A COMPARISON OF THE PHRASEOLOGICAL DESCRIPTION OF THE EMOTION OF ANGER IN CROATIAN AND HUNGARIAN

Maja Opašić, University of Rijeka
mopasic@uniri.hr

Nina Spicičarić Paškvan, Croatian Academy of Sciences and Arts, Rijeka
nspicijaric@hazu.hr

1. Introduction

Emotions can be defined as “experiences of our evaluation and subjective relationship towards objects, people, events, and our own actions” (Andrilović, Čudina-Obradović 1994: 82). Emotions in others can be recognized on the basis of facial and vocal expressions, movements of body and limbs, and the situation in general (Andrilović; Čudina-Obradović 1994; Strongman 2003; Oatley; Jenkins 2003). They have their organic basis as well, because stronger emotions cause physiological changes, i.e. heart rate changes, breathing rate changes, sweating, dryness of the mouth, tremors, etc.

In language, emotions are conceptualised through certain metonymic and metaphorical models that are to a great extent inherent to phraseology, thus making it an important part of language because idioms are the basis on which notions of important features of each emotion are formed in a naïve image of the world (Hrnjak 2004: 23). Therefore, metaphors of emotion in language are typical examples of how abstract concepts can be structured by more concrete concepts (Chen 2010: 73).

Anger is one of the emotions that manifests itself as severe physical and psychological events that often inhibit normal functioning. The aim of this article is to present how this emotion is described in phraseology on the basis of a selected corpus of Croatian and Hungarian idioms, as well as to discuss which psychological and physiological factors of anger influenced the motivational basis and the meaning of phrasemes. The starting point for the analysis in this paper are the cognitive models of anger presented in Lakoff and Kövecses (1983) which are
reflected in phrasemes that refer to different degrees of anger, its causes and consequences. Furthermore, the aim is to present the similarities and differences between Croatian and Hungarian idioms that describe the concept of anger through a contrastive analysis. The assumption is that the similarities will prevail due to universal manifestations of anger, as well as other emotions, that are mostly independent of cultural particularities.

There has been no previous research into the concept of anger in Croatian phraseology but there have been some studies based on Hungarian (e.g. Lakoff; Kövecses 1983; Kövecses et al. 2015). Kövecses et al. (2015) have made some observations about the conceptualisation of anger in Hungarian. Their study identifies conceptual metaphors in Hungarian, of which the main three are: ANGER IS A SUBSTANCE/FLUID IN A CONTAINER, ANGER IS AN OPPONENT and ANGER IS A POSSESSED OBJECT.

The corpus for the paper was collected from the dictionaries and electronic corpora listed at the end of this paper. It includes idioms whose composition and/or meaning can be directly or indirectly related to anger.

Given the fact that Croatian and Hungarian are not mutually cognate languages (Croatian belongs to the Indo-European family of languages and Hungarian to the Uralic family), as well as that they are typologically different (Hungarian is an agglutinative language whereas Croatian is an inflectional language), the analysis will not observe their structure in great detail, and the widely diverse case systems and verb tenses of the two languages will not be taken into account. Translations will be provided in the infinitive, as is customary in the majority of European languages, although in Hungarian the third person singular is used as a lemma. It should be noted that this paper includes only selected examples of idioms that corroborate the thesis on the universality of physiological experiences of emotions and terminology related to emotions, according to which differences between languages and cultures are surpassed.

2. Psychological aspects of anger

Anger is considered to be one of the basic emotions and is triggered by the existence of an obstacle to achieving a certain goal. It is generally considered that anger results from a sense of injustice, dishonesty or hurt, and can be caused by personal
or other people’s behaviour, certain events, or the synthesis of subjective experiences and objective circumstances. Anger is the result of a negative judgement, or non-acceptance of a certain situation or somebody else’s action or behaviour, which means that anger is not a state of acceptance, but of action (Wierzbicka 1992: 569–570).

It is commonly believed that identical stimuli do not necessarily result in anger for every person, nor does anger manifest itself in the same manner and with the same intensity. Whether anger is provoked in someone is influenced by their individual characteristics and sensitivity, as well as the culture they belong to. There are different degrees of anger, ranging from mild upset, to rage, to delirium, the latter being the final degree when the intensity of the feeling of anger overtakes the entire personality and can have a disintegrating influence on the functioning of an individual.

3. Analysis of Croatian and Hungarian idioms referring to anger

3.1. Idioms describing the stimulus for anger

The idioms discussed in this section are most commonly used to describe anger provoked by the unacceptable behaviour of another person. Idioms such as stati (nagaziti) na žulj [komu] – a tyúkszemére lép (hág/tapos)¹ and dirnuti (pogoditi) u živac [koga] express the meaning of 'to hurt, to make somebody angry, to upset somebody; to disturb somebody by mentioning a painful (sensitive) issue'. The motivational basis of the idioms stati (nagaziti) na žulj [komu] – a tyúkszemére lép (hág/tapos) is that a blister is a very unpleasant and painful bodily manifestation; here a blister represents something that bothers a person and causes negative feelings.

Several idioms in both languages refer to the situation in which a certain person’s intentional intrusive and provoking behaviour causes another person’s nervousness and anger: zagorča(va)ti život [komu] and megkeseriti [vkinex] az életét ‘to make somebody's life more difficult, to ruin somebody’s life'; vaditi [komu] mast

¹The conventions used for the idioms given as examples in this paper are the following: a slash (/) is used for indicating alternatives (e.g. alternative tenses, alternative verbs, (in)completeness of the action in Croatian); angle brackets (<>) mean that a certain word can be omitted; round brackets ((())) indicate the lexical variants in the idiom; and square brackets ([[]]) indicate pronouns.
'to annoy somebody, to enjoy provoking somebody'. The motivational basis of the Croatian idiom *ići na jetra [kому]*, meaning 'to annoy somebody; to disturb somebody', shows the liver as an organ negatively influenced by excessive anger. According to Chinese medicine, anger "resides" precisely in the liver and gall bladder. The idioms *dignuti/dizati živac [kому]*; *ići na živce (nerve) [kому]* – *az idegei/-egy [vkinék] i kidati živce [kому]* – *az idegei örli; felörli [vkinék] az idegei; borzolja [vkinék] az idegei*, meaning 'to upset somebody', are motivated by an image of nerves, the fibres responsible for receiving stimuli from the outside world. The latter two Hungarian idioms are somewhat different from the Croatian idiom because the motivational basis does not present a fraying of nerves, i.e. the verb used does not mean 'tearing', but 'milling', i.e. *pulling out nerves*. The same meaning as in the previous idioms is conveyed in the Croatian idiom *izbaci(va)/ti iz ravnoteže [koga]* and the Hungarian idiom *kihoz a sodrából [vkit]*.

A person can deliberately behave in a manner that makes an existing quarrel or conflict between several people worse. The following idioms refer to such a situation: *doli(jeva)/ti ulje (ulja) na vatru* and *olajat önt a tűzre 'to make the situation (mood) worse, to amplify anger'. These are linguistic examples of the metaphorical model ANGER IS FIRE, and their motivational basis is centred around the fact that oil stimulates burning, i.e. amplifies fire.

### 3.2. Idioms describing people prone to anger

The majority of the idioms below refer both to a person prone to anger and describe such a person in a state of intense anger.

The Croatian and Hungarian idioms *imati slabe (tanke) živce – gyengék az idegei*, describe a person that gets easily upset, has a problem with self-control and quickly loses their temper. Their motivation is based on the image of thin/weak nerves in the Croatian example and the image of weak nerves in the Hungarian one as conveyors of external stimuli. A person who is able to stay calm and composed in situations that normally cause nervousness is described by the Croatian idiom whose meaning and components are antonymous to previous idioms: *imati čelične živce* ('to have nerves of steel'), *imati jake živce* ('to have strong nerves'), *imati konjske živce* (lit. 'to have horse’s nerves').

---

2 In Hungarian there is a confirmed idiom of identical lexical composition to the Croatian example (*kisziýa (kiveszi/kiszedi) <[vkinék] > a zsíraj*) but bearing the meaning of 'to exploit somebody'.

The Croatian idiom *imati kratak fitilj* describes a person who can get easily upset over an important issue, somebody who usually acts in the heat of the moment. The motivational basis presents a wick (i.e. a short wick in this example) as a part of the material that burns, thus serving as a light. Based on the link with burning, it can be included in the metaphorical model ANGER IS FIRE. The model is also reflected in the Hungarian idioms *olyan, mint a puskapor* and *puskaporos hangulatban van* which refer to an extremely short-tempered, irritable and irascible person prone to provoking conflicts. These idioms are motivated by an image of gunpowder as an explosive substance that quickly goes from a solid to a gaseous state. The Hungarian idiom *paprikás hangulatban van* has a similar meaning, but it refers to a pepper, i.e. the mood is described as being “pepperish”. The notion of pepper in the motivational basis should not come as a surprise given the fact that peppers, especially hot peppers, are an important spice in Hungarian cuisine. The idiom is motivated by the pepper’s pungent taste and the reaction it induces when eaten, which is similar to a burning sensation. Given the above, the idiom can also be said to reflect the model ANGER IS A HOT SPICE (WHICH CAUSES BURNING SENSATIONS). It is important to note that this idiom, much like all other idioms in this group, in addition to describing an irritable and angry person can also refer to a contentious person, and the state in which a person is so extremely tense that they can no longer control themselves and are only a step away from expressing strong anger.

Several Hungarian idioms compare a person prone to anger and irritability to certain animals: turkey-cock (*olyan, mint a pulykakakas*), turkey (*mérge, mint a pulyka*), rooster (*olyan, mint a kakas*) and hamster (*mérge, mint a hőrcsög*). Turkey-cocks, turkeys and roosters are well known as animals that can attack other animals that try to invade their territory, and the same goes for hamsters that bite in order to express discomfort and discontent. The above idioms reflect the metaphorical model AN ANGRY PERSON IS A DANGEROUS ANIMAL.

3.3. Idioms describing manifestations of anger on the face

According to popular understanding, anger is a negative emotion which causes unwanted physiological reactions that prevent normal functioning and present a danger for others.

3.3.1. Anger manifested in facial colour

A state of anger in a human body primarily affects the liver which becomes so warm that the blood passing through it also warms up, thus spreading the heat
throughout the body and reaching the head. Besides that, blood pressure rises, which manifests as redness of the face and eyes. In a fit of rage a person’s ears and neck turn dark red. On this basis Lakoff and Kövecses (1983) determined the existence of metaphorical models in which a certain bodily manifestation of anger is used instead of anger. One such model is \textit{ANGER IS HEAT}, resulting in the metaphor \textit{ANGER IS THE HEAT OF A FLUID IN A CONTAINER}. This metaphorical model includes Croatian and Hungarian idioms that describe a person whose overt anger can be observed in the bright red colour of their face and/or neck. Such facial colour is compared with red animals: (cooked) crab (crven kao rak\textsuperscript{3} – vörös, mint a \textless főtt\textgreater rák), turkey (vörös, mint a pulyka), red plants: red beet (olyan piros (vörös) [vkinek] a feje (az arca), mint a cékla) and pepper as a hot, red spice (crven kao paprika – vörös, mint a paprika).

The above metaphorical model can also include the Croatian idiom udarila (jurnula) je krv u glavu [komu] and its partial Hungarian equivalents in which blood runs to the head (a vér [vkinek] a fejébe tódul) or to the face (a vér [vkinek] az arcába szökik), or washes over the face (elfütja (elönti) [vkinek] az arcát a vér).

3.3.2. Anger manifested in the eyes (gaze), in the forehead

Much like other emotions, anger can also be expressed by the eyes, i.e. in the gaze: “a strict, angry gaze full of mistrust and disapproval is characterized by a forehead frown, drooping eyebrows and eyelids, and it is often directed at another person with whom there is no direct eye contact so the impression is that the gaze was directed from the side” (Hrnjak 2005: 39–40). This motivates the idioms describing an angry and unfriendly gaze: (po)gledati prijekim (krivim) okom <na> [koga]/<na> [štò] – görbén <szemmel> néz [vkire]; prostrijeliti (ošinuti) očima (pogledom) [koga] – majd felnyársal (keresztüldőj/keresztülszúr) a szemével [vkité]. A similar meaning is conveyed by the Croatian idioms presječi (posječi/probosti) [koga] okom (pogledom) and ošinuti (šibati/prostrijeliti/strijeljati) očima [koga] which additionally emphasize the strictness of a gaze. Their Hungarian semantic equivalents offer a different motivational basis: úgy áll (néz) a szeme, mint a vasvilla; vasvillaszemekkel néz <[vkire]>; vasvillaszemeket (mer-

\textsuperscript{3} In Croatian this idiom is also used to describe the red facial colour which is a consequence of shame or excessive exposure to sun.
These idioms, which contain the component 'pitchfork' (vassel), an object that can be used to pierce somebody or something, also have the meaning of directing a piercing look at somebody.

An angry, threatening gaze is also described by the idiom sijeval očima and its Hungarian semantical equivalents in which eyes do not glare but emit sparks (szikrázik a szeme; szikrá(k) a hány (szór) a szeme⁴) or send arrows (villámokat szór (lövell) a szeme).

The motivational basis of several Hungarian idioms includes murderous eyes/gaze: <szinte> gyilkol a tekintete (szeme); gyikos pillantás vet [vkire] etc. In the Croatian language there is an idiom that semantically corresponds to the Hungarian idioms: ubijati [koga] pogledom.⁵ All of these idioms refer to a stronger degree of anger than the one expressed in previous idioms in this subgroup. The origin of these idioms can be found in the past when witches and warlocks were attributed with the power to kill a person with their eyes by staring at a person (cf. urokljivo oko, urokljiv pogled).

As stated, blood pressure rises due to anger, resulting in an increased blood supply, i.e. redness of the whites of the eyes, so the eyes appear bloody. This situation motivates the Croatian idioms (po)gledati [koga] kravim očima and zakraviti očima [na koga], whose meaning is 'to look at somebody in a hostile manner', precisely because we feel anger towards that person. The following Hungarian idioms are their partial semantical equivalents with a similar motivational basis: vérben forog a szeme; vérben forgó szemekkel; vérbe borul a szeme in which eyes roll or suffocate in blood.

The face of an angry person can be recognized by shrunken, lowered eyelids because of which the person appears to be frowning. It is one of the universal manners of expressing anger with the face, confirmed in numerous different cultures (Ekman 1970). Such a facial expression motivates the idiom nab(i)rati (skupiti) obrve and its Hungarian complete equivalent összehúzza (összevonja) a szemöldökét, as well as the partial equivalent that describes fore-

---

⁴ The Hungarian idiom also conveys the meaning that a person sees sparks as a result of great physical pain.

⁵ The idiom is not confirmed in dictionaries but its active use is confirmed, i.e. „Korina je glumila u spotu Justina Timberlakea, a njegova tadašnja djevojka došla je na set kada se snimala scena poljupca. Britney ju je, kaže, ubijala pogledom.“ (VL).
head shrinking összehúzza ((össze)ráncolja) a homlokát. The same frowning, angry facial expression is described by the idiom navukao (spustio) se [komu] oblak na oči (čelo). A similar motivation is reflected in the Croatian idiom smráciti lice, just like in its Hungarian equivalent elsőtetedik az arca. These emphasize that anger is still partially suppressed but is facially manifested and recognized.

3.3.3. Movement of teeth and lips as a reflection of anger

Another part of the face, the lips and teeth, can also express anger. When a person gets angry, they grit their teeth and grind their jaws so that the teeth produce a specific creaking sound due to friction (Hrnjak 2005: 35). This is the motivation behind the Croatian idiom škrnutati (škrnututi/škripati/škripnuti) zubima⁶ and its Hungarian equivalent csikorgatja a fogát⁷, meaning 'to get angry, to express dissatisfaction'. A similar image has motivated the idioms stiskati (stisnuti/stegnuti) zube – összeharapja (összesorítja) a fogát (fogait). However, according to Hrnjak (2005: 35) there is a difference, because there is no strong, spasmodic gritting of the teeth, hence there is no creaking, and a different meaning is conveyed, namely 'to withstand pain, injustice, insult'. Hence the idiom not only refers to coping with anger but also to dealing with other emotions and states. In Hungarian there are several idioms whose meaning is based on the image of gritted teeth and tightly-closed lips; these describe a person that mostly copes with anger or pain by keeping quiet out of spite because of veiled anger: összesorítja a száját (az ajkát); összeharapja az ajkát (ajkait).

A veiled feeling of anger is expressed in another idiom whose motivational basis shows gritted teeth that prevent clear articulation: kroz(a) zube – a foga között 'unarticulated; to speak with veiled anger'.

3.4. Idioms describing a state of intense anger

This subgroup consists of idioms describing a person who is already overwhelmed by a feeling of very intense anger. Such idioms can be based on the metaphorical model already mentioned which Lakoff and Kövecses (1983) refer to as ANGER IS THE HEAT OF A FLUID (IN A CONTAINER). When a fluid begins to boil, its level rises. In the metaphorical image, the fluid rises due to an increase in the intensity of anger and the person feels like they are about to burst and can no longer hold it

---

⁶ The term grinding (gnashing) of teeth is common in Biblical texts in which hell is depicted as the place of eternal weeping and gnashing of teeth (cf. Opasíc 2013).
⁷ The Hungarian idiom can also mean that 'sb. is suffering to a great extent'.

in. This is the motivation behind the Croatian idioms *puknuti/pucati* (pjeniti selkipjeti) *od bijesa* 'to enrage, to get upset' and *svisnuti* (puknuti/pucati) *od jada* 'to become very sad; to become angry'. The former Croatian idiom has semantically corresponding Hungarian idioms whose lexical composition is somewhat different: *majd felrobban dühében* (mérgeben/a mérgegtől); *majd széptatan* (szétrobban) *a dühtől* (haragtól); *majd megpukkad a mérgegtől*. In addition, there are Hungarian idioms reflecting the model INTENSITY IS HEAT — INCREASE IN INTENSITY IS GROWING HEAT OF THE FLUID (cf. Kövecses et al. 2015): *forr a düh* (mérge) [vkiben] and *forr a haragtól*. The actual fluid that boils in a person in an angry state is blood, which motivates the following examples: *krv kipi* (ključa) [u komu] — (fel)forr a vére.

3.5. Idioms describing a person's behaviour in the moment of intense anger

This subgroup consists of idioms describing different manifestations of anger in a person's behaviour and/or speech, whether it refers to behaviour directed toward other people or towards oneself.

An archetypical idiom of this group can be found in the Croatian example *puknuo (pukao) je film [komu]*, which means 'to lose patience, to overreact' and is motivated by the image of a photographic film strip for an analogue camera that tears apart. Its Hungarian semantic equivalent, which has a different motivational basis, is: *elfogy a cérnája* (*losing thread*). A similar meaning, 'to become angry', is conveyed by the idiom *pasti/padati u vatru*, which in terms of its composition has a partial Hungarian match in the idiom *túzbe jön*. Both idioms are linguistic examples of the metaphorical model ANGER IS FIRE.

This subgroup also includes idioms that compare the behaviour of an angry person, whose anger has escalated, to an animal. Namely, due to fierce anger and loss of control over their own actions, a person is identified with an animal that becomes extremely dangerous if agitated. This image is expressed in the idioms *bijesan (ljut) kao pas — mérges, mint a kutya* and Croatian *ljut(it) (bijesan) kao ris*.

3.5.1. Anger is manifested in aggressive speech

Aggressive verbal behaviour, in addition to a change in facial colour and appearance, is probably one of the most common manifestations of intense anger. In this respect, idioms describe different degrees of verbal aggression, the lowest being

---

8 There is an idiom with a similar lexical composition in Croatian: *(iz)gubiti nit*. However, the meaning is different: 'to get confused, to get distracted'.
when a person starts to change the pitch of their voice in anger, which is referenced in the idiom *povisiti* (*podići/podizati, dignuti/dizati*) *ton (glas)* 'to yell, to shout in excitement, anger'. In addition to yelling, greater degrees of verbal aggression include uttering inappropriate words in order to insult another person. The Croatian idiom (*izgrditi* (*fis)psovati*) *[koga] na pasja kola* describes a person who has reprimanded somebody in a sharp and angry manner which may or may not include swearwords. However, the idiom *skidati* *<sve> zviježde s neba [komu]* indicates precisely that a person swears a lot in anger. The above Croatian idioms have no Hungarian equivalents but there is a semantically similar idiom, *kitölti <a> bosszúját* (*haragiát/mérget/dühet*) *[vkin]*, that describes an angry person who vents their rage on an innocent person using both aggressive speech and aggressive behaviour. The motivational basis of this idiom contains the metaphor *LOSING CONTROL IS EMPTYING THE CONTAINER* (cf. Kövecses et al. 2015).

Aggressive speech full of harsh scolding and reprimands is described by the Croatian idiom *izliti* (*iskaliti/prosuti*) *žuč [na koga]* and its Hungarian equivalent *kiönti az epéjét [vkire]*. Their motivational basis contains the metaphor *ANGER IS THE HEAT OF A FLUID (IN A CONTAINER)* which exits the pot once it starts boiling or, in this case, exits the person. And, as already stated, the liver excessively secretes bile when a person is angry.

The following idioms describe a person that harshly scolds and reprimands another person when angry: *rigati vatrö <[na koga]>/[na što]> – tüzet háný, tüzet okád [vkire]* and *sasuti vatrö [na koga]/[na što]*. The metaphorical models underlying these idioms are *ANGER IS FIRE*, based on an image of fire that presents danger for everything in its immediate vicinity (an angry person is also a potential danger for their surroundings), and *ANGER IS A DANGEROUS ANIMAL*, which has as its motivational basis a dragon, a mythical animal that breathes fire.

### 3.5.2. Anger is manifested in aggressive behaviour

Owing to strong anger, a person usually loses control over their behaviour and actions and, due to a feeling of helplessness, starts to behave aggressively both towards others and themselves.

Much like aggressive speech, aggressive behaviour caused by anger can have different degrees with regard to its manifestation. The lowest degree of such behaviour is described by the idiom *kao furija*, meaning 'suddenly and very angrily'. This idiom has a mythical origin; it is motivated by the name of the ancient Roman
goddesses of vengeance, the Furies. The same meaning, that of a person that arrives, enters, walks etc. in an angry manner, is expressed by the Hungarian idiom with a different motivational basis <nagy> dérrel-durral jön (járkál/megy).

The highest degree of manifested anger is the situation in which a person cannot control themselves and because of that becomes dangerous for themselves and their surroundings. Such a state is described in several Croatian and Hungarian idioms; the following idioms can be used for such a person: (s)mrači (smrka/smrtke) pred očima, i.e. in Hungarian eyes darken (elsötétedik [<vinkék] > a szeme) or the world in front of the eyes darkens (a szeme előtt elsötétil a világ). Their motivational basis shows a condition in which a person can literally lose consciousness; they black out, i.e. lose contact with reality.

4. Conclusion

As one of the basic emotions, anger is present in numerous Hungarian and Croatian idioms. This paper has divided idioms relating to the concept of anger into five basic groups, i.e. idioms describing: 1. stimulus for anger; 2. people prone to anger; 3. facial manifestation of anger; 4. state of intense anger; and 5. a person's behaviour in the moment of intense anger.

The basis for the development of these idioms can be found in cultural factors, although, as proven by analysis, these are subordinate to the physiological and psychological characteristics of an individual. Additionally, this research has looked at cognitive models of anger, as well as their conceptualization in the two languages. The analysis of concrete examples of idioms has substantiated the following metaphorical models: ANGER IS FIRE, ANGER IS HEAT, ANGER IS THE HEAT OF A FLUID IN A CONTAINER, and ANGER IS A DANGEROUS ANIMAL.

Contrastive analysis has shown that there are a large number of idioms with different conceptual motivations in Croatian and Hungarian. For example, Hungarian has more idioms that are motivated by materials that burn or by some animal or plant. Also, some idioms have a motivational basis that is a reflection of cultural specificities.

Finally, contrastive analysis has shown that, despite the fact that Croatian and Hungarian are not typologically related languages, there is some correspondence between idioms describing the concept of anger due to universal manifestations of anger that are mostly independent of cultural specificities.
Literature


Hrvatski jezični portal (http://hjp.novi-liber.hr)

Hrvatska jezična rznica (http://rzznica.ihjj.hr/index.hr.htm)


Ein Vergleich der Phraseologischen Beschreibung der Emotion Angst im Kroatischen und Ungarischen

Maja Opašić, Universität Rijeka
Nina Spicijarić Paškvan, Kroatische Akademie der Wissenschaften und Künste, Rijeka

Aufgrund ihrer strengen physischen und psychischen Ausprägung, die oft normales Funktionieren unmöglich macht, ist die Emotion der Angst das Forschungsobjekt dieses Beitrags. Das Ziel dieser Analyse ist es zu zeigen, wie Angst in der kroatischen und ungarischen Phraseologie beschrieben wird, und welche psychologischen und physiologischen Faktoren der Angst den idiomatischen Hintergrund und die Bedeutung der ausgewählten Idiome mitbestimmen/motivieren. Im Einklang mit den kognitiven Modellen der Angst, die von G. Lakoff und Z. Kövecses vorgeschlagen wurden, werden Idiome mit unterschiedlichen Stufen von Angst, insbesondere ihre Gründe und Folgen, analysiert. Der Beitrag ist außerdem bestrebt die Ähnlichkeiten und Unterschiede zwischen kroatischen und ungarischen Idiomen zu zeigen, welche das Konzept der Angst von einer kontrastiven Warte aus beschreiben. Es wird die Vermutung ausgesprochen, dass die Ähnlichkeiten überwiegen werden, und zwar aufgrund der universalen Ausdrucksformen der Angst, die in der Regel von kulturellen Spezifika unabhängig sind.