

## A corpus-based analysis of *qing* (情) : a contrastive-semantic perspective

Ruihua Zhang; Vincent B.Y.Ooi

National University of Singapore

### I. Introduction

While ‘emotion’ is largely characterized as a universal human category, different emotions are constructed in various contexts through the process of socialization (e.g. Santangelo, 2003). In practice, groups from different cultures conceptualize and categorize human emotional experience in different ways. Emotions in Chinese should therefore be examined on their own terms. Since the lexicon is arguably the central repository of language, a corpus-based analysis of the words denoting emotion categories in English and Chinese should reveal their respective distinctiveness. In this paper, we aim to examine the Chinese-specific concept of *qing* by focusing on certain Chinese *qing* (情) terms and their English near-equivalents.

Discussions of emotions in terms of cultural specificity can be reduced in terms of being impressionistic by means of an examination of empirical data: the corpus-based approach allows us to study how emotion terms are used in natural or at least relatively natural contexts more accurately. For reliable information on lexical use, large corpora are needed especially for less frequent words. A corpus must be large enough to provide a substantial number of instances of the examined item from a number of different texts in order to give us a reliable picture of how this item is used. The corpus data of our research are mainly from two monolingual corpora: the Chinese Internet Corpus of 280 million words and the Bank of English comprising 450 million words. Equally, the English-Chinese parallel corpus compiled by Xiamen University will provide most of the parallel examples. We will apply Sinclair’s recent lexical model not only to capture the differences between semantically similar terms within English and Chinese but also to uncover the respective cultural distinctiveness

across languages. This paper is thus organized in terms of an explication of Sinclair's lexical model (Section 2), an analysis of two Chinese *qing* terms and a comparison with their English near-equivalents (Section 3), and a conclusion (Section 4).

## II. Sinclair's lexical model

Sinclair (1996, 1998, 2004) postulates a typical sequence of units of meaning that relate to a lexical item as follows:

semantic prosody + semantic preference + colligation + collocation + CORE lexical item

According to this model, the speaker or writer first selects an abstract attitudinal, nuanced meaning or 'prosody' which 'colours' the choice of the forms in the sequence. The less abstract category of semantic preference refers to the meaning of a group of words that share similar semantic features, and is said to 'control' both the colligational and collocational patterns. Colligation has to do with the co-occurrence of grammatical choices. It is 'one step more abstract than collocation' (Sinclair, 1996:32). Sinclair analyses 'a common collocation that would not normally be considered idiomatic—*true feelings*' (p35), and summarizes the result as follows:

a semantic prosody of reluctance/inability

a semantic preference of expression (and a strong colligation of a verb with the semantic preference)

a colligating possessive adjective

the core

Sinclair tells us that we choose this particular collocation when we talk about our reluctance to express our genuine emotions; this expression is almost never used in any other way. He argues that the major structural categories involved in the model—collocation, colligation, semantic preference and semantic prosody---assume a central rather than a peripheral role in language description. His lexical model lays the foundation for other studies which set to apply, clarify, or reformulate the tenets of his model on their own terms (e.g. Xiao and

McEney 2006). Of all the categories, semantic prosody is the one that has the most attention. Many studies have sought to scrutinize this notion (Partington, 2004; Whitsitt, 2007 etc.). For Sinclair, semantic prosody is ‘attitudinal, and on the pragmatic side of the semantics/pragmatics continuum’ (2004: 34). It is used in a more subtle way, referring to the consistent discourse function of the sequence (Sinclair, 1991: 6-9). Taking the word *budge* for example (Sinclair, 2004:142-147), Hunston (2007:257) explains Sinclair’s basic idea on semantic prosody:

Sinclair’s point is that the sequence ‘*inability+negative+budge+(something)*’ is chosen in contexts where something difficult and important is being attempted, to no avail, and that the sequence ‘*unwillingness+negative+budge*’ is chosen to express disapproval of someone’s lack of flexibility. The sense of frustration is a more complex concept than a simple positive or negative evaluation, and it is clear that it belongs to the sequence as a whole, the unit of meaning, rather than just to the word *budge*.

Semantic prosody is usually not accessible via introspection alone, and is derived more accurately through a closer inspection of all instances of the lexical item in the concordance, with a span that stretches to 5 words or more before and after the item in question.

In this paper, we seek to extend this model to the area of contrastive lexical semantics by examining certain Chinese and English emotion terms in large monolingual corpora in terms of semantic prosody, semantic preference, colligation, and collocation. Sinclair (1996) claims this model does not exclude ‘single words that are apparently chosen on open-choice principles’(p39) that do not make collocational patterns etc. This study would be a new attempt to clarify or reformulate the tenets of Sinclair’s lexical model from a cross-linguistic perspective, especially to explicate the relationship between a lexical item and the structural categories involved in this model and their inter-relationships.

### **III. A semantic-contrastive analysis of *qing* terms and their English equivalents**

### 3.1 *Qing*

*Qing* 情 is a Chinese-specific concept. *Shuowen jiezi*, the first etymological dictionary compiled by Xu Shen, defined this term as ‘ren zhi yinqi you yu zhe’ (the desires of a person’s internal energy). In Xu Hao’s later commentary, *qing* was interpreted as ‘fayu benxin wei zhi *qing*’ (*qing* is something arising from the heart) (see Hanyu Da Zidian, 1993). In traditional Chinese culture, *xin* (heart) is construed as the principle seat of the emotions. There is a common statement in Chinese: *Ren you qiqing liuyu* (Man has seven emotions and six desires). Of three different versions of the seven basic emotions in different philosophical works, i.e. Confucianism, Taoism and Buddhism, the one from *Liji* (*Classic of Rites*) (Confucianism) seems to be more complete: *xi nu ai ju wu ai yu* (joy, anger, sorrow, fear, hate, love and desire)<sup>1</sup>.

In the long Chinese history, the term *qing* underwent a dramatic change in its range of meaning. It originally meant ‘reality’ or ‘facts’ (Graham, 1990: 59; Hu, 2004 etc.). Hu (2004) argues that *qing* used to refer generally to reality or facts, and emotions such as *xi*, *nu*, *ai*, and *ju* were associated with it later because they are human facts. In later usage this specific sense of *qing* came to become its basic meaning. Its older sense of ‘reality’, or ‘facts’ only survives in compounds and fixed expressions, such as *qingkuang*, *qingxing*, in modern Mandarin. In the *Ming* Dynasty, Tang Xianzu (1963) contrasted *qing* with *li* 理 (ethical and feudal norms), or *fa* 法 (law). In the *Qing* Dynasty, Feng Menglong (1998) gave a summary of *qing* in his book *the History of Qing*, where he provided a new explanation of *qing* and extended this concept to all interpersonal social relationships (Yan, 1994), as illustrated in the following expressions composed of *qing* which are still very common in modern texts: *fumu zhi qing* (feeling with parents), *xiongdì qing/ zimei qing/ shouzu qing* (feeling with siblings), *tongxue qing/tongchuang zhi qing* (feeling with classmate), *aiqing* (love), *youqing* (friendship) and *qinqing* (feeling with family) etc. Feng proposed to secure the social hierarchy by educating people to understand *qing* rather than by resorting to the traditional Confucian *li*. He incorporated the relationships between brothers, friends, parents and children, monarchs and officials etc. into the category of *qing*. His ideal was to maintain the social order by various *qing* from the heart and build a rational world full of *qing* instead of a cold one ruled by *li* (Liu, 2003).

At some point in time, *qing* came to mean ‘positive feelings of intimacy’, such as *guxiang qing* (affection for

hometown), *aiguo qing/chizi qing* (patriotism), and *shanshui qing* (feeling toward mountain or river) etc., and then ‘romantic or erotic love’. ‘It goes without saying that such semantic innovation is often cumulative. The emergence of a new sense does not mean that the older senses necessarily disappear’ (Eifring, 2004:11). On the contrary, older and new sense of *qing* co-exist in modern Mandarin. In modern texts, *qing* has developed into a highly ambiguous term, which could mean 1) feeling/emotion/affection/sentiment, 2) favor/kindness/, 3) love, 4) passion or 5) its oldest sense –situation/circumstances/condition (adapted from *A Comprehensive Chinese-English Dictionary, 2004*), when it is combined with different characters to form different words/compounds. It is clear that all the senses are related to feelings or emotions except the last one. Take the first sense for example, there exist many terms that have *qing* as their constituent parts, such as *ganqing*, *qinggan*, *qingxu* and *xingqing* etc. It seems that Chinese emotions are centered on the single concept *qing*. In the next section, we will focus on two Chinese terms *ganqing* & *qinggan* and their English near-equivalents *feeling* & *emotion* to illustrate their similarities and differences.

### 3.2 *Ganqing* & *qinggan* vs *feeling* & *emotion*

#### 3.2.1 *Ganqing* & *qinggan*

*Ganqing* and *qinggan* are both composed of *gan* and *qing*, only in different order. According to the *Shuowen Jiezi*, *gan* is glossed as:

- |    |             |               |           |
|----|-------------|---------------|-----------|
| 1) | <i>Dong</i> | <i>renxin</i> | <i>ye</i> |
|    | Move        | human heart   | Particle  |

From the senses and examples listed in *Hanyu Da Cidian* (1992), we can see that *ganqing* underwent a dramatic change in meaning in the long Chinese history. It originally meant ‘chudong qinggan’ (to stir up one’s feelings), which was a verb-object construction. Similarly, *qinggan* originally meant ‘xinqing gandong’ (one’s feelings are inspired), which was a subject-predicate construction as well. Table 1 shows the definitions of *ganqing* and *qinggan* found in *The Contemporary Chinese Dictionary* (2002) and *A Chinese-English Dictionary (Revised Edition)*:

Table 1 Dictionary Definitions of *ganqing* and *qinggan*

Item Dictionary	<i>Ganqing</i>	<i>Qinggan</i>
<i>The Contemporary Chinese Dictionary</i>	1) Dui waijie ciji de bijiao qiangle de xinli fanying ( <i>strong psychological reactions to external stimuli</i> ) 2) Dui ren huo shiwu guanqie, xi'ai de xinqing ( <i>a feeling of liking or concern about something or somebody</i> )	1) Dui waijie ciji kending huo fouding de xinli fanying ( <i>positive or negative psychological reactions to external stimuli, such as joy, anger, sorrow, fear, love and hate etc.</i> ) 2) <i>ganqing</i>
<i>A Chinese-English Dictionary</i>	1) emotion; feeling; sentiments 2) affection; attachment; love	emotion; feeling

From the table, it can be seen that both *ganqing* and *qinggan* became pure nouns in modern usage. Their old verbal usages have disappeared. We can infer that the second sense of *ganqing* –a positive feeling about something or somebody-- is a narrowed sense of its first one, which can be viewed as its basic meaning in modern usage. The same is true of *qinggan*. Their typical collocates may provide useful information concerning their meanings and sense disambiguation. 29833 hits of *ganqing* and 12946 hits of *qinggan* were found in the Chinese Internet Corpus. Unlike English, Chinese nominal items usually occur immediately with their verbal collocates without possessive determiners or articles intervening between them. Therefore, we only searched for their collocates in the span of 1 to the left and right. The online concordancer gives the top 101 collocates for each query. We only put the most typical ones (from the list by t-score) here. For some functional collocates, it is really difficult to tell in which sense they are used since they are semantically empty words. So the figures in the following table cover both senses for both items (each collocate is followed by its frequency in the corpus; the figure after the mark indicates the frequency of its occurrence on the right of the node):

Table 2 Functional collocates of *ganqing* & *qinggan*

	<i>Ganqing</i> /29833	<i>Qinggan</i> / 12946
<i>Functional collocates</i>	<i>Particle: de</i> 10677+3135 <i>wo de</i> 452, <i>women de</i> 319, <i>ta de</i> (M)32, <i>ta de</i> (F) 236, <i>ni de</i> 249, <i>tamen de</i> , 178,	<i>Particle: de</i> 4348+1485, <i>wo de</i> 101, <i>ta de</i> (F) 73, <i>ni de</i> 46, <i>ta de</i> (M)53, <i>tamen de</i> 46, <i>women de</i> 31

	<i>nimen de</i> 62 (total 1816)	(total 350)
	<i>Preposition: (zai)... shang</i> +1040,	<i>Preposition:(zai)... shang</i> +401,
	<i>(zai)...fangmian</i> +152, <i>zhong</i> +97,	<i>(zai)...fangmian</i> +74, <i>zhong/zhi</i>
	<i>dui/duiyu</i> 339, <i>ba</i> 114	<i>zhong</i> +81, <i>dui/duiyu</i> 90, <i>ba</i> 42
	<i>Classifier: duan</i> 653, <i>zhong</i> 642, <i>fen</i> 393	<i>Classifier: zhong</i> 391, <i>fen</i> 82, <i>duan</i> 37

Notes: M: male; F: female

It seems that both items have a strong colligation for particle like *de*, including *wo de* (my), *ni de* (your), *ta de* (his/her), *women de* (our), *nimen de* (your) and *tamen de* (their) etc. Another colligational property is that they quite strongly colligate with prepositions, such as *shang* /*(zai)...fangmian* ( in the aspect/in terms of), *zhong* (in the course of) , *dui/duiyu* (with regard to/introducing a relational object etc.) and *ba* (introducing a disposal construction). The third feature is that both have a colligation for classifiers, like *duan*, *zhong* and *fen*. A glimpse of the concordances shows that *duan* (period) and *fen* (portion; share) are mostly used to talk about *ganqing/qinggan* in the sense of affection/attachment, while *zhong* (type) is rather balanced. 653 hits of *duan* were found collocating with *ganqing* in the corpus, which shows that *ganqing* usually lasts for a long period, which can be illustrated in the following examples:

- 2) and at length, by repeated assurances that Mr. Darcy was really the object of her choice, by explaining the gradual change which her estimation of him had undergone, relating her absolute certainty that his affection was not the work of a day, 后来她又几次三番地说, 达西确实是她选中的对象, 说她对他的敬爱已经步步提高, 说她相信他的感情决不是一朝一夕生长起来的...
- 3) but Darcy seemed to feel it most acutely, more I think than last year. His attachment to Rosings, certainly increases." 达西看上去最难过, 我看他比去年还要难受, 他对罗新斯的感情真是一年比一年来得深。”

*Ganqing* (affection/ attachment) in Example (2) and (3) are used in its second sense. As discussed earlier, its second sense is the result of the narrowing of its basic one, so they are closely related to each other. Therefore, we have reason to think that *ganqing*, in whichever sense, is longer-lasting than *qinggan*. Only 37 hits of *duan qinggan* were found in the corpus, which shows that *qinggan* also lasts long if it is used in the sense of affection, but it is much less frequently used in this sense than *ganqing*. The same is true of *fen*, which implies that people can have

distinct *ganqing*s toward different people or things in different periods. To give a clearer illustration, let us first look at their significant collocates in the second sense shown below:

*ganqing*:

*you* 1145, *meiyou* 330, *mei* 75, *meishenme* 34, *youxie* 36, *youdian* 26,

*fuqi* 173, *fumu* 22, *xiongdi* 18, *shisheng* 15, *minzu*, 134, *aiguo* 13, *bici* 17, *shuangfang* 22,

*chansheng* 85, *lianluo* 122, *peiyang* 91, *zenjin* 50, *jiashen* 21,

*tan* 113, *polie* 46, *dongde* 25, *zhenxi* 14, *weixi* 12, *wannong* 23, *chugui* +15,

*shenhou* 113+59, *shendu*+24, *wending*+34, *zhuan yi*+24, *rongqia*+24, *buhe* +18,

*qinggan*:

*minzu* 41, *aiguo/aiguo zhuyi* 49, *shenhou* 17

From the figures shown above, it is clear that *ganqing* in this sense has a strong colligation of verbs meaning ‘have’ or ‘have not’. In Chinese, *you ganqing* or *mei (you) ganqing* means one has or not an affection for someone or something. Classifiers like *xie* or *dian* can be combined with *you* to indicate the degree to which one likes someone or something. As discussed in the earlier section, Chinese talks about *ganqing* between *fuqi* (couple), *fumu* (parents), *xiongdi* (brothers), *shisheng* (teachers and students), *bici* (each other) and *shuangfang* (both parties), which shows a clear semantic preference for ‘mutual interaction’. The fact that 397 hits of *zhijian de ganqing* (feelings between) were found in the corpus reinforces this claim. The other verbs it typically collocates with include *chansheng* (emerge), *lianluo* (connect), *peiyang* (develop), *zenjin* (promote) and *jiashen* (deepen). We can see that it has a semantic preference for ‘relationship’ which is realized by colligation of verbs dealing with relationships. In fact, like *qing*, the meaning of *ganqing* is further narrowed to indicate an adult category contrasted with career (work). It is improper for a child or teenager to *tan* (talk about or consider) *ganqing*, which is mainly composed of or associated with romantic love. That is why we found *polie* (break), *weixi* (hold together), *dongde* (understand), *zhenxi* (cherish), *wannong* (trifle with), and *chugui* (be off the track:



one has an affair with someone) in the corpus. *Ganqing* could be *shenhou* (deep), *shendu* (very sincere), *wending* (stable), *zhuanyi* (constant), *rongqia* (harmonious) or *buhe* (incompatible). All these belong to the group of quality adjectives. As shown above, we also found *minzu* (ethnic group) *qinggan* and *aiguo/aiguo zhuyi* (patriotism) *qinggan* for the second sense, which are much similar to *minzu ganqing* and *aiguo ganqing* in meaning.

Next, let us look at their top collocates in the basic sense (the words in bold are what makes the difference):

Table 3 Top content collocates of *ganqing* & *qinggan* in the sense of emotion/feeling

	<i>Ganqing</i> / 29833	<i>Qinggan</i> / 12946
Verbal collocates (inclusive of the instances when they are used as nouns)	<i>chongman</i> 156, <i>dai/daiyou</i> 86, <i>baohan</i> 20, <i>fuyu/fuyou</i> 72, <i>biaoda</i> 139+36, <i>jiaoliu</i> 61+64, <i>shufa</i> 34, <i>liulu</i> 16+25, <i>goutong</i> 28, <i>xuanxie</i> 8+9, <i>zhong</i> 195, <i>jiang</i> 31, <i>touru</i> 30+49, <i>fuchu</i> 41, <i>chongdong</i> 73, <b><i>langfei</i> 32</b>	<i>chongman</i> 32, <i>baohan</i> 9, <i>dai/daiyou</i> 13, <i>fuyou/fuyu</i> 22, <i>biaoda</i> 75+50, <i>jiaoliu</i> 18+170, <i>shufa</i> 30, <i>liulu</i> +11, <i>goutong</i> 8+24, <i>xuanxie</i> 16+19, <i>zhuzhong</i> 16, <i>touru</i> 4+13, <i>fuchu</i> 15, <i>chongdong</i> 9, <b><i>tiyan</i> 9+129</b>
Adjective collocates	<i>geren</i> 135, <i>siren</i> 40, <i>renlei</i> 17, <i>zhen/zhenzhi</i> 142, <i>zhenzhi</i> 26+48, <i>fengfu</i> +136, <i>chongpei</i> +37, <i>qianglie</i> 26, <i>fuza</i> 25, <i>xini</i> +47, <i>cuiruo</i> +24	<i>geren</i> 82, <i>siren</i> 8, <i>renlei</i> 44, <i>zhenzhi</i> 25, <i>zhenzhi</i> 48, <i>fengfu</i> +51, <i>qianglie</i> 16, <i>fuza</i> 34, <i>xini</i> 12, <i>cuiruo</i> 9,
Nominal collocates	<i>sixiang</i> 458, <i>secai</i> +284, <i>shenghuo</i> +312, <i>xuyao</i> +40, <i>shijie</i> +140, <i>jingli</i> +111, <i>licheng</i> +30, <i>bianhua</i> +25, <i>zhemo</i> +21, <i>jituo</i> +19, <i>yinsu</i> +51, <i>touzi</i> +34, <i>jiuge</i> +89, <i>jiufen</i> +24, <b><i>zhai</i> +20</b>	<i>sixiang</i> 66, <i>secai</i> 20, <i>shenghuo</i> +87, <i>xuyao/xuqiu</i> +54, <i>jingli</i> +67, <i>jituo</i> +28, <i>licheng</i> + 24, <i>bianhua</i> +17, <i>zhemo</i> +10, <i>yinsu</i> +48, <i>touzi</i> +5, <i>jiuge</i> + 50, <i>jiufen</i> + 6,

		<i>taidu +85, jiaoyu +59, xiaoshuo/ju +41, zhang'ai +15,</i>
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From the above table, it is clear that these two lexical items are highly similar. Collocationally, both have a semantic preference for ‘existence’ *dai/daiyou* (have), or even ‘abundance’, as shown in collocates like *chongman* (to be full of), *baohan* (be filled with), and *fuyufuyou* (be rich in). Another shared collocational preference for ‘expression’ is clearly seen from their verbal collocates: *biaoda* (express), *jiaoliu* (exchange), *shufa* (give expression to), *goutong* (communicate), *liulu* (reveal) and *xuanxie* (give vent to). *Zhong/zhuzhong* (attach importance to) and *jiang* (stress) might show that *qing* is a relevant and important element for human beings. *Touru* (invest/put in) and *fuchu* (pay out) seem to suggest *ganqing/qinggan* has been viewed as something similar to money or time; it is not strange that we find *chongdong* (impulse) here since both have to do with emotions. They also share a semantic preference of categorical adjectival collocates such as *geren* (personal), *siren* (private), *renlei* (human), and quality adjectival collocates like *zhen/zhenshi* (true), *fengfu/ chongpei* (rich), *qianglie* (strong), *fuzha* (mixed), *xini* (fine) and *cuiruo* (vulnerable). In Chinese, nouns are often used immediately before other nouns to act as attributives, sometimes connected by the particle *de*. That is why they have so many nominal collocates. Their shared nominal collocates include *sixiang* (thought), *secai* (colouring), *shenghuo* (life), *xuyao/xuqiu* (need), *shijie* (world), *jingli* (experience), *licheng* (course), *zhemo* (torture), *bianhua* (change), *jituo* (spiritual sustenance), *yinsu* (factor) and *touzi* (investment) etc.

Now let us look at how different they are from each other. *Langfei* (waste), a verb usually used to talk about money or time, collocates quite frequently with *ganqing* (32) but not *qinggan*, though *qinggan touzi* and *qinggan touru* are also acceptable. *Ganqing zhai* (debt) seems to imply that, compared with *qinggan*, *ganqing* is more of something that takes place between people and focuses on the reciprocal relationship between people rather than on a single person. It is more associated with one’s care about or concern for other people. *Qinggan* is more of something to *tريان* (experience) by oneself. *Taidu* (attitude), *jiaoyu* (education), *ju/xiaoshuo* (play/novel) and *zhang'ai* (disturbance) are significant for *qinggan* probably because *qinggan* is more general, more formal and academic than *ganqing*, which can be illustrated in the following examples (most of the bilingual examples come from an

English-Chinese parallel corpus compiled by Xiamen University):

- 4) *A child's emotional development may be severely damaged by a traumatic experience in its early years.* 孩子情感的发展可能会被早年受过的外伤严重破坏。
- 5) *Non-intellectual factors in learning, including motive, interest, emotion and will, promote and adjust intellectual factors (including observation, memory, thinking and imagination etc.).* 学习过程中的非智力因素（包括学习动机、兴趣、情感和意志等）对智力因素（包括观察、记忆、思维、想象等）起着促进和调节作用。（LCMC<sup>2</sup>）
- 6) *Let's consider the requirements for a computer to exhibit human-level intelligence including such complex aspects of intelligence as musical and artistic aptitude, creativity, the ability to get around in the world and even to respond to emotion.* 如果有一台展示人脑智力水平的电脑，让我们来设想一下对它的各要求，这包括杂的智力（如音乐和艺术天赋），创造力，处世能力，甚至对情感的反应能力。

*Qinggan* is used when children's emotional development is talked about; it is often used in parallel with other non-intellectual factors such as motive, interest and will, or musical and artistic aptitude, creativity, and the ability to get around in the world etc. It seems that, compared with *ganqing*, *qinggan* is highly changeable:

- 7) *A picture's dead air, ragged acting and extreme shifts of emotional tone throw the viewer off balance.* 寂静无声的画面，粗糙的演技，人物情感在两个极端之间跳跃着，这一切都让观众感到有些不适应。
- 8) *Best of all, he makes the transitions between these and a dozen other emotions without any warning, or visible preparation.* 最棒的是，他在转换这些情感时从容自如，游刃有余。

Examples (9)-(12) contrast *ganqing* with thought or economy:

- 9) *And the problem was to reconcile these two--your feelings and your thinking.* 因此问题就在于使你的感情和你的思想这两样东西达到一致。
- 10) *The use by human beings of voice sounds, and often written symbols representing these sounds, in organized combinations and patterns in order to express and communicate thoughts and feelings.* 语言人类声音的使用，并且经常是代表这些声音的文字符号，并以有条理的组合和形式出现，目的是为了表达和交流思想和感情
- 11) *she was guided by feeling rather than thought.* 她被感情而非理智所支配。
- 12) *The basic meaning of "pet" is an animal we keep for emotional rather than economic reasons.* “宠物”的基本含义是：我们出于感情原因而不是经济目的而饲养的一种动物。

There is a fixed phrase *ganqing yongshi* which means ‘be swayed by one's emotions; act impetuously’, as illustrated below:

- 13) "I admire the activity of your benevolence," observed Mary, "but every impulse of feeling should be guided by reason; and, in my opinion, exertion should always be in proportion to what is required." 这时曼丽说道：“你完全是出于一片手足之情，我很佩服，可是你千万不能感情用事，你得有理智一点，而且我觉得尽力也不要尽得过分。”
- 14) The judge told the jury that they must not allow their feelings to prejudice them. 法官对陪审团说他们不应该感情用事。

It seems that, in the following examples, *qinggan* can be substituted for *ganqing*:

- 15) Personal feelings should not come into play when one has to make business decisions. 为公事作决策不应掺杂个人情感。
- 16) You love him now, but at your age feelings are changeable. 你现在爱他，但在你这样的年龄情感是易变的。
- 17) I pictured the palm tree as something with feeling, something possessed of a heart that throbbed. 我把椰枣树想象成一个带有情感的生命，一个有颗跳动的心的生命。

However, in some cases, they can not be interchanged, as shown below:

- 18) by the sixth grade, she had lost her baby fat but she had not lost the emotional scars left by the rejection. 到六年级时，她失去婴儿般的脂肪，但是却没忘记由于这次遗弃留下来的感情的疤痕。
- 19) But pets offer us more than mere companionship; they invite us to love and be loved. 然而宠物带给我们的不仅仅是友谊，它们还让我们体会到了爱与被爱的情感。

Example (18) points to the long-lasting feature of *ganqing*. *Ganqing de bahen* (emotional scar) refers to a feeling of being hurt that continues for a long time. However, Example (19) alludes to the discrete quality of *qinggan* (loving or being loved), though no explicit word denoting *qinggan* in the English sentence is used.

### 3.2.2 *Feeling & emotion*

*Feeling* and *emotion* mean complex and subjective human responses, such as love or hate. According to American Heritage Dictionary, ‘although *feeling* and *emotion* are sometimes interchangeable, *feeling* is the more general and neutral. *Emotion* is often considered to be the stronger of the two terms and to imply the presence of excitement or agitation’. Some scholars claim that emotions and feelings refer to short or long lasting features of

emotional experience respectively. Do they really differ from each other in this way? To get the answer, we need to turn to the corpus to see how they are used differently. Before we explore further, let us look at how they are defined in dictionaries. The following is found from the WordNet 3.0:

feeling:

- **S:** (n) **feeling** (the experiencing of affective and emotional states) "*she had a feeling of euphoria*"; "*he had terrible feelings of guilt*"; "*I disliked him and the feeling was mutual*"
- **S:** (n) **impression, feeling, belief, notion, opinion** (a vague idea in which some confidence is placed) "*his impression of her was favorable*"; "*what are your feelings about the crisis?*"; "*it strengthened my belief in his sincerity*"; "*I had a feeling that she was lying*"
- **S:** (n) **spirit, tone, feel, feeling, flavor, flavour, look, smell** (the general atmosphere of a place or situation and the effect that it has on people) "*the feel of the city excited him*"; "*a clergyman improved the tone of the meeting*"; "*it had the smell of treason*"
- **S:** (n) **feeling** (a physical sensation that you experience) "*he had a queasy feeling*"; "*I had a strange feeling in my leg*"; "*he lost all feeling in his arm*"
- **S:** (n) **touch, touch sensation, tactual sensation, tactile sensation, feeling** (the sensation produced by pressure receptors in the skin) "*she likes the touch of silk on her skin*"; "*the surface had a greasy feeling*"
- **S:** (n) **feeling, intuitive feeling** (an intuitive understanding of something) "*he had a great feeling for music*"
- **S:** (n) **feelings** (emotional or moral sensitivity (especially in relation to personal principles or dignity)) "*the remark hurt his feelings*"

emotion:

- **S:** (n) emotion (any strong feeling)

The following is from OALD( 4<sup>th</sup> Edition; English-Chinese )

feeling:

1 [U] ability to feel 知觉: *I've lost all feeling in my legs.* 我的双腿完全失去了知觉。

2 (a) [C] ~ (of sth) thing that is felt through the mind or the senses 感觉; 感触: *a feeling of hunger, well-being, discomfort, gratitude, joy, etc* 饥饿、健康愉快、不适、感激、快乐等的感觉. (b) [sing] ~ (of sth/that...)

vague notion or belief not based wholly on reason (并非完全基于理性的) 模糊观念或想法; 预感: *a feeling of danger* 对危险的预感 \* *I can't understand why, but suddenly I had this feeling that something terrible was going to happen.* 我说不清为什么, 但我忽然预感到要出事了. (c) [sing] attitude; opinion 态度; 看法: *The feeling of the meeting* (ie The opinion of the majority) *was against the proposal.* 与会的人大都反对此项提议.

\* *My own feeling is that we should buy it.* 我个人的看法是我们应该把它买下来.

③[U] (a) sensitivity; appreciation 感受力; 鉴赏力: *He plays the piano with great feeling.* 他演奏钢琴时表现出极强的感受力. \* *She hasn't much feeling for the beauty of nature.* 她对大自然的美缺少鉴赏力. (b) ~ (for sb/sth) sympathetic understanding (of sb/sth) (对某人[某事物]的) 同情, 体谅: *You have no feeling for the sufferings of others.* 你对别人的痛苦漠不关心.

④[C, U] strong emotion, esp of discontent, resentment, etc 激情(尤指不满、怨恨等): *The candidate's speech aroused strong feeling(s) on all sides.* 那位候选人的讲话激起了各方面的强烈不满. \* *She spoke with feeling about the high rate of unemployment.* 她针对失业率之高慷慨陈辞. \* *Feeling over the dismissal ran high,* ie There was much resentment, anger, etc about it. 对解雇事件群情鼎沸.

⑤[feelings [pl] person's emotions rather than intellect (与理智相对而言的) 感情: *The speaker appealed more to the feelings of her audience than to their reason.* 她演讲时并非靠以理服人而是要打动听众的感情. \* *You've hurt my feelings,* ie You've offended me. 你伤了我的感情.

#### emotion

①[C] strong feeling of any kind 激情; 情感; 情绪: *Love, joy, hate, fear and jealousy are all emotions.* 爱情、喜悦、憎恨、恐惧、嫉妒都是强烈的感情. \* *The speaker appealed to our emotions rather than to our minds.* 演讲者激发了我们的情感而不是启发我们的思考.

②[U] excitement or disturbance of the mind or (more usu) the feelings 激动; 感动: *overcome by/with emotion* 为情感所动 \* *He spoke of his dead wife with deep emotion.* 他提到亡妻感慨万分. \* *She answered in a voice filled with emotion.* 她以激动的声音回答.

As can be seen from the above, dictionaries can not come to an agreement about how many senses a word has. Both dictionaries use the other word to define the target word. For example, the WordNet uses 'emotional' to define the first sense of feeling: the experiencing of affective and emotional states, while emotion is defined as 'a strong feeling'. The same is true of OALD. We will not discuss the inadequacy of the dictionary definitions here. We only want to show words like *feeling* or *emotion* may be said to have some kind of prototypical meaning (Lakoff & Johnson, 1999), but lexicographers find difficult to provide a plausible definition that can capture all the features (Teubert, 2000), so they break down the same word into different senses. We can see that the two senses of *emotion* provided in OALD can be combined into one as shown in the WordNet. *Feeling* makes no distinction between the mental and the physical. Both dictionaries give quite a few senses of *feeling*. However,

we can see that sense 1 and 3 in OALD, which are not much to do with cognitively based feelings (emotions), are uncountable nouns; its plural form *feelings* basically have to do with emotions. So we searched for *feelings*, to facilitate the investigation, instead of its singular form in the Bank of English. 27569 hits of *feelings* and 19616 hits of *emotion(s)* were found in the corpus. We examined the prepositions immediately after them, the adjectives immediately before them, and the possessive pronouns and verbs (including their various inflective forms) occurring in the span of -3-0 to the node word. The reason why we only examined prepositions in post-position is because that prepositions can form a noun phrase (NP) with core nouns, while those in pre-position usually belong to another phrase, hence less relevant. Their significant collocates (from the collocation picture by t-score) are shown below, each followed by its raw frequency in the corpus. Different collocates for *feelings* and *emotion(s)* according to the collocation picture (top 50 by t-score) will be shown in bold. It does not follow that they are not be used with the other item at all. It is only that they may occur much less frequently in the corpus. Their co-occurrences with the other items in the corpus are also shown below:

Table 4 Significant collocates of *feelings* and *emotion(s)*

	<i>Feelings</i> / 27569	<i>Emotion(s)</i> / 19616
Significant	Possessive10220: <i>their</i> 2191, <i>your</i> 1968,	Possessive2662: <i>their</i> 628, <i>his</i> 616,
Collocates	<i>his</i> 1936, <i>her</i> 1852, <i>my</i> 1427, <i>our</i> 846	<i>your</i> 410, <i>our</i> 372, <i>her</i> 363, <i>my</i> 273
from the	<i>of</i> 4793, <b><i>for</i> 1201</b> , <i>about</i> 1940, <b><i>toward(s)</i></b>	<i>of</i> 871, <i>about</i> 115
collocation	426	
picture	<i>mixed</i> 783, <i>strong</i> 445, <i>negative</i> 396, <b><i>hard</i></b>	<i>human</i> 290, <i>mixed</i> 289, <i>negative</i> 252,
	<b>326</b> , <i>true</i> 283, <b><i>sexual</i> 247</b> , <b><i>personal</i> 203</b> ,	<i>strong</i> 220, <i>powerful</i> 112, <i>intense</i>
	<i>deep(est)</i> 193, <b><i>bad</i> 167</b> , <b><i>good</i> 164</b> , <i>positive</i>	90, <b><i>high</i> 67</b> , <b><i>raw</i> 128</b> , <i>deep</i> 70,
	<i>123</i> , <i>real</i> 133, <b><i>guilt(y)</i> 110</b> , <i>inner(most)</i> 102,	<i>conflicting</i> 105, <i>positive</i> 80, <i>real</i> 80,
	<i>painful</i> 88, <b><i>ambivalent</i> 83</b> , <i>intense</i> 83, <b><i>gut</i></b>	<i>genuine</i> 44, <i>complex</i> 38, <i>suppressed</i>
	<b>75</b> , <i>human</i> 73, <b><i>warm</i> 59</b> , <b><i>ill</i> 56</b> , <b><i>angry</i> 45</b> ,	31, <i>painful</i> 31, <i>repressed</i> 30,
	<i>conflicting</i> 39, <b><i>nationalist</i> 39</b> , <i>powerful</i> 39,	<i>destructive</i> 29, <b><i>outpouring</i> 41</b>
	<b><i>unresolved</i> 37</b> , <i>genuine</i> 26	
	<i>express*</i> 693, <b><i>hurt</i> 433</b> , <i>share</i> 273,	<i>express*</i> 356, <i>show</i> 452, <i>hide</i> 36,

	<i>experience 92, <b>understand 148</b>, feel*131, show 78, hide 68, control 38 thoughts 664, emotions 51</i>	<i><b>display91</b>, feel*173, control 180, experience 82, overcome 107 thoughts 95, feelings127,</i>
<i>Instances of the (different) collocates with the other item</i>	<i><b>high 6, raw 8, suppressed 22, repressed 19, complex 22, destructive 16, <b>outpouring 0, display 8, overcome 33</b></b></i>	<i>toward(s)19, for 202, true 23, <b>hard 1, sexual7, personal 31, bad 8, good 3, guilt0, inner(most)24, ambivalent 5, gut 3, warm 4, ill 0, angry 6, nationalist 6, unresolved 4, hurt 0, share 22, understand 1</b></i>

From the table, it is easily seen that the two items share a strong colligating pattern with possessive pronouns, such as *their, your, his, her, my* and *our* etc; it is also clear that *feelings* has a quite strong colligation with ‘prepositions’, such as *of, for, about* and *toward(s)* etc. *Emotion(s)* is less so, only typically collocating with *of* and *about* etc. What makes the difference here is that *feelings* is frequently followed by *for, about, towards* to bring in the target of the feelings, whereas *emotion(s)* only occurs with *about* 115 times, *toward(s)* 19 times, and *for* 202 times in the corpus, which are much less significant. It seems to suggest that when we talk about our *feelings*, the focus tends to be more on the target, while the discussion of *emotion(s)* is more on the experiencer. Another shared property for them is that both have a semantic preference for verbs indicating ‘revealing’, such as *express, show, share, feel, experience* or their negative variants like *hide, control, overcome*, or sometimes in the form of adjectives, such as *suppressed* and *repressed*. They also share many property adjectival collocates indicating intensity, such as *intense, strong, deep, powerful* and *destructive* etc., indicating quality, such as *mixed, conflicting, complex, positive, negative, real, genuine, painful* etc., and categorical adjectival collocates, such as *human, personal* etc.

In comparing the different collocates, we only viewed the words in bold as significant since they occur less than 10 times and much less frequent than its occurrence with the other item. The table shows that *feelings* has a wider range of adjectival collocates than *emotion(s)* as it often co-occurs with *good, bad, warm, ill, hard, sexual,*



*unresolved, nationalist, ambivalent* etc. We searched for the adjectives immediately before *feeling* (33748 hits) in the collocation picture by t-score, and found more property adjectives modifying *feeling*, such as *great*467, *general*397, *strange*198, *wonderful*188, *nice*188, *uneasy*135, *funny*103, *special*104, *horrible*91, *fantastic*92, *terrible*87, *amazing*79, *nagging*69, *awful*70, *distinct*69, *uncomfortable*64, *odd*62 and *empty*57. The wider semantic range of collocates for *feeling(s)* seems to suggest that it is relatively easier to classify or categorize *emotions* than *feelings* which are more subtle, more difficult to describe, tell, *understand* (148) or label. Wierzbicka argues that ‘*emotion* requires the presence of three elements: thoughts, feelings, and bodily events or processes’ (1999: 2ff). She claims that hunger is not an *emotion* since it lacks a cognitive element (thought); neither alienation nor sentiment counts as *emotion* as no bodily events or processes take place. James (1884) also argues that *emotion* is above all a bodily response to an eliciting stimulus or condition. In this large corpus, *hurt* (433) occurs very frequently with *feelings*, but no co-occurrence of *hurt* with *emotion(s)* was found. This might be accounted for by the claim that an *emotion* emphasizes the manifestation of one’s reaction to external stimuli rather than his/her internal psychological state. No occurrence of *guilt emotion(s)* was found probably because a guilt feeling is something one feels deeply in the heart. You might guess how he feels by putting yourself in his position when you think he feels guilty in a certain situation, but you can never know how guilty he is by just looking at his face. An *emotion* tends to be explosive (*outpouring*91). Since an *emotion* is usually clearly manifested, it is not hard to *understand* (only 1). Similarly, a *feeling* is more of something internal, so it is not easy to *display* (only 8). The data here seem to support Wierzbicka’s claim that a *feeling* includes only two elements, thoughts and feelings, but not bodily events or processes. In other words, an *emotion* is a *feeling*, but not necessarily otherwise. So it might be safe to argue that *emotions* focus more on the external reactions (bodily processes) to certain stimuli, while *feelings* are more on the internal psychological/cognitive activities elicited by certain events.

### 3.2.3 A comparison of *ganqing/qinggan* & *feeling/emotion*

From the earlier analyses, it is clear that, colligationally, *ganqing/qinggan* differ from *feeling/emotion* in that 1) the former has a much less strong tendency to colligate with possessive pronouns (1816(covering both

senses)/29833 vs 10220/27569 , 350 (covering both senses)/12946 vs 2662/19616 ); 2) the former has a strong colligation with classifiers, a Chinese-specific word class, such as *zhong*, *duan* and *fen* etc.; 3) the former has a different colligational property in terms of preposition. For example, the colligational pattern for *ganqing/qinggan* includes (*zai*)...*fangmian/shang*, *dui/duiyu*, *zhong/zhizhong* and *ba* etc.; feeling/emotion(s) tends to colligate with *of* and *about*, and *feeling* has a strong tendency to colligate with *for* and *toward(s)* as well. The differences in colligation are mostly due to the differences in grammatical system of the two languages. Functionally, *of* is roughly equivalent to the Chinese particle *de*, but they exhibit quite different linguistic behaviour and belong to different word classes. *Dui/duiyu* and *ba* are unique prepositions which are used to introduce a relational or disposed object in Chinese. To illustrate how the same semantic content is differently conveyed in different languages, let us take (*zai*) *ganqing shang* and (*zai*) *ganqing fangmian* for example:

- 20) Einstein, meanwhile, had taken up with a divorced cousin, Elsa, who cooked and cared for him during the emotionally draining months when he made the intellectual leaps that finally resulted in general relativity.  
与此同时，爱因斯坦一位婚的堂妹埃尔莎交往甚密。有几个月的时间，他在感情方面几近枯竭，但在学术方面却实现了几次重大飞跃，并最终提出了广义相对论。埃尔莎呆在他身边，为他做饭，照顾他。
- 21) I wasn't an enemy, in fact or in feeling.  
无论在事实上还是在感情上，我都不是她们的敌人。

We can see that English uses adverbs like *emotionally* or prepositions such as *in* to achieve the same purpose.

Collocationally, *ganqing/qinggan* differ from *feeling/emotion* in that the former has a semantic preference for 'existence' *dai/daiyou* (have), or 'abundance', as shown in collocates like *chongman* (to be full of), *baohan* (be filled with), and *fuyufuyou* (be rich in); the former has *zhong/zhuzhong* (attach importance to) and *jiang* (stress) as their typical collocates, which might be due to the fact that *qing* was viewed as something essential to being human in Chinese tradition; the former also frequently collocates with the words which are usually used to describe money or time, such as *touru* (invest/put in) and *fuchu* (pay out), which seems to suggest emotions or feelings are cognitively characterized in different ways in their respective cultures. In Chinese tradition, *qing* was treated as if it were a quantifiable and divisible. It was metaphorized as something which resembles money in that both are finite and fluid, and that a reward can be expected for both. That *chongdong* (impulse) co-occurs

with *ganqing/qinggan* but not with *feeling/emotion* is because the adjectival form *emotional* will be used instead in such cases.

As can be seen from the earlier discussion, they share a semantic preference for ‘expression’ or ‘revealing’, which is clearly seen from their verbal collocates. They also share a semantic preference of categorical adjectival collocates such as *geren/siren* (personal), *renlei* (human), and quality adjectival collocates like *zhen/zhenshi* (true), *qianglie* (strong) and *fuza* (mixed). However, *ganqing/qinggan* is different from *feeling/emotion* in collocating frequently with *xini* (fine), *cuiruo* (vulnerable) and *fengfu /chongpei* (rich). We will not discuss the nominal collocates as they are specific to the Chinese nouns.

Obviously *ganqing/qinggan* has many things in common with their English near-equivalents. There are, however, important differences between *feeling/emotion* and *ganqing/qinggan*. The most conspicuous difference is the semantic range, which is clearly illustrated in the following table:

Table 5 Comparison of the semantic ranges of *feeling/emotion* & *ganqing/qinggan*

feeling:	ganjue:
sensation	sensation
cognitive feeling focusing on thoughts	cognitive feeling focusing on thoughts
feeling focusing on thoughts+psychological processes	<hr/>
emotion: feeling focusing on thoughts+psychological processes+bodily events	ganqing/qinggan
<hr/>	
affection	

Wierzbicka proposes that all languages have a word for *feel*, undifferentiated between ‘bodily feelings’ and ‘cognitively based feelings’ (1999). There is a Chinese term *ganjue* (as shown in the above table) which resembles *feeling* in making no distinction between mental and physical feelings. It can refer to either purely bodily sensations like hunger, thirst, tiredness and pain or cognitive feelings, such as sadness, anger and joy. As illustrated above, *emotion* requires the combination of three elements: thoughts, feelings, and bodily events or processes. What makes it differ from *feeling* (focusing on thoughts+psychological processes) is that *emotion*

focuses on the external manifestation, while *feeling* stresses on the internal cognitive activity. Chinese emotions are distinguished by their own dimensions. Both *ganqing* and *qinggan* emphasize the internal psychological processes, thoughts and feelings, with *ganqing* focusing on the reciprocal and lasting quality and *qinggan* on the experiencer and its discrete and highly changeable nature. Their accompanying behaviour or bodily events are not combined in their meanings or at least not the core of the two terms, which can be supported by Eirfing's (2004: 4) claim: 'feelings of desire and aversion, or in another variant, liking and disliking, are often included in lists of *qing*, but at best find themselves on the outskirts of the semantic span of the word emotion'. So it seems to be clear that emotion is an English concept which does not apply to the Chinese culture.

So far, we have discussed the similarities and differences of these four terms by using Sinclair's lexical model, focusing on their colligation, collocation and semantic preference. It is difficult to capture their semantic prosodic features as all of them are frequent words which collocate widely with various words and do not exhibit any obvious tendencies. In the next section, we will examine some complex lexical items which are composed of the terms in our question, i.e. *true feelings*, its synonyms and their Chinese near-equivalents, to see whether they have the same semantic prosodies in different languages.

#### 3.2.4 *True feelings*, its synonyms & their Chinese near-equivalents

Following Sinclair's (1996) examination of the semantic prosody of *true feelings*, we will investigate its synonyms. Sinclair proposes that the gloss of *true feelings* as 'genuine emotion' 'would be fairly accurate as far as the semantic side was concerned' (p35). Next, we will examine the collocations *genuine emotion(s)*, *true emotion(s)*, *real feelings* and *genuine feelings* to see whether they have the same semantic prosody as *true feelings*. 133 hits of *real feelings* were found in the corpus. A randomly selected list of its concordances is shown below:

<p> I didn't have any real feelings on leaving the house because it  
mind; say, your boyfriend's real feelings towards your dear mother. Go on,  
he can get in touch with his real feelings. <p> What is most noxious about

real humanity, real memories, real feelings. I started a sort of non-stop players are real people, with real feelings and real families. I have had s alter ego shout out his real feelings. <p> (Excerpt from `Do the White it with our own, you know, real feelings, so that we're not just trying to real person and he's driven by real feelings. It's a far more interesting story statements reflect the real feelings behind the statement of support of the bag regarding the NBA's real feelings. "I would think it's not good to possible to derive extremely real feelings from extremely constructed and bloc **could not express their real feelings** at the last UN women's conference huge titties, it brings up real feelings of anger and inadequacy in me." which is human beings with real feelings who are serving their time. `Once s **hard for me to tell what my real feelings are.**" "So we're supposed to wait that. But **when she allowed her real feelings to come out,** she had to admit that called a man at all, and their real feelings were reinforced by the same the polishing. Without all the real feelings and emotions cleaned up and taken way because these ain't his real feelings at all. You know it, and I know or did. He or she knew what my real feelings were, and the acts that I regret designed to **disguise his real feelings.** The president himself was looking which she always **hid her real feelings.** `He had to start all over again," he did the drawings and **his real feelings about the treatment were revealed,**

An inspection of the concordances will show that *real feelings* does not exhibit a strong semantic prosody of reluctance/inability as *true feelings* does, though there are some instances where *real feelings* co-occur with verbs indicating such semantic content, such as *could not express, hard ...to tell, allow... to come out, disguise, hid and revealed* etc. 26 hits of *genuine feelings* were found in the corpus, as shown below:

and I think Saddam Hussein exploited genuine feelings on the part of many make him a pervert because he had `genuine feelings of love" for Hayes. That committing a crime because they had `genuine feelings", was not uncommon, said the motions. I'm sure you had genuine feelings, but you simply weren't **this mother express and clarify her genuine feelings** regarding the meaning of

I think clients sniff out our genuine feelings for them by our business arrangement, but they have genuine feelings for each other now. " Britain. So, to help people with genuine feelings of angst - though few the fans because we all know he has genuine feelings for Villa." Taylor with three girls but there are no genuine feelings on either side. Sex Anish, Robbie is sure that she has genuine feelings for him too." But his is not going to put him off. He has genuine feelings for her and when his

She realises she does have genuine feelings for Toadie and tries to but there won't necessarily be any genuine feelings -on either side -even if turned out that the letter expressed genuine feelings of masses of mainly young pop tunes and folk-drama to evoke genuine feelings of melancholy and mirth.

of other men. When it comes to genuine feelings of loyalty, close-ness -- rehearsed what he would say. His genuine feelings for Leo would in any case of Moscow, will to mirroring the genuine feelings of the people they were important that you start to discover genuine feelings of self-esteem; ones any other outer or material thing. Genuine feelings of self-worth are

in intimate relationships when **genuine feelings are hard to hide.**

environment, to communicate genuine feelings, expressing them both calculations rather than see her genuine feelings. A few critics have noted them but were really affected by the genuine feelings shown by the hospital schemes are unlikely to impress, but genuine feelings and proof of commitment

The short context of the fifth one can not show a clear meaning, so we show the longer context as below:

the therapist may well be able to help this mother express and clarify her genuine feelings regarding the meaning of the infant's changes. That is, how does this mother really feel about separation and its implications for future interpersonal exchange?

This concordance seems to be associated with the tendency of inability, but no sign of reluctance/inability is found in the other concordances except for the last but 4, which shows that 'genuine feelings are hard to hide'.

The concordance listing seems to show that the great majority of the instances have nothing to do with the reluctance or inability, as revealed in Sinclair (1996). Next, let us look at *genuine emotion* (36) (no hit of *genuine emotions* was found in the corpus):

for first-time listeners: genuine emotion, born of an urge to share Webern' somewhere between irony and genuine emotion. <p> Houldsworth, 33-34 Cork and unsentimental, and **packs** genuine emotion. <p> It bounds along at excellent perhaps because a ferment of genuine emotion lay behind the lipgloss smile and the sitcom by adding the genuine emotion of reality TV. It is effectively original defy injections of genuine emotion and fall victim to commonplace easily overshadowed by genuine emotion of a remembrance ceremony that was some of **its few moments of genuine emotion**. After a drug-fuelled sexual and he will talk with genuine emotion about 9-11. He will mean every painting - but with such genuine emotion in it, it doesn't really matter. There is a fine line between genuine emotion and emotional incontinence, but i believable dialogue or genuine emotion. "AOTC" is false storytelling at and Aguilera evinces some genuine emotion as she wraps her supple voice rapture. It was **a flash of genuine emotion**, and it said something about the judge refused. Citing the "genuine emotion in the country," Lindh lawyer giggle and what sounded like genuine emotion, Miss Germaine promised: `I commi instant. **That was the first genuine emotion I'd ever heard her express**. She and he searched for a genuine emotion. After several minutes of **there was a little bit of** genuine emotion on James's part that morning. Wha And he had spoken with genuine emotion of the League: `The United States ignorant to comprehend the genuine emotion of triumph against adversity. <p> to say we were **devoid of** genuine emotion. Salvation It wasn't long before clearly draw on their genuine emotion at the loss of Edwards as a intellectual substance and genuine emotion as it does on creating I do feel that there's a genuine emotion here you know and <zf1> I I <zf0> with a with <zf0> with a genuine emotion that you always wanted from your **the ability to convey any genuine emotion** without being embarrassed. I stood

more a sop to civility than genuine emotion. But the shock and sorrow she had quite **unable to produce** a genuine emotion from her shallow little heart. I told reporters, 'It was genuine emotion. She was terribly upset. They had Grahan with perhaps more genuine emotion than usual. Gospel makes a devilment, partly through genuine emotion, to win Beart from his partner. He

<p> 'Well, firstly the genuine emotion 'Modern Life" evoked in people tell the difference between genuine emotion and ludicrous overacting! Have you to rich understanding and genuine emotion, the question generally gets to rich understanding and genuine emotion, the question generally gets

For the similar reason, we extended the context of the concordance consisting of 'the ability to convey any genuine emotion', so that we could know whether it is talking about the inability/reluctance or otherwise:

Why do I always find it so difficult now to tell him how much I need him? If I ever try, my words become twisted into something ironic and jokey, as if I've lost the ability to convey any genuine emotion without being embarrassed.

The wider context shows that this example is clearly associated with the inability to express genuine emotion. We can also find some other instances which reveal the hidden quality of genuine emotion implied in its collocates such as *pack, few moments, flash, the first, a little bit of, devoid of* and *unable to produce* etc. However, the concordance listing shows that the majority of the instances (28) talk about genuine emotion in a quite flexible way. The four hits of *true emotion* (no hit of *true emotions* was found) seems to show it does not have any inclination. Although *resist* and *mar* are negative, they only account for half of the percentage. In addition, 4 instances can not account for a claim:

hands, stubbornly **resisted** true emotion. (Little wonder her Natalya earned ceremony and by the amount of true emotion displayed by the Irish people."

can **mar the expression** of true emotion, but they will take great pride in but now, overwhelmed by the true emotion, she recognized her years of



The discussion so far seems to show that none of the lexical items we have examined is really synonymous with *true feelings* in terms of semantic prosody. Next, let us move to their Chinese counterparts. Both *ganqing* and *qinggan* can be disguised or hidden, as illustrated in the following examples below:

- 22) You needn't disguise your feelings. 你不必隐瞒你的感情。  
 23) It is easier to hide our feelings with our mouths than with our eyes. 用嘴来隐藏情感比用眼睛来隐藏要容易得多。

*True feelings* is usually translated as *zhenshi (de) ganqing* or *zhenshi (de) qinggan*. So we searched for them respectively. 32 hits of *zhenshi de ganqing*, 36 hits of *zhenshi ganqing*, 43 hits of *zhenshi de qinggan* and 45 hits of *zhenshi qinggan* (excluding the cases in which *ganqing/qinggan* is used as an attributive such as *zhenshi de ganqing gushi*) were found in the Chinese Internet Corpus. The case for the shorten form *zhenqing* or *zhen ganqing* would be complicated: for instance, *zhenqing* could mean true feelings, but it also could mean *zhezhi de ganqing* (sincere feeling), *zhenshi de zhuangkuang* (real facts/truth) or *true love*. To simplify the matter, we will not discuss them here.

A randomly selected concordance listing for the Chinese lexical items like *zhenshi (de) ganqing/qinggan* and *zhenshi ganqing/qinggan* is generated from the corpus to illustrate our point, i.e.:

无巧不成书的是《雨季》里就有很多自己真实的感情。南京的春天出奇短暂，忽冷忽热，阴晴与迁就令我无可挑剔，我深觉这是多么真实的感情。夜里，在一面墙的柜子里排列整齐的无所谓，那颗跳动的心却始终骗不了自己真实的感情。女孩儿每天都忙着穿梭于办公室之间，不聊，彼此都无顾忌，有时也注入了真实的感情。有一次，王琦瑶做了菜，问：比你还是犹豫着，不知道应不应该面对自己真实的感情。陆美来了，Naru明白已然没有了的感情基调。我时刻强迫自己，以使自己真实的感情**不呈现**出来。我活得要比别人累得多就把简单的事搞得很复杂，使他最真实的感情也带点做作的嘲弄的性质。他面上很会发现琼瑶的小说写得太差了，远没把真实的感情写出来。你会发现生活中的确有一见钟情，觉得她应该过得并不如意，我也想把真实的感情告诉她，不管怎样，我还是要去争取一次什么作梦！”刘嘉惠反驳道：“这可是很真实的感情呢！象你这种木头人，是永远都不会懂

简介: 用照片和文字记录我在人间生活的真实感情. 给自己回忆. +: News: + 数据 读取 中

删, 删了写, 最后, 她决定尊重自己的真实感情。亲爱的罗伯特: 你好! 你在哪里? 你, 使人没法子不喜欢他。我对他倒有真实感情。他现在对于即将动身回国很兴奋。“天也不要我去讨好迎合, 而应该去考验罗的真实感情。但雨欢却听不进这些话, 罗宁屈从, 例如即便爱上什么人, 也得**隐藏**自己的真实感情。我想如果换作我, 肯定做不到, 我, 我想了解的常常是人们的精神世界和真实感情。无怪乎在“文革”期间我经常受到向我的爱戴虽然不够热烈, 但出自有理有节的真实感情。由于人人都有权利, 而且他们的权利分镜头时都给足篇幅, 让他们活灵活现流露真实感情。这实际上就是文化部要求的写人。汤晓丹

一些姐妹的多年积蓄被其骗走, 她们的真实感情也被欺骗。那么这究竟是怎么回事呢? 一看就知道是编的, 作者本人不是带着真实感情写, 思想深度上还没有突破八零年的“… …没有华丽的词藻、跌宕的情节, 只有真实的情感、无私的奉献。经《人民日报》摘登, 场面颇为悲壮。〔注2〕悲壮是一种真实的情感。从一九五九年秋收以后, 人们就被反复

它的优点在于编者为它付出了真实的情感。他们发挥了十几年, 乃至二十年的时间

57 标题: 在虚拟的网络中, 抒发我们最真实的情感。作者: 刘亿万 时间: 2005 - 11 - 28

的语句但是每字每句都是那些岁月中真实的情感。我感慨为什么那些日子会如此有激情, 一致对外。秘诀五: 漂亮的发音源自于真实的情感。疯狂英语全套发音秘诀第一章字母发音豪气暂时盖过了害怕, 而当孤身一人时, 真实的情感一一涌现出来, 我开始怀念在家的日子了

也展现着一位平凡又不一般的女足姑娘真实的情感与思想… …如果你认真去读爱玲的日记

第一: 紧扣主题, 以富有戏剧性的情节和真实的情感为基本要素, 用魅力十足的故事讲述你的

而在于影片本身和观众是不是产生了一种真实的情感交流。我们把世界电影分为两大类: 一类

比较像作文, 而不是自己的心里流出的真实情感。写作是和自己有关、和自己心灵有关的

因为如此, 使很多人得以自在地宣泄他的真实情感。另一位作者, 《有效电子邮件初学者

, 我们不能只简单地从表情上判断对方的真实情感。在以表情突破对方心理时要注意以下两

简单接触很难判断朝鲜百姓对自己领袖的真实情感。在建党纪念碑前, 一对新婚夫妇特意

之感, 表现在画布上的, 就是对世界的真实情感。小时候的梵谷并未马上展现艺术天分,

了两岸同根同源、骨肉同胞血浓于水的真实情感。文化艺术交流: 由广及深, 不断发展

开始学会虚伪, 学会不动声色的**掩饰**自己的真实情感。甚至在你面前也是如此。那时我几乎天

心胸开阔, 而且有些人现在更明白自己的真实情感。电影、文章、互联网和书籍都施加着

交流和依赖关系等, 讲述人和动物之间的真实情感。第四: 用DV格式记录, 要求图象相对

一字写得很认真, 字字都很温暖, 充满真实情感。让今天的我看了好感动。跟老妈说

As is clear from the concordance listing, none of the lines is talking about the ‘inability/reluctance’ except for a few instances where ‘*bu chengxian* (not show)’, ‘*yincang* (hide)’, ‘*yanshi* (disguise)’ are used to collocate with

*zhenshi (de) ganqing/qingan*. A check of all the instances in the corpus reveals a similar result. It shows that none of the Chinese equivalents is exactly equivalent to *true feelings* in terms of semantic prosody. It follows that Chinese people use one of the complex lexical items discussed above to talk about the reluctance or inability to express one's true feelings, but they do not have a specific collocation like *true feelings* in English for this purpose. It also shows that a simple combination of words with similar semantic content will not yield collocations with the same semantic prosodies; most synonyms or equivalents are not real synonyms or equivalents at all. Lexical items tend to have their own unique characteristics or functions in each language. This result further supports Sinclair's claim: 'lexis and grammar are hardly distinguished, surface and abstract categories are mixed without difficulty' (1996:40).

#### IV. Conclusion

The claim that the English category 'emotion' is the same all over the world has been challenged by many scholars as 'even if emotion *per se* were found to be entirely universal, different groups might conceptualize that universal reality differently' (Russell & Yik: 175). In this paper, we have applied Sinclair's lexical model to a contrastive semantic study of *qing*. *Qing* has a much wider range of meaning than the English term *feeling* or *emotion*, which reflects an important difference between the English and the Chinese culture. The fact *qing* is a Chinese specific concept becomes more vivid by using this model. By drawing on sufficient data generated from large corpora, the study shows how the Chinese *qing* terms *ganqing/qinggan* differ from their English near-equivalents *feeling/emotion* in terms of colligation, collocation, semantic preference and semantic prosody (for *true feelings*, its synonyms and its equivalents). This model provides a feasible and clear way to accurately capture the exact meanings of and finer distinctions between the lexical items compared. It is an excellent choice for cross-linguistic lexical studies.

Notes: 1. Some other Chinese texts provide a slightly different number and types of basic emotions.

2. This example is from *The Lancaster Corpus of Mandarin Chinese*.

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