşêt-He always sells sumac.

It is known that sumac and vinegar are sour food. Furthermore, eating sour or acidic foods affects our facial expressions and makes us react oddly as rejection responses in an innate defense mechanism, such as squinting eyes, face scrunching, and wrinkling the nose. Therefore, Kurdish people use the above-mentioned expression to describe an angry person who gives a dirty look and shows his bad mood and disagreement.

The target domain of anger is conceptualized in terms of the source domain " نیسکه هەڵدەچی- nîske helldeçî . In Kurdish culture, overflowing milk and lentils indicate sudden extreme anger and frustration. as someone's anger becomes more intense and overflowing to the extent that s/he reacts with sudden, extreme anger, similar to how a liquid may rise in response to increased intensity or pressure.

دەڵێنی بیبەری تیژی خواردووه- dellêyi bîberî tîjî xwarduwe- He seems as if he ate hot pepper, is another example of ANGER IS FOOD, as the target domain of anger is conceptualized in terms of "بیبەری تیژ- bîberî tîj- hot pepper". In general, spicy or hot peppers give a burning sensation that spreads across the lips and burns the tongue. The brain then receives pain signals that can cause distress, to which people react negatively. Moreover, Kurdish people use this expression to address an angry person whose verbal response is extremely aggressive.

The target domain is conceptualized in terms of the source domain " دۆ و دۆشاو تێکەڵ دەکات - do û doşaw têkell dekat- mixed yogurt and molasse" in the metaphorical expression "که تورەبوو دۆ و دۆشاو تێکەڵ دەکات- ke turrebû do û doşaw têkell dekat- S/he mixes yogurt and molasses when s/he becomes angry". It describes a sensitive and moody person who experiences intense and overwhelming anger, where it feels like being out of control. Thus, it indicates that being angry is the first step to act foolishly.

Analysis of CMs based on ANGER IS AGGRESSIVE VERBAL BEHAVIOR

The following mapping processes underlie this group of CMs:

Source domain	Target domain
Aggressive verbal behavior *The cause of* aggressive communication *It hurts the addressee.* Behaves uncontrollably.	*ANGER* *The cause of anger* *Anger behavior hurts those around.* *Angry person behaves in an* uncontrollable aggression manner.

According to the listed mapping between aggressive verbal behavior and anger, it can be argued that the CM **ANGER IS AGGRESSIVE VERBAL BEHAVIOR** applies to the following metaphorical idiomatic expressions:

25. گوێ بگره قسەکانی بۆنی خوێنی لێدێ -gwê bigire qsekanî bonî xwênî lêdê- Listen, his words reeked of blood.

26. دەڵێی سەگە پێیده وەرێ-dellêyî sege pêy dewerrê- S/he barks at him/ her just like a dog.

*Kovecses states that aggressive behavior metaphorically corresponds to angry behavior (1990, p. 64). Accordingly, in "*گوێ بگره قسەکانی بۆنی خوێنی لێدێ*gwê bigire qsekanî bonî xwênî lêdê- Listen, his words* reeked of blood*." The target domain of anger is conceptualized in terms of the source domain "*قسەکانی بۆنی خوێنی لێدێ *qsekanî bonî xwênî- his words smelled blood". The metaphorical expression highlights that the object of anger uses shouting, yelling, blaming, being critical, or being verbally abusive, meaning that someone is furious and ready to fight.*

*In the second example, "*دەڵێی سەگە پێیده وەرێ*dellêyî sege pêy dewerrê- S/he barks at him/ her just like a dog" the target domain is conceptualized in terms of the source domain "*پێیده وەرێ *pêy dewerrê- S/he barks at him". This CM indicates that the object of anger expresses his extreme level of aggression to the point of shouting, yelling and being verbally abusive. So, the more intense the anger, the more pronounced or extreme the aggressive behavior might be.*

Analysis of CMs based on ANGER IS COLOR

Below are the mapping processes that underlie this group of metaphoric idiomatic expressions:

Source domain	Target domain
COLOR *Colors are varied.* *Colors are associated with psychology.* *Different colors represent emotions.* *Colors are not universal across all cultures.*	*ANGER* *Anger is varied.* *Anger is associated with psychology* *Color symbolizes anger.* *The object of anger's color is culture specific.*

*Based on the mapping between color and anger, **ANGER IS COLOR** applies to the following examples:*

27. سەیریکەن شین ومۆر بۆتەوه-seyrîken şîn û mor botewe- Look at him, he turned blue and purple.

28. چاوی سووربووه وریابن- çawî sûrbuwe wiriyabin-Be careful; his eyes turned red

29. خوێن بەری چاوی براکەمی گرتوه- xwên bery çawy birakemy girtwe- blood obstructed my brother's vision.

30. ئاسمان لەبەر چاوم تاریکبووه که بینیم به یەکەوەن - asman leber çawim tarîkbuw ke bînîm be yekewen-The sky turned dark in front of my eyes, when I saw them together.

The target domain in "سەیریکەن شین و مۆر بۆتەوەseyrîken şîn û mor botewe- Look at him, he turned blue and purple" is conceptualized in terms of the source domain "شîن û mor botewe-شین و مۆر بۆتەوە turned blue and purple (purple in the face)". Dark red usually represents anger. Furthermore, the association of colors with emotions can vary across cultures. In Kurdish culture, blue and purple are used to describe extremely angry people, while in English, blue indicates sadness. The metaphorical expression suggests that his anger or irritation is so intense that it is visibly affecting them and making them look flushed, blue and purple. The situation explains how a person's facial expressions and body language appearances can express strong negative emotions, especially anger.

چاوى سووربووە وریابین çawî sûrbuwe wiriyabin(Be careful; his eyes turned red) is used as a source domain for the target domain of anger. According to Kovecses, anger is motivated by the heat and redness aspects of psychological effects (1990, p. 53). Therefore, the metaphorical expression implies that a person overflowed with anger, and that anger occupies his thoughts and emotions to the point that his eyes have turned red and have a furiously vengeful disposition.

Both examples (no.3 and 4) share the same analyses in that the target domain is conceptualized in terms of "xwên- blood خوێن" in "xwên bery çawy birakemy girtwe- خوێن بەری چاوى براکەمى گرتوە. -blood obstructed my brother's vision, which means he sees things as red because the color of blood is red. In "asman leber çawim tarîkbuw ke bînîm be yekewen- ئاسمان لەبەر چاوم تاریکبووە کە بینیم بە یەکەوەن. -The sky (turned)became dark in front of my eyes when I saw them together", anger is conceptualized in terms of "tarîk- dark تاریک" as he cannot see things due to the darkness, which indicates black color. It means that an individual becomes so furious or extremely nervous to the point that his vision turns a shade of red and obstructs his vision.

To sum up, Table (1) shows the frequency and percentage of the CMs in the selected data.

Table (1) Frequency and percentage of the CMs in the selected data.

No.	CM	Frequency	Percentage
1.	ANGER IS FIRE	5	16.666
2	THE CAUSE OF ANGER IS FIRE AS LIVING BEING	1	3.333
3	ANGER IS A HOT FLUID IN A CONTAINER	6	20
4	*ANGER IS FULLNESS*	3	10
5	*THE OBJECT OF ANGER IS AN ANIMAL*	3	10
6	*ANGER IS INSANITY*	2	6.666
7	*ANGER IS FOOD*	4	13.333
8	*ANGER IS AGGRESSIVE VERBAL BEHAVIOR*	2	6.666
9	*ANGER IS COLOR*	4	13.333
	Total	30	99.99

Conclusions
The findings of the study lead to the following conclusions:
1. The CMT is applicable to the metaphorical idiomatic expressions of Anger in central Kurdish

2. There are nine CMs in the corpus of Kurdish Anger metaphorical Idiomatic expressions namely: ANGER IS FIRE, THE CAUSE OF ANGER IS FIRE AS LIVING BEING, ANGER IS A HOT FLUID IN A CONTAINER, *ANGER IS FULLNESS, THE OBJECT OF ANGER IS AN ANIMAL, ANGER IS INSANITY, ANGER IS FOOD, ANGER IS AGGRESSIVE VERBAL BEHAVIOR, ANGER IS COLOR*

3. The most common conceptual metaphor in the central Kurdish data, in descending order, are the ANGER IS A HOT FLUID IN A CONTAINER, *ANGER IS FOOD*, *ANGER IS COLOR,* ANGER IS FIRE, *ANGER IS INSANITY, THE OBJECT OF ANGER IS AN ANIMAL, ANGER IS FULLNESS,* THE CAUSE OF ANGER IS FIRE AS LIVING BEING, *ANGER IS AGGRESSIVE VERBAL BEHAVIOR*

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