Abstract

Emotions play a special role in the Israel-Corpus (a corpus consisting of 274 recordings of narrative autobiographical interviews with emigrants from German-speaking regions of Central Europe created under the direction of Anne Betten between 1989 and 2012). The connection between narrative representation and the expression of one’s own and the feelings of others is of central importance: the central questions posed by the interviewers take the interviewees on a journey into the past (Leonardi 2016: 2) and lead them to stories and reports about dramatic and difficult experiences, so that not only emotions of the past are awakened when they are related and remembered, but also new emotions arise in the narrative process itself. The aim of the paper is to analyze emotions (emotion denominations and expressions) using a quantitative-qualitative approach. Corpuslinguistic studies that focus on emotions in the whole Israel-Corpus or in only one of the subcorpora (IS, ISW or ISZ) are still pending even though they would have been advantageous: they can highlight significantly occurring emotive signs and patterns of language use (Bubenhofer 2009) in the underlying discourse. In the following paper I will concentrate only on the emotion FEAR (in German ANGST) analyzing the lexemes and the multiword expressions which name and express it in the subcorpus ISW.

Keywords

Emotions - Israel-Corpus - N-Grams
Multiword Units and N-Grams Naming FEAR in the Israel-Corpus

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Abstract. Emotions play a special role in the Israel-Corpus (a corpus consisting of 274 recordings of narrative autobiographical interviews with emigrants from German-speaking regions of Central Europe created under the direction of Anne Betten between 1989 and 2012). The connection between narrative representation and the expression of one’s own and the feelings of others is of central importance: the central questions posed by the interviewers take the interviewees on a journey into the past (Leonardi 2016: 2) and lead them to stories and reports about dramatic and difficult experiences, so that not only emotions of the past are awakened when they are related and remembered, but also new emotions arise in the narrative process itself. The aim of the paper is to analyze emotions (emotion denominations and expressions) using a quantitative-qualitative approach. Corpuslinguistic studies that focus on emotions in the whole Israel-Corpus or in only one of the subcorpora (IS, ISW or ISZ) are still pending even though they would have been advantageous: they can highlight significantly occurring emotive signs and patterns of language use (Bubenhofer 2009) in the underlying discourse. In the following paper I will concentrate only on the emotion FEAR (in German ANGST) analyzing the lexemes and the multiword expressions which name and express it in the sub-corpus ISW.

Keywords: Emotions · Israel-Corpus · N-Grams

1 Introduction

The Israel-Corpus is a corpus created under the direction of Anne Betten between 1989 and 2012, consisting of 274 recordings of narrative autobiographical interviews with emigrants from German-speaking regions of Central Europe to Palestine in the Thirties. The corpus, which can be retrieved and searched in the DGD¹, has already been researched to investigate various scientific questions: grammatical (syntactic-stylistic)

¹ The DGD (Datenbank für Gesprochenes Deutsch) is a Database for Spoken German, hosted at the Leibniz-Institut für Deutsche Sprache in Mannheim (https://dgd.ids-mannheim.de/dgd/pragdb.dgd_extern.welcome).

The name ‘Israel-Corpus’ is not the official name of the corpus, but this term was designated over the course of time.

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analyses and sociolinguistic approaches determined the publications in the period 1995–2005 (Betten 1995; Betten and Dounour 2000, 2004). Subsequently the corpus was examined under various linguistic approaches, including dialogue and narrative analysis (Thüne 2009; Thüne and Leonardi 2011 and the essays in the publication Leonardi et al. 2016).

Emotions play a special role in the Israel-Corpus: the connection between narrative representation and the expression of one’s own and the feelings of others is of central importance, since not only past events and the emotions associated with them are awakened during narration and remembering, but also new emotions arise in the narrative process (Leonardi et al. 2016). The aim of the paper is to analyze emotions (emotion denominations and expressions) using a quantitative-qualitative approach. In particular I will investigate the lexicon, in order to see what kind of multiword expressions name and convey the emotion FEAR. Corpus analyses are particularly relevant for these kinds of investigations, as they can highlight significantly occurring emotive signs and patterns of language use (Bubenhofer 2009) and thus focus on stereotypical perceptions, attitudes and evaluations of the underlying discourse. In addition, for the first time the Israel-Corpus has been investigated as a corpus, i.e. as ‘a collection of written or spoken utterances in one or more languages in digital form’ (Lemnitzer and Zinsmeister 2015: 39). Previous studies have focused on individual interviews or only small groups of interviews, but never the corpus or one of the sub-corpora.

2 Research Overview: Emotions as Research Object in the Israel-Corpus

Emotions are constitutive for human life and experience (Schwarz-Friesel 2013: 1) and determine states of consciousness as well as thought and action processes. Nevertheless, they remained unnoticed for a long time in linguistic and cognitive studies and it is only in recent years that neuroscientists and psychologists have demonstrated with empirical studies (Schwarz-Friesel 2011: 130) their indispensability for understanding human cognition and consciousness. After the so-called ‘emotional turn’, emotions were able to arise from their ‘Cinderella’ status and linguistic studies that deal with the question of how linguistic expressions can provide information about the inner emotional states and processes of humans (Schwarz-Friesel 2007: 279) were finally published: they focused especially on lexical and metaphorical expressions, as well as the functional and pragmatical relevance of the social manifestation and interaction forms of emotions in different contexts (among others Fiehler 2002; Drescher 2003). With Schwarz-Friesel (2013) the interaction of cognition and emotion (also from the point of view of theory formation) became for the first time the subject of investigations.

In the “Jungle of Emotional Literature” (James 1890: 1064) it is noticeable that emotions are described differently depending on the approach (Kleinginna and Kleinginna 1981 have identified more than 92 definitions and 11 different descriptive dimensions). For the present study, the distinction between emotion and feeling will be relevant (1) as well as the distinction between emotion thematization (emotion naming and emotion description) and emotion expression (2):
1. According to Schwarz-Friesel (2013: 144), emotions represent knowledge and evaluation systems that take physical, mental and affective states into account and can have a conscious and unconscious effect on the human organism. Feelings, on the other hand, are specifically experienced emotions that represent consciously felt states. The feeling of fear, which can be experienced consciously and cognitively, is the subjective experience of the emotional state FEAR (ANGST in German) which also has unconscious and physical components (Schwarz-Friesel 2011: 131). The present study will focus in particular on lexemes that refer to emotional states and forms of experience (Schwarz-Friesel 2013: 144);

2. “Emotional thematization” is understood to mean the local establishment of an overall shared relevance perspective: ‘eine übergreifende gemeinsame Relevanceperspektive’ (Fiehler 1990: 114), while “emotional expression” is understood to mean all behaviors within the framework of an interaction that are manifested and interpreted in connection with emotions (Fiehler 1990: 100). The present study will focus on the emotional thematization concentrating in particular on the procedures of naming (i.e. the emotion vocabulary) and of describing emotions (i.e. the description of a specific experience, as e.g. with the statement ‘es war wirklich ein sehr schwerer Schlag’ (ISW-_E_00009).

The interviews recorded by Anne Betten and her team with German-speaking Jewish emigrants who escaped the Nazi violence are suitable documents for the analysis of emotional thematization: The text type ‘autobiographical narrative interview’ (Betten et al. 2016: VII) is clearly defined with regard to the topics and, despite the differences, the three sub-corpora (cf. 3.1) can be assigned to a common discourse, even if the interviews were conducted in different years and with different generations of Jewish emigrants (first and second generation3). The central questions posed by the interviewers take the interviewees on a journey into the past (Leonardi 2016: 2) and lead them to stories and reports about dramatic and difficult experiences, so that not only emotions of the past are awakened when they are told and remembered, but also new emotions arise in the narrative process itself. Studies investigating emotions in the Israel-Corpus have focused on different language levels: the lexical level (among others Koesters Gensini 2016), grammatical and syntactic characteristics (among others Leonardi 2016), prosodic characteristics (among others Schwitalla 2012; Thüne 2016) as well as the expression of emotions in metaphorical phrases (among others Leonardi 2016, 2019; Thüne and Leonardi 2011). However, corpuslinguistic studies4 that focus emotions in the whole Israel-Corpus or in only one of the sub-corpora (IS, ISW or ISZ - cf. 3.1), are still pending, even though they would have been advantageous: they can highlight significantly occurring emotive signs and patterns of language use (Bubenhofer 2009), pointing out stereotypical perceptions, attitudes and evaluations in the underlying discourse (Rothenhöfer 2015: 250).

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2 In English: it was really a very severe blow.
4 The only two studies, which analyze a consistent group of interviews from a qualitative perspective, are Koesters Gensini (2016) and Antonioli (2015).
3 Research Questions and Methods

3.1 Corpus, Methods and Tools

The aim of the intended study is to examine emotions in the corpus ISW\(^5\) (considered the corpus of investigation) with a quantitative-qualitative approach focusing on the lexical level. The Israel-Corpus consists of three sub-corpora (Table 1):

<table>
<thead>
<tr>
<th>Corpus</th>
<th>Audio and video recording</th>
<th>Transcripts: corrected and available</th>
<th>Transcripts: uncorrected, on request</th>
</tr>
</thead>
<tbody>
<tr>
<td>Emigrantendeutsch in Israel (IS)(^a)</td>
<td>176 (audio files), 2 (video files)</td>
<td>22 (302.140 Tokens)</td>
<td>82</td>
</tr>
<tr>
<td>Emigrantendeutsch in Israel: Wiener in Jerusalem (ISW)(^b)</td>
<td>28 (audio files)</td>
<td>20 (444.564 Tokens)</td>
<td>8</td>
</tr>
<tr>
<td>Zweite Generation deutschsprachiger Migranten in Israel (ISZ)(^c)</td>
<td>67 (audio files), 1 (video files)</td>
<td>–</td>
<td>64</td>
</tr>
</tbody>
</table>

\(^a\) In English: German of emigrants in Israel.  
\(^b\) In English: German of emigrants in Israel: Viennese in Jerusalem.  
\(^c\) In English: Second generation of German-speaking migrants in Israel.

With the DGD, the corpora can be searched both exploratively and in detail with a focus on specific research objects. With both options the relationship between the different data types is always maintained: the metadata of the interviewees and the audio file can both be retrieved from the transcript. Form-determined questions, which have the use of a linguistic form as the aim of the investigation, are ideal candidates for the machine search (cf. the analysis of *das heißt* in Deppermann and Schmidt 2014: 8), while formal-abstract and interpretative phenomena are less suitable and are possible with greater effort: the cases are to be searched, then sampled and evaluated manually, or only indicators for the specific phenomenon can be searched for (Deppermann and Schmidt 2014: 9). Both possibilities are of interest for the present study, since emotion names belonging to the FEAR frame are ideal candidates for the machine search, while the expression of emotions and the identification of examples of metaphorical expressions can also be based on indicators and require manual qualitative work. The approach is therefore quantitative-qualitative (Lemnitzer and Zinsmeister 2015: 37).

\(^5\) The choice of the ISW-Corpus as the investigation corpus was determined from the fact that it is the only corpus which is nearly complete: with the exception of the interview of Ari Rath, all other interviews are transcribed and uploaded in the DGD.
In the present corpus-controlled procedure ISW is the study corpus, but in highlighting if there are significantly occurring emotive signs and patterns of language use other corpora play a central role:

- the corpus FOLK (also in the DGD), which has been selected as a reference corpus. FOLK will serve as a universal reference corpus;
- the corpus IS, which has been selected as a comparable corpus.

In addition to the functionalities of the DGD for the intended investigation other tools such as Sketch Engine and Lexpan are of importance:

- Sketch Engine\(^6\) (Kilgarriff et al. 2004: 108–112), which can extract word lists using different parameters (among others absolute and relative frequency, lemma-form etc.), co-occurrences, word profiles on the basis of syntactic criteria and N-Grams;
- Lexpan\(^7\) (Lexical Pattern Analyzer, cf. Steyer 2013: 110f.), which is used to explore syntagmatic structures focusing on strength, variance, slot occupancy and contextual embedding patterns. The exploratory possibility of Lexpan is particularly suitable for the inductive determination of patterns.

### 3.2 Research Questions

On the basis of the theoretical approach presented in Sect. 2, I will concentrate on the emotion FEAR (ANGST in German), considered from the perspective of Nazi victims as an expectation-founded emotion (Rothenhöfer 2015: 264), investigating the emotion names and descriptions used to thematize the emotion in the ISW-Corpus, in an attempt to see if there are differences to the IS-Corpus and to the reference corpus FOLK. In particular I will answer the following questions:

1. What are the most frequent and typical lexemes of the corpus ISW belonging to the word field ‘Furcht/Schrecken’\(^8\) (Dornseiff 2004)?
2. What are the most significant linguistic patterns (3/4-Grams) used to thematize the emotion in the corpus ISW?
3. Concentrating on the lexeme ‘Angst’\(^9\): What are the typical slot fillers of the pattern Angst vor X\(_{Dat-NP}\)?

The corpus-controlled procedure used to answer the questions is schematized in Fig. 1:

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\(^6\) Sketch Engine is a commercial tool based on morphosyntactic annotations in the respective language. For German, the recommended German RFTagger 4.1 was used for the development of the word profile (Word Sketch).

\(^7\) Lexpan is an analysis program independent of a single language, which was developed in the project “Usuelle Wortverbindungen” of the Institut für Deutsche Sprache (http://www1.ids-mannheim.de/lexik/uwv/lexpan.html).

\(^8\) In English: fear/scare.

\(^9\) In English: fear.
4 Results

4.1 The Most Frequent and Typical Lexemes of the Corpus ISW

The absolute and relative frequency can deliver interesting information, not only about the recurrence of the most used lexemes belonging to the word field ‘Schrecken/Furcht’ (Dornseiff 2004), but also about the lexemes that can be considered the keywords of the investigated corpus. So, in this paragraph I will focus my attention on the words of the word field FEAR (among others Angst, Ausweglosigkeit, Gänsehaut, Todesangst, Schreck etc.) that recur more than 10 times (1), on the words that occur only in the

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Fig. 1. Structure of the analyses, used corpora and tools

Fig. 2. Lexemes belonging to the word field ‘Schrecken/Furcht’ in the ISW-Corpus

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10 In English: anxiety; hopelessness; fear; goose bumps; fear of death; shock.
ISW-corpus but not in the others (2) and on the single and multiword keywords of the corpus ISW (3) (Fig. 2):

1. The most frequent words of the ISW-Corpus concerning the above-mentioned frame are *Angst, sich verstecken*\(^{11}\). If we focus our attention on the absolute frequency of the lexemes (Table 2), considering also their contexts and their meaning\(^{12}\), we can see that in the emigration discourse to which the Israel-Corpora belongs the recurrences are significantly higher:

<table>
<thead>
<tr>
<th></th>
<th>ISW (444.564)</th>
<th>IS (302.140)</th>
<th>FOLK (2.222.985)</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Angst</em> (T(^3))</td>
<td>49</td>
<td>24</td>
<td>204</td>
</tr>
<tr>
<td><em>Angst</em> (T/100.000)</td>
<td>11,02</td>
<td>7,9</td>
<td>9,1</td>
</tr>
<tr>
<td><em>sich verstecken</em> (T)</td>
<td>10</td>
<td>7</td>
<td>22</td>
</tr>
<tr>
<td><em>sich verstecken</em> (T/100.000)</td>
<td>2,2</td>
<td>2,3</td>
<td>0,9</td>
</tr>
</tbody>
</table>

\(^{a}\)T stands for Token.

2. On the other hand, even the words that recur only in the ISW-Corpus can deliver interesting information (Table 3):

<table>
<thead>
<tr>
<th></th>
<th>ISW</th>
<th>IS</th>
<th>FOLK</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>Entsetzen</em> (Engl. ‘horror’)</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><em>misstrauisch</em> (Engl. ‘suspicious’)</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><em>verängstigt</em> (Engl. ‘scared’)</td>
<td>2</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><em>Graus</em> (Engl. ‘horror’)</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><em>blass</em> (Engl. ‘pale’)</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><em>bleich</em> (Engl. ‘pallid’)</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><em>haarsträubend</em> (Engl. ‘hair-raising’)</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td><em>scheuen</em> (Engl. ‘shy away’)</td>
<td>0</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

With the above-mentioned lexemes, the people interviewed talk about themselves or other persons thematizing the emotion of FEAR through physical aspects and behaviors (*blass/pale, bleich/pallid, stumm/dumb*).

\(^{11}\) In English: fear; hide.

\(^{12}\) I counted only the occurrences of the lexemes in which the seeds of fear (*threatened*, *oppression*, [https://www.duden.de/rechtschreibung/Angst](https://www.duden.de/rechtschreibung/Angst)) are dominant. Especially in the corpus FOLK the words are also used in contexts, with a more general meaning: *ich hab angst, dass ich was verpasse* (FOLK_E_0002), in which the seeds of *apprehension* replace the one of *threatened*. 
3. The analyses of the keywords (Table 4) shows that the typical single and multiwords units that thematize fear are all connected to the German Nazis and this terrifying historical moment:

<table>
<thead>
<tr>
<th>Keywords (single and multiwords units) that name or cause fear</th>
<th>Freq. ISW</th>
<th>Freq. IS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saujud (Engl. ‘pig Jew’)</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>Hakenkreuz (Engl. ‘swastika’)</td>
<td>8</td>
<td>0</td>
</tr>
<tr>
<td>größer Schock (Engl. ‘big shock’)</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>fürchterliche Sache (Engl. ‘terrible thing’)</td>
<td>3</td>
<td>0</td>
</tr>
</tbody>
</table>

They are all connected to powerful events, for example when the interviewees were addressed on the street as ‘bastard Jews’ (ISW-_E_00016), were accused of hiding things and removing their personal possessions (ISW-_E_00006) or when their houses and possessions were destroyed (ISW-_E_00004). Sometimes also the ‘simple’ sight of German Nazis marching through the streets (ISW-_E_00011) could be the cause of this emotion. But fear is also thematized when talking about another situation, for example when they were forced to escape, leaving their homes (ISW-_E_00014), their possessions, their families and starting a new life in a new country (ISW-_E_00004).

4.2 The Most Significant Linguistic Patterns (3/4-Grams) of the Corpus ISW

3/4-Grams analysis can also deliver information on the typical usage patterns that thematize FEAR (Table 5). We notice that particular patterns, like ich weiß nicht, in der Schule, und so weiter, da hab ich, und ich hab, und das war and und wir haben are present in both corpora. In particular we can see that two patterns (ich weiß nicht and und so weiter) are connected to the fact that those interviewees cannot or do not want to give information about certain events and wish to press on with the interview; the other three (da hab ich, und ich hab, und wir haben) show the reaction of the protagonists and his/her family to certain situations. Und das war gives instead evaluations to particular situations (nicht leicht, sehr verwirrend), while in der Schule refers to events that happened in that place. In particular the emotion of FEAR seems to be prototypically connected to particular places, such as the school (in der Schule), the journey to school (in die Schule) and the street (auf der Straße):

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13 Keywords (single and multiple) were automatically extracted (Sketch Engine calculates the keyness score).
14 To N-Grams in discourse analyzes see Bubenhofer 2017.
15 In English: I don’t know; at school; and so on; then I’ve; and I have; and that was; and we have.
16 Verbs that complete this N-Gram are beschlossen/gedacht/gesagt (in English: so I decided; so I thought; so I said).
17 In English: it wasn’t easy; it was very confusing.
Inside the schools Jewish pupils had so much fear, that they avoided being seen together (ISW-_E_00016); they walked the streets with the oppressive thought, that they could be arrested or even beaten to death (ISW-_E_00016).

An interesting pattern which is connected to the description of fear experienced a long time ago, but in a certain way felt again in the moment of the interview, is the following: *ich kann mich*\(^{18}\). The trigram is often completed with the verb erinnern/remember and the adverbs *noch heute*/still today, *bis heute*/to this day and refers to powerful events that are the cause of fear, like an arrest (ISW-_E_00023), the attempt to cross the borders (ISW-_E_00023) or simply an episode in childhood that has left an impression (Witch of the Hansel and Gretel fairy tale in ISW-_E_00005).

### 4.3 The Typical Patterns of Angst

Considering that *Angst* is the most recurrent lexeme that names the emotion FEAR, I decided to extract the typical patterns\(^{19}\) in which the word recurs\(^{20}\) to see if they have

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\(^{18}\) In English: I can + myself.

\(^{19}\) For the present study the valency is not relevant.

\(^{20}\) *Angst vor X* (22); *Angst etwas zu machen* (7); *Angst, dass* (6); *Angst um X* (4). In English: fear from something; fear to do something; fear, that; fear about X.
specific characteristics in common. It turned out for example that they mostly refer to past events; when they are used to talk about present events, they are rather used by the interviewees to consider what is happening nowadays in Austria (1):

(1) Aber es gibt schon eine verbreitete Angst, weil viele Österreicher der unteren Schicht Angst um ihren Arbeitsplatz haben im Moment\(^{21}\) (ISW-_S_00005).

The most frequent verb collocator is haben/have, only in one case can we find bekommen/become scared a verb, which highlights the unexpectedness of the event. The noun Angst is mostly accompanied by adjective collocators like groß/big (2) or intensifiers, like genug/enough (3):

(2) sie hatten große Angst, vor dem vor diesem Lande, Sprache und äh Klima und alles\(^{22}\) (ISW-_E_00010);
(3) ich hatte genug Angst vor den Deutschen\(^{23}\), (ISW-_S_00007).

The persons who thematize the emotion FEAR are in the majority of cases the interviewee and his/her family signalized with the pronoun ‘we’ (4), his/her parents (5), or an indefinite group of people, highlighted by the indefinite pronoun man/one, as to avoid admitting to a personal experience of emotion (6):

(4) wir haben natürlich Angst gehabt vor den Deutschen\(^{24}\) (ISW-_S_00002);
(5) und da hat sie [meine Mutter] Angst bekommen, was wird mit der Pension\(^{25}\) (ISW-_S_00007);
(6) man hatte ja Angst, dass die Invasion auch hier sein wird, ja? Es war hier nicht weit in der Wüste\(^{26}\) (ISW-_S_00004).

In some cases, the interviewee refers also to Jews as a single entity that has lived for a long time (and still lives) in FEAR (7):

(7) weil diese Angst der Juden\(^{27}\) (ISW-_S_00024).

The emotion FEAR seems a permanent emotion, that characterizes their lives, as belonging to the historical and collective subconsciousness. But what do the interviewees fear? The Germans, the Nazis, but also the future, the new lives (place, work, people) they are going to start.

Focusing the attention on the most frequent pattern \textit{Angst vor XDat-NP}\(^{28}\), we see the typical fillers of the conceptual slot for an anxiety-triggering event are usually nouns, like \textit{den Deutschen}/the Germans, as the people who prototypically cause fear, \textit{dem Land}/the land (Israel) and \textit{der Sprache}/the language (Hebrew), as the symbols for a newly enforced life. Only in one case can we find the pronoun \textit{mir}/me (8):

\(^{21}\) In English: But there is already a widespread fear because many Austrians from a lower social class are afraid for their jobs at the moment.

\(^{22}\) In English: They were very afraid of the country, language and the climate and everything.

\(^{23}\) In English: I was scared enough of the Germans.

\(^{24}\) In English: ‘Of course we were afraid of the Germans’.

\(^{25}\) In English: ‘And there she got scared – what about the pension?’.

\(^{26}\) In English: ‘They were afraid the invasion would be here too, right? It wasn’t far in the desert here’.

\(^{27}\) In English: ‘Because this fear of the Jews’.

\(^{28}\) ([no] fear from X). For the concept of patterns see among others Feilke 1996, Steyer 2013.
(8) die Leute Angst vor mir, weil Dolmetsch der Gestapo (ISW-_E_00025)

In this example the interviewee is in an inverted situation (he is the one causing fear in other people because they think he is a Nazi) and feels the fear of the others, who had Herzklopfen/palpitations (as an expression of fear) when seeing Nazis walking on the street.

5 Conclusions

During the interview not only emotions associated with the past are awakened, but also new emotions arise in the narrative process. With the chosen quantitative-qualitative corpus controlled procedure it was possible to highlight the frequent and typical lexemes of the focus corpus, the multiword expressions and N-grams thematizing the emotion FEAR. In summary, it can be stated that:

- the most frequent lexemes of the ISW belonging to the word field Furcht/Schrecken are Angst and sich verstecken (the first one naming the emotion, the second one expressing it);
- the preference for certain lexemes (for example Entsetzen, verängstigt in the corpus ISW and blass, bleich in IS) and the avoidance of others that could be brought to the hypothesis, that had to be verified with further investigations involving other linguistic levels of analyses, that in the corpus ISW the interviewees prefer naming while in IS expressing the emotion FEAR;
- the single keywords are lexemes that are the cause of the emotions; the multiwords expressions instead evaluate the situation that has been narrated before or are to be narrated after;
- the extracted N-Grams show that the interviewees sometimes avoid speaking about certain events, but in some cases, they also give explicit evaluations. The naming of the emotions seems to be connected to particular places like the school, the journey to school and the street;
- the patterns of Angst show that the interviewees often prefer to talk about fearful events using the collective pronoun ‘we’. In some cases, the emotion FEAR is also stated as the subconscious, historical emotion of the Jews. Fear-trigger events or persons are usually the Germans, but also the new land, which will be their new home.

This experiment showed that quantitative-qualitative corpus analyses are a helpful instrument to highlight significantly occurring emotive signs and patterns of language use in a discourse, completing the qualitative analyzes already done for this research object. In the future further investigations will focus on other types of emotions (also positive ones) and other linguistic levels, like the grammatical (intensificators) and prosodic ones, in order to analyse if there are interrelations.
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<tr>
<td>AQ2</td>
<td>Reference (Feilke 1996) is cited in the text but not provided in the reference list. Please provide the respective references in the list or delete these citations.</td>
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