The Difference between Anger and Ire in Middle English Texts

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Master's Thesis

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Abstract

The aim of this paper was to understand the difference between the words *anger* (*hanger*, *angur*, *angre*, *angir*) and *ire*, in Middle English, in order to comprehend how speakers of Middle English conceptualized the two words. In turn, this would help explain their culture and their way of thinking. To aid in this endeavour, the cognitive linguistic view of metaphor and metonymy was used. Thus, two hypotheses were proven. Firstly, it was proven that these words are polysemous in meaning and hence some meanings will differ between the words while some will overlap. Secondly, it was proven that there is an overlap between the words *anger* and *ire*, in metaphorical meanings, instances of violence and in frequent collocates. 118 examples of the word *ire* and 118 examples of the word *anger* were taken from the Corpus of Middle English Prose and Verse and analysed qualitatively, according to four categories: the *Meaning of anger and ire*, *Metaphors of anger and ire, Acting on anger* and *Frequent collocates*. The results have shown many interesting facts. Firstly, both *anger* and *ire* share the meaning of *wrath*, but the word *ire* is more often associated with the meaning of *wrath*, than the word *anger*. This means that Middle English speakers more often conceptualized the word *ire* as *wrath*, than they did with the word *anger*. Secondly, *ire* has the meaning *violence*, unlike *anger*, which can also mean *distress*. Lastly, both words share the meaning *wrath-sin*. Both were conceptualized as a sin, by Middle English speakers. Both words have metaphors that relate to the human body and the heart as being containers for a substance, wrath and violence in the case of the word *ire* and wrath and distress in the case of the word *anger*. However, the word *anger* has fewer metaphors than the word *ire*, but slightly more metaphorical metonymies. Both words share the metaphorical metonymy category, which has the meaning of "physical consequences of anger". This category is in-between the literal and the metaphorical state. The words *anger* and *ire* also have examples of both angry speech and physical violence in them. Also, the word *ire* has the meanings *ire-violence-Judgement Day* and *Ire - violence - God's wrath,* unlike the word *anger*. Hence, it seems to be more clearly related to religion. Lastly, the ratio of examples related to violence is similar, i.e., both words refer to violence in about 30 or so cases. Finally, the words *anger* and *ire* appear as collocates, indicating their similarity. They also appear with the adjective *great*, denoting a high emotional intensity attributed to the two words. Thus, the two words were conceptualized as similar to each other and as high in emotional intensity, by Middle English speakers. The words *anger* and *ire*, in Middle English, were compared to their counterparts in Present Day English. The analysis has shown that

they both overlap and differ in meaning. The differences are a result of diachronic changes in culture and conceptualization.

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1 INTRODUCTION

This paper deals with Middle English (ME). It is a fascinating language, both different from and yet similar to Present Day English (PDE). Dan McIntyre claims that the vocabulary and grammatical structure of ME are closer to PDE than those of Old English, but that there still are "significant differences between Middle English and Present Day English" (2020, 52). One difference, in pronunciation, is that it is possible to find silent letters in some PDE words, but their ME equivalents would have been pronounced (McIntyre 2020, 53). Another difference is that in PDE word order is more important than in the ME period, in which there were still inflections present, which broke down toward the end of the period and are rare in PDE (McIntyre 2020, 55-56).

In addition to changes in pronunciation, word order and the system of inflections, there are also changes in the meanings of words. Even though some words that appear in ME may seem similar to PDE in meaning and in form, this is not necessarily always the case. The best way to see this phenomenon is to by examining examples. Here is a sentence in Middle English and its translation into PDE:

(1) Then schall þys londe, wythowte feyne, / Be in angur and yn peyne. (ME)

'Then shall this land, without feign, be in distress and in pain.' (PDE)

As can be seen, the word order is the same but, the spelling of the words is different, but not too much, their meanings can be deciphered. However, in this example, the ME word *angur* has the meaning of distress and has been accordingly translated.

Here is another example:

(2) To Ferrex came, with hir maydens all in ire, / Slepyng in bed slew hym vpon the night…(ME)

'To Ferrex she came with her maidens and in a fit of violence slew him while he was sleeping at night'… (PDE)

In this example, the word order had to be changed a bit to fit into PDE standards. As for the vocabulary, different spelling is present, but the meaning of the words can be discerned. It is important to mention that the ME word *ire* has the meaning of violence.

Overall, these examples show that the words *angre* and *ire* are to some extent similar to their PDE equivalents, but with some differences. The aim of this paper is to compare the word *anger* (including the alternative forms *angre*, *angur*, *angir* and *hangre*) and the word *ire* in Middle English texts. There are two hypotheses. Firstly, because these words are polysemous in meaning, some meanings will differ between the words while some will overlap. Secondly, there will be an overlap between the words *anger* and *ire*, in metaphorical meanings, instances of violence and in frequent collocates. Finding this out will provide insight into the culture of the ME period and will allow for the comparison between the conceptualizations of ME and Present Day English.

2 THEORETICAL FRAMEWORK

This part focuses on the theoretical and historical background used in this paper. Specifically, it focuses on Middle English, emotion words in general, and then data about *anger* and *ire* in particular.

Middle English was the language spoken in the British Isles, between the 11th and the 15th centuries (Stanojević 2013, 156.) It is a language which did not have a standard variety, but instead had many varieties, which caused great linguistic diversity Turville-Petre and Burrow 2021, 5). In essence, a word could have had many spellings, in different dialects. Furthermore, The ME period is often divided into Early Middle English (app. 1100-1300) and Late Middle English (app. 1300-1500) (McIntyre 2020, 52). This places the ME period between the Old English period and the Early Modern English Period, hence the name: "Middle". It is also because of such a vast temporal span that earlier ME texts may be more similar to Old English and later ME texts may be more similar to Early Modern English. During the ME period, many French words were borrowed and incorporated into ME (McIntyre 2020, 58). Some of these words include: *prince*, *princess*, *virtuous*, *chivalry*… (McIntyre 2020, 58). It is evident that as new words are borrowed, so are the concepts behind them, which in turn shape the language, the way of thinking (also about emotions) and the culture which borrows them, which in this case is the ME language and period. The language was spoken in a period when the knowledge and beliefs of people were very different than those of today (Stanojević 2013, 156). It is important to note that French had a big influence on Middle English and indeed it was French that was the official language (Stanojević 2013, 156). Also, the aristocracy at the time spoke French and the peasants spoke various dialects of ME (Stanojević

2013, 156). What is also worth taking into consideration is the fact that in the Middle Ages some emotions, including the emotion of wrath, were considered a sin, in the religious context (Bailey 2017, 279). Thus, as shall be seen in some examples in the paper, *wrath* is sometimes conceptualized as a sin in ME texts.

It is important to note that, at the time of writing this paper, the author could not find any papers about the word *ire* in Middle English. However, the word *anger* has been studied both in Old and in Middle English. For example, Caroline Gevaert researches the word in Old and Middle English. She noticed that the lexical field of anger undergoes changes through the Old English and Middle English periods (Gevaert 2002, 294). Also, Hans Jürgen Diller compares the words *anger* and *tēne* in ME and says that: "the results suggest that the referents of ANGER are clearly confined to the realm of emotions, while those of TĒNE tend to vacillate between emotions and physical suffering" (2012, 109).

Let us now turn to emotions. According to Kövecses, "the structure of emotion concepts is seen by many researchers as a script, scenario, model" (2007, 11). He gives the example of anger and describes it as "a sequence of stages of events" (11). They are: 1. Cause of anger, 2. Anger exists, 3. Attempt at controlling anger, 4. Loss of control over anger, 5. Retribution (11). Moreover, Kövecses says that "the particular sequence of events make up the structure of the prototypical concept of any given emotion, like fear, while the particular events that participate in the sequence make up the content of the concepts" (Kövecses 2007, 11). Furthermore, speaking of *anger*, Kövecses believes that anger is motivated by the human body and produced by a social and cultural environment (Kövecses 2007, 14). What is particularly important to note is that emotions, and particularly the notion of anger, may be related to conceptual metaphor. Thus, according to Kövecses, anger may be conceptualized using the conceptual metaphor ANGER IS A HOT FLUID IN A CONTAINER (Kövecses 2007, 21).

In cognitive linguistics, metaphor and metonymy are seen as cognitive processes that structure the human conceptual system (Raffaeli 2009, 77). In other words, conceptual metaphors and metonymies are a part of human cognition. According to Kövecses, a conceptual metaphor connects two domains, the concrete and the abstract domain (2007, 4). He gives the example *boiling with anger*, which is a linguistic expression of the metaphor ANGER IS A HOT FLUID (Kövecses 2007, 4). In addition to conceptual metaphors, conceptual metonymies are also used in

structuring the human cognitive system. In contrast to metaphors, conceptual metonymies involve a single domain or a concept (Kövecses 2007, 5). Moreover, metonymies "provide mental access to a domain through another part in the same domain" (Kövecses 2007, 5). An example is *to be upset*, where PHYSICAL AGITATION STANDS FOR ANGER (Kövecses 2007, 5).

An important concept to clarify here is the category of the metaphorical metonymy, a term which the researcher of this paper chose to represent the meaning of "physical consequences of anger." The existence of such metaphorical metonymies, with physical consequences of an emotion on the human body, has also been documented by Kövecses, who gives the example "my cheeks were burning" (2007, 38). In this example we can see the physical consequences of shame and the fact that this example is somewhere between the metaphorical and the literal meaning. Such examples are present in the results of this paper, in the form of metonymies and with the meaning "physical consequences of anger."

Given that the conceptualization of emotions is based on universal cognitive mechanisms such as metaphor and metonymy, it is reasonable to expect that some of the conceptualizations appearing in ME will coincide with those in PDE. For instance, this is the case in a study done on Old English *anger*, which found that words related to anger in OE are similar to PDE in some respects (e.g. Gevaert 2002). Therefore, it can be expected that the metaphor ANGER/IRE IS A SUBSTANCE IN A CONTAINER (HUMAN HEART AND BODY) will appear, because, according to Kövecses, "emotions in many cultures around the world are seen as occurrences inside the body" (2007, 37). This is also the case in Middle English. Moreover, other literature shows that in diachronic research cultural specificities of particular concepts are to be expected. This is the case with the concept LOVE in ME (Stanojević 2013), as well as with the concept ANGER in ME (Geeraerts and Gevaert 2008).

3 METHODOLOGY

To answer the research question, the Corpus of Middle English Prose and Verse has been consulted. This is a comprehensive corpus of approximately 300 Middle English texts, which belong to different genres (https://quod.lib.umich.edu/c/cme/). Also, the Middle-English

dictionary (https://quod.lib.umich.edu/m/middle-english-dictionary/dictionary), part of the Middle English Compendium, was used.

In total, there were 1679 examples of the word *ire* and 646 examples for the word forms of *anger*. In this paper 118 examples of the various forms of the word *anger* (*anger*, *angre*, *angur*, *angir*, *hanger*) and 118 examples of the word *ire* have been examined. Due to the inability of the corpus to provide a randomized list of examples, randomization of examples was done manually, by including a number of examples from each page of the results. The examples were analysed qualitatively using the coding procedure, where each example was coded first, and then codes were grouped into larger families.

Finally, there were some difficulties with working with such old data. Firstly, some examples were difficult to understand, because some words could not be found in the ME Compendium. This may be due to the possibility of a word having multiple forms. Secondly, it was not always clear-cut which meaning a word stands for in the given context. Thus, sometimes multiple meanings were also possible. Also, there are few corpora and dictionaries of ME available, so information can be sparse.

4 RESULTS AND DISCUSSION

All the examples have been analysed qualitatively and organized into 4 large categories: the *Meaning of anger and ire*, *Metaphors of anger and ire, Acting on anger* and *Frequent collocates*. The category of the *Meaning of anger and ire* shows the meaning of the examples. The category *Metaphors of anger and ire* shows if the words are metaphorical in nature (yes, metaphorical metonymy, or no). The category *Acting on anger* shows if an example has an instance of physical violence or angry speech. Lastly, the category *Frequent Collocates* shows with which words *anger* (and its other forms) and *ire* often go together.

4.1 The meaning of *anger* and *ire*

4.1.1 *Anger*

Among the 118 examples of the various forms of *anger*, 63 of them have the meaning *anger-wrath*. This means that a person is angry at someone or something. Let us have a look at an example:

(1) *And gaue hym great strokes and sore, / For anger he fomed lyke a bore…*

'And gave him great strokes and pain, for wrath he fumed like a boar'

In (1) it can be seen that the word *anger* means 'wrath', because of the volent/fighting context and the metaphor *fomed lyke a bore,* which equates the man with a wild and bloodthirsty animal. Another example would be:

(2) *he loked grymly and fyersly in his vysage for grete wrath, and becam blacke as a cole / and smote his forhede for* anger.

'He looked grim and fierce in his visage because of great wrath, became black as a coal and smote his forehead in anger'.

In this example *anger* also means 'wrath', which can be seen in the metaphor *becam blacke as a cole*, equating the man to a heated lump of coal and in the violent action he performs: *and smote his forhede for* anger. Here is a non-metaphorical example:

(3) *sir, let him live, / And al youre angre him for-yeve.*

'Sir, let him live and do not be mad at him'

In (3) it can be seen that the word *angre* denotes 'wrath', because a man is angry at another man and someone else came to beg him to calm his wrath and let the other person live.

The second most frequent meaning for the different words for anger is *anger-distress*. There are 54 examples that have this meaning. This meaning suggests that the entities it refers to suffer from distress. An example would be: (4)*"Damycelle," he seyde, "as ye may see, / Thus y am caste in care for love of the, / In anger and yn care."*

'My lady, as you may see, I love you and I will care for you in distress and grief'.

From this example it can be discerned that the word *anger*, from the context, actually means distress. Another example would be:

(5) *Who made Prynce Phelyp to flee / From Calice, with anger and myschaunce?*

'Who made prince Phelyp flee from Calice, with violence/distress and affliction'.

Yet again the context shows that someone has made prince Phelyp flee and caused him distress and affliction. Lastly, in the example:

(6) *Neuere eft ne was ther angre hem bitwene / He cherisseth hire / as thogh she were a queene*

'Never there was any distress between them, he cherished here as though she were a queen'

it can be discerned that the husband and wife had a blissful marriage, without any distress.

The third most common sense is that where anger refers to pain caused by love. There are 7 examples for this sense. An example would be:

(7) *And while for anger thus I woke / The god of loue an arowe toke / Ful sharpe it was and pugnaunt*

'I awoke love-sick, the god of love stuck an arrow [in me], sharp it was and piercing.'.

In this example, the person is love-sick, as seen from the metaphor regarding Cupid, the god of love, who shot the person and made him feel such pain. Another example would be:

(8) *aħ good women, that thei aught to leue aħ such fantasyes, and suffre and endure paciently her anger, yef thei haue ani*

'all good women should set aside such fantasies and endure patiently their love pain, if they have any'.

This sentence comes from the *Book of the Knight of La Tour-Landry*, which is compiled for the instruction of his daughters and is a piece of advice to women, on how they should behave regarding their love pain (https://quod.lib.umich.edu/c/cme?didno=KntTour-L;rgn=full+text;size=25;sort=occur;start=1;subview=detail;type=simple;view=reslist;q1=anger).

The last notable sense for anger is the sense *anger-wrath-sin*. There are 4 examples that belong here. The various spellings of the word *anger* have the meaning of wrath and this wrath is portrayed as a sin, in the religious context. An example would be:

(9) *Suche angur and ire, as þat is, / Nis no dedly synne ywis*

'Such wrath and ire are surely not deadly sins'.

This sentence is from a poem, which first explains which sins are deadly and then which are not. In the context of this particular poem, wrath and ire are not deadly sins, but are sins, nevertheless.

4.1.2 *Ire*

The 118 examples have two main senses, when talking about the category of *Meaning*. The category *Ire-violence* has 24 examples, and the category *Ire-wrath* has 88 examples. There are also the meanings *Ire-God's wrath* (5 examples) and *Ire-sin* (15examples).

The meaning ire-*violence* differs from the meaning *ire-wrath*, in that it leads to an instance of violence, unlike the latter. In essence, it is violence itself. An example would be:

(10) *…If we durst sai þe, liue sire, / þat þou þarfor lepe not in ire…*

'if we may say this dear sir, without you leaping in ire'.

In there is a possibility of the sir causing a violent action, to leap in ire. The ire here means violence, because in this example it pertains to a strong emotion that may cause physical harm to people. Another example would be:

(11) *…For ire he smote him selfe righte sone…*

'in violence he killed his own son'.

It is obvious that a strong emotion caused him to kill his son. In this category it is also interesting to note two distinctions.

In 2 examples the meaning *ire -violence - God's wrath* is present. In the first example: …

(12) forȝyve us for we ben even wiþ þee, or ellis take venjaunce in ire of us, as we taken vengeaunce of oure bre|þeren…

'forgive us, for we have been fair to thee, or else take vengeance in violence on us, as we have taken vengeance on our brethren'.

In this example a prayer is given to God, a prayer in which God's possible punishment upon sinners is mentioned. The other example is

(13) Wit ʒe wele that god is nother wrath ne wod: bot his ire is rightwis pyne that he does on synfulmen

'God is neither wrothful nor furious, but his violence is righteous punishment that is bestowed upon the sinful'.

Yet again the prospect of God being violent is present.

One example belongs to the meaning ire-*violence-Judgement Day*. The example in question is:

(14) …*The day of drede to more and lesse, / Of ire, of trymbelyng, and of tene…*

'the day of dread, which shall come to more and less important people, the day of ire, trembling and pain…'.

In this example the horrors of Judgement Day are talked about and the violence that this day shall cause.

The second meaning is *ire-wrath*. Unlike the former meaning, *ire-violence*, this meaning does not lead to a violent action. Instead, only the emotion of wrath is present. For example:

(15)Anoþer lettere dede he wryte þare, / & sent hit ageyn vntil Cesar / Al in ire & in tene, / & þe lettere[writte.]

'Another letter he wrote, and sent it again to Caesar, all in wrath and in pain, the letter said…'

In this example, Caesar is angry and in pain, but no violent action is present. Another example is:

 (16) *And al þouʒe his Ire her gilt accused…*

'and although his wrath accused her of guilt…'.

Here it can be seen that a person's wrath caused him to make an accusation, but not an instance of violence.

The third meaning is *Ire-God's wrath*. This meaning has 5 examples. In these examples the essence is that God is angry, but with no violent action, unlike in the meaning ire-*violence-God's wrath*. An example:

(17) For ire ys in his dignacioun (!)

 'For ire is in his (God's) wrath'

Another example is

(18) and þe ire of God steȝe vp hem

'and the ire of God ascended on them'.

The fourth meaning is *ire-sin*. The essence here is that wrath is considered to be a sin in the Christian religion. This meaning has 15 instances. An example is

(19) Þir are þe seueṅ dedly synnes : — / Pryde and Envy, Ire, Slouth, Couetyse, Glotony and Lechery.

 'these are the seven deadly sins: pride and envy, wrath, sloth, greed, gluttony and lechery'. Here wrath is placed together with the other 6 deadly sins. Another example is

(20) Ire is a sinne on of þe grettest of seuen / Abhominable vnto god of heuen

'wrath is a sin, one of the greatest of the seven, disgusting to the God of heaven'. Here we also have an example of wrath being considered a deadly sin. Lastly, the example*:*

(21) For there as he fyndeth a man full of malencoly he tempteth hym moost with ghoostly temptacyons of Ire.

'Should he find a man full of melancholy, he shall tempt him with ghastly temptations of ire'.

The example shows us that wrath is a sin and that it may happen to melancholic people.

4.1.3 Comparison of meaning

In the category of *Meaning*, both *anger* and *ire* share the meaning of *wrath*. The meanings are *anger-wrath* and *ire-wrath*. There are 63 examples of *anger-wrath* and 88 examples of *ire-wrath*. This goes to show that the word *ire* is more often associated with the meaning of wrath, than the word *anger*. The word *ire* has the meaning *ire- God's wrath*, which is not present in the word *anger*. *Anger* also has the meanings *anger-distress* and *anger-love pain*. These 2 meanings are not present with the word *ire*. *Ire* has also the meaning ire-*violence*, which the word anger does not have. *Ire* has also the meanings *ire -violence - God's wrath* and *ire-violence-Judgement Day,* unlike the word *anger*. The words *anger* and *ire* share the same meaning regarding sin: *ire-sin* and *anger-wrath-sin*. *Anger-wrath-sin* has 4 examples and *ire-sin* has 15 examples. Hence, wrath was portrayed a sin, in both words, but the notion of sin is more prevalent in the word *ire*, which means that this word was more often conceptualized as a sin, than the word *anger*.

4.2 Metaphors and metaphorical metonymies of anger and ire

4.2.1 *Anger*

This section deals with metaphors and metaphorical metonymies (the latter category includes all metonymies because their meaning is "physical consequences of anger"). Out of 118 examples, 22 are metaphorical and 87 are literal. There are 9 examples of metaphorical metonymies. For a non-metaphorical example, see (3) above.

The meaning "physical consequences of anger" consists of 9 examples. An example is:

(22) Thin anger doþ þe al to sore smerte

'your anger causes you much pain'.

In this example the word *anger* is somewhere in the middle between metaphorical and non-metaphorical because it causes the person physical pain, but the meaning is not completely literal. Another example is

(23) Beryn swat for angir

'Beryn was sweating for distress'.

Again, the effect on his body can be seen, yet the meaning is also not completely literal. Another example would be:

(24) Whan Rowland vnderstode thise wordes, he shoke all for angre…

'When Rowland understood these words, she shook in wrath…'

This example shows a physical manifestation of wrath, in the form of shaking.

In the category *Metaphorical* are 8 examples which pertain to the body or the heart as a container which holds a substance. An example would be:

(25) *þan said þe fendes þat with him was / ful of anger and of ire…*

'then said the fiend that was with him, full of anger and ire…'.

In this case, the body is a container for distress/wrath. Another example is

(26) in his out|ragious angir / & Ire Allas ful manyon / that tyme felyth in his herte…

'that time he, in his outrageous anger and ire, alas full with such emotions, feeling them in his heart…'

Again, we have an example of a container for emotions.

4.2.1 *Ire*

Among 118 examples, 82 do not have a metaphorical meaning, 29 do and 7 belong to metaphorical metonymies. Among the 29 examples that have a metaphorical meaning, 19 of them are examples of the body or heart being containers for *ire*. An example would be:

(27) *It es hatred, and Ire strang, / þat in hert has bene halden lang*

'it is hatred and strong wrath that has long been in her heart.'

Thus, we can see that the heart is a container filled with hatred and ire. Another example:

(28) Antiochus the grete Sire, / Which full of rancour and of ire…

'Antiochus, the great sire, who full of hatred and wrath…'.

Here, the body can be seen as a container for wrath and hatred. Lastly, in the example

(29) *He was sory, that grete syre, / And he was full of tene and ire. / He beryed hys son Richelye, / And thought to avenge hym in hye*

'He was sorry, that great sire, and was full of pain and wrath. He buried his son Richelye and thought to avenge him very soon'.

In this example, the father's body is a container full of pain and wrath for his dead son.

The metaphorical metonymy category refers to a state that is in-between the metaphorical and the non-metaphorical. An example is:

(30) For Ire he brente in his visage / Whanne that herd hym blamed soo

'he burned red in his face because of wrath, when he heard that he was criticized in this way'.

In this example the person is red in the face, he has a physical manifestation of wrath, but it is not completely literal in meaning. Another example would be:

(31) his hert was so wode / That like an Aspen lef / he quok for ire

'his heart was in such madness that, like an aspen leaf, he shook because of ire'.

In the example, the person shakes in ire, which is yet again a physical manifestation, but also not completely literal in meaning.

4.2.2 Comparison

Regarding the category *Metaphorical*, both words share the metaphorical metonymy category, i.e., the meaning "physical consequences of anger". Both words also share examples where the body and heart are containers, filled with wrath and distress, in the case of *anger* and filled with *wrath* and *violence,* in the case of *ire*. The word *anger* has 22 examples of metaphors and 9 examples of metaphorical metonymies, while the word *ire* has 29 examples of metaphors and 7 metaphorical metonymies. Hence, the word *anger* has fewer metaphors than the word *ire*, but slightly more metaphorical metonymies.

4.3 "Acting on anger" in *anger* and *ire*

4.3.1 Anger

The category "acting on anger" deals with examples in which the feeling of wrath causes an outburst of physical violence or an instance of angry speech. Angry speech does not have an instance of violence in it, unlike physical violence, although as shall be illustrated later, the border between the two is not always clear-cut. There are 32 examples in the category and 87 examples that are not. Of those 32, 11 are examples of angry speech and 21 are examples of physical violence. An example of angry speech would be:

(32) *Þe mouþ, in anger he dede saye, / "Þes þre dayes do ʒour best…*

 'The mouth, in anger did say, these three days do your best…'

In this example, the anthropomorphised mouth said something in an angry voice, which has been labelled an instance of angry speech. Another example is:

(33) …and a word of anger spak he thore, / wheche after repentyd him ful sore…

'and a word of anger spoke he then, which later troubled him deeply'.

Another instance of angry speech can be seen here, an instance which hurt the man who spoke it.

There are also examples physical violence. For example:

(34) And no wonder, for they foughten long, / Yet in his hert for anger and for payn, / The kyng stroke to Generides ayeyn

 'and no wonder, for they fought long, yet in his heart for wrath and for pain, the king struck Generidesa again'.

This example shows violence in the form of a physical strike, which is caused by anger. Another example:

(35) …*had grete anger in his herte and came nygh at hym / and with an archegaye or dart launched at hym…*

'had great wrath in his heart, came near him and with a javelin or dart launched at him'.

In this instance, we can see that a person in wrath launches himself at another person with a weapon, in order to harm him. Yet another example would be:

(36) ...wherfore þis herodes of grete anger brent and destruyed alle þe londe þat was vndir his power...

'wherefore this Herod in great wrath burned and destroyed all the land that was under his power...'.

Yet again, a person uses physical violence, in the form of burning and this time the victim is the land.

In 2 examples implicit violence is present. In the first example:

(37) *Assone as he byhelde a man in angre eche man had' of hym fere and' drede in openyng his eyen*

'As soon as he looked at a man in anger, they were in fear of him and dreaded to open their eyes'.

In this example, no escalation of physical violence has occurred, there is only a lingering mention and fear of it. In the second example:

(38) My lord Is so spetows and so Angre, That Everi day I moste Awaiten Myn Owr Whanne I May worschepen my saviowr; For, And Ony thing he Mihte Aspien with me That him scholde misplese In Ony degre Anon he wolde me Confownde.

'My husband is so cruel and angry, that every day I have to await my private hour when I may worship my saviour, for, if he saw me do anything that would displease him to any extent, he would harm me'.

In this example, a mention of, a lingering fear of physical violence is present.

4.3.2 Ire

Of the 118 examples of the word *ire*, 31 belong to the category "acting on anger" and 86 of them do not. Two examples pertain to angry speech. The first example is

(39) Seynt Ierom spake aȝen to hyre, / Haluyndele as hyt were yn Ire

'Saint Jerome spoke again to her, as it were half in ire'

The other example is:

(40) *Þan Alexander all in ire · angrile spekis…*

'then Alexander all in ire angrily speaks…'.

These examples have no physical violence, but only violence in the form of words.

The other 29 examples pertain to physical violence. For example:

(41) And gird hym euyn to þe ground in a gret Ire

'and threw him again to the ground in great wrath'

In this example, we can see that a person threw another person to the ground, which is a clear-cut example of physical violence. Another example is

(42) And a good axe in hys hand he hend. / Then seyd Gye with gret Ire / To colbrond, the gret sire

'and a good axe in his hand he had, then said Gye with great violence in his words, to Colbrond, the great syre…'.

In this example, the axe in the hand suggests a possibility of an imminent physical attack. It is important to mention here that the two categories (angry speech and physical violence) do not always have clear-cut borders, as can be seen in (42).

Lastly, in the example

(43) *…knyʒtes fighting togidre with ful grete ire, and fers corage*

'knights fighting together with great violence and fierce courage',

the nature of the battle is an instance of physical violence.

The meanings *ire-violence-Judgement Day* and *ire -violence - God's wrath*, from the large category of *Meaning*, also belong here.

Finally, a distinction needs to be made here. As has been said, there are 24 instances of *ire-violence* in the category of *Meaning*, but 31 instances of violence in the category *Violence*. How is this possible? The 24 examples *of ire-violence* are examples of a situation when a strong emotion led to an instance of violence. Such is the case with 24 examples in the category *Violence*. However,

7 examples do not have in them such a strong feeling that leads to violence. Instead, violence is merely mentioned, as is the case in this advice:

(44) *Yit in thyn ire make nat to fers assaute*

'yet in thine wrath make no fierce assault'.

Here, there is no threat of violence present, only a mention of it, a piece of advice about it. Another example is:

(45) *luue god ouir alle þing. when þu es in ire, heuin þe noht*

'love God above all else and when in ire you are, do not strike at someone'.

This is a religious piece of advice about how one should not be violent. There is also an example of violence that is implicit:

(46) *And dredeles, his ire day and nyght*

'and dreaded his ire day and night'.

In this example, no violent escalation is present, only an implicit mention of violence and the fear of it.

4.3.3 Comparison

Both *anger* and *ire* also have instances of both angry speech and physical violence in them. In some examples there is no instance of violence happening, just a mention or fear about it. However, the word *ire* has the meanings *ire-violence-Judgement Day* and *Ire -violence - God's wrath,* unlike the word *anger.* This means that it seems to be more clearly related to religion. The ratio of examples related to violence is similar, i.e., both words refer to violence in about 30 or so cases.

4.4 Frequent collocates

4.4.1 Anger

It has been observed that the various forms of the word anger go together with the word ire, in 15 instances. For example

(47) *Gologras the syre, / In mekill angir and ire…*

 'Gologras the syre, in much anger and ire…'.

Another example would be:

(48) *…he took suche angre and so grete yre in hys courage, that for sorowe he tombled doun as a dede man to the erthe*

'He suffered much distress and ire in his heart, that he fell as a dead man to the ground'.

This collocate shows that distress and ire, which in this example are substances in the heart, caused so much pain and fatigue to the person, that he fell to the floor.

Another interesting point to note is the collocation "great anger" (in various different spellings). Such a phenomenon occurs in 5 instances. For example:

 (49) *…the free knyght / that tolde theym by a grete angre…*

'the free knight, that told them with great wrath'.

Another example is:

(50) *For sche on hem gret Angur did…*

 'for she caused him great distress'.

In (50) the woman caused the man much distress.

4.4.2 Ire

The words that go together with *ire* are *anger* (various spellings) and the adjective *great*. There are 2 examples in which *anger* and *ire* are mentioned together. The first is:

(51) *In þe anger of his ire þat arȝed mony*

 'in the anger of his wrath that intimidated many'.

The second example is

(52) Of angur and ire ȝe shol here

'of anger and wrath you shall hear'.

The collocation great (various spellings) ire is present in 11 examples. An example is

(53) And þaṅ Candeolus sayde wit a grete Ire, 'Þis knyghte,' quoþ he, 'saued̅ me & my wyfe & broghte vs hedir safe & sonde

'and then Candelous said with great wrath: This knight, said he, saved me and my wife and brought us hither safe and sound'.

Another example is

(54) And than, with grete ire and cruelte…

'and then, with great wrath and cruelty'.

4.4.3 Comparison

The words *anger* (and its spellings) and *ire* sometimes appear together. Also, the adjective *great* sometimes appears both with *ire* and with *anger*. This adjective suggests that both emotions were conceptualized in ME texts as being very strong in their intensity. Also, the fact that the words *anger* and *ire* sometimes appear together suggests they were conceptualized similarly in ME culture, i.e. if a person is distressed they are at the same time angry and vice versa.

4.4.4 Discussion

The results show that *anger* is conceptualised more as a feeling and *ire* more as an action. The meaning that these two words share is *wrath*. However, *ire* has the meaning of *violence*, which is an action, unlike the word *anger*, which has the meaning distress, which is a feeling. Secondly, the word *ire* is slightly more metaphorical than the word *anger*. The ratio of metaphorical examples is 36/31, including the metaphorical metonymy category. The metaphorical examples the two words have in common are those that pertain to the notion of the human body and heart being containers for emotions/mental states: wrath and violence in the case of the word *ire* and wrath and distress in the case of the word *anger*. Also, the word *ire* is more violent than the word *anger*, although the tendency does not appear to be very strong. Both words contain instances of physical violence and angry speech. Regarding the religious context, the word *ire* with its meaning, wrath,

is more related to religion, than the word *anger*, i.e., wrath was considered a sin in the Christian religion of the Middle English period. However, both *anger* and *ire* and their meanings of wrath, share the meaning of sin, but in a different frequency (*ire*-15 examples, *anger*-4 examples, in the category of Meaning). Lastly, the analysis of frequent collocates has shown that the words *ire* and *anger* appear together, which means that they were similarly conceptualized in ME texts. Also, the adjective great signals that these emotions were conceptualised as very strong in their intensity.

  Let us now focus on the similarities and differences of the words *anger* and *ire* in Middle English (ME) and in Present Day English (PDE). To achieve this goal, the Oxford Advanced Learner's Dictionary was used (OALD). According to OALD, the word anger is defined as: "the strong feeling that you have when something has happened that you think is bad and unfair"(https://www.oxfordlearnersdictionaries.com/definition/english/anger_1?q=anger). This is similar to the ME meaning of wrath. It is an emotion of anger. However, in OALD, there is no mention of love pain, distress, or sin, in the context of the word *anger*. Moreover, the idea that one is angry at something that they deem unfair is not present in the ME definition of the word (https://quod.lib.umich.edu/m/middle-english-dictionary/dictionary/MED1600/track?counter=1&search_id=16211932). Hence, the word *anger* was not conceptualised as such in Middle English, but instead meant a more general feeling of wrath, as can be seen in the ME Compendium. Also, the list of collocates does not show the words *great* and *ire*. Instead, the adjectives *fierce* and *deep* are present. These adjectives are similar to the adjective *great*, in that they show the high intensity of the emotion. It seems that both in ME and PDE anger was conceptualized as high in emotional intensity. Related to this, Stanojević et al. and their research of anger in COCA, have found that anger collocates with the adjective *extreme*, denoting an intense level of emotional degree (2014, 140). This confirms the previously made statement. Lastly, in a modern touch, the word *management* is listed as a noun collocate, which is of course non-existent in the ME sense of the word. Finally, as for the word ire, OALD defines it simply as: *anger* (https://www.oxfordlearnersdictionaries.com/definition/english/ire?q=ire). Hence, according to the dictionary, *ire* is a synonym of *anger* and all the points made in the paragraph above for anger refer to *ire* also. The only difference is that in OALD *ire* is characterized as formal and literary. Indeed, in PDE the words *anger* and *ire* are synonyms, unlike in ME, where they are two separate polysemous words.

5 CONCLUSION

In conclusion, the two hypotheses have been proven. The polysemous words *ire* and *anger* do overlap and differ in their meanings. *Ire* has the meanings wrath and violence, and *anger* has the meanings wrath and distress. Also, they share the meaning wrath-sin. Both words also overlap in their metaphors, meaning that they both share the metaphors which denote that the human body and heart are containers for a substance, wrath and violence in the case of the word *ire* and wrath and distress in the case of the word *anger*. Both words also share the metaphorical metonymy category. Furthermore, the two words both have instances of physical violence and angry speech in them. Lastly, the words *anger* and *ire* appear as collocates, indicating their similarity and also they appear with the adjective great, denoting a high emotional intensity attributed to the two words.

Finally, there are some limitations to this study. Firstly, this study has been done on a limited random sample. Hence, it is possible that some phenomena are present in the remaining examples, which have not been recorded in this paper. Secondly, the analysis is necessarily qualitative in nature (as any semantic analysis must be), which also means that its conclusions are necessarily limited by the researcher's available knowledge on the subject

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