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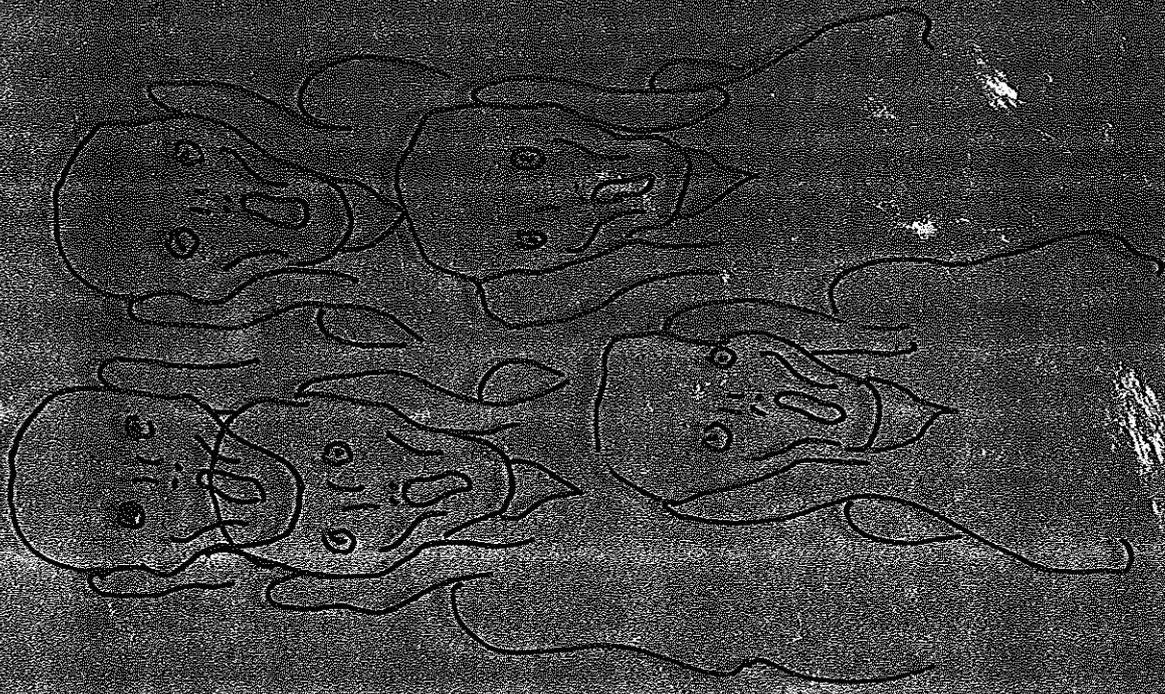
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A STUDY IN
SWEDISH FEAR VOCABULARY

RICHARD HIRSCH



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Richard Hirsch

Introduction

I would like to begin this paper with a brief presentation of its main sections and a short discussion of how they are interrelated. The first section consists of an analysis of the terms rädd (afraid), rädd för (afraid of), rädd att (afraid that) rädd för att (afraid that), räds (to be frightened) and rädsla (fear) as they appear in contexts taken from Press 65 and Press 76 Språkdata Gothenburg Univ. The aim of this analysis is to reveal the basic or common dimensions underlying these terms. After a rather detailed analysis of these contexts where a number of dimensions are hypothesized, a discussion of the relationships between the various terms is taken up. This discussion centers mainly around the distinctions concerning Synonymy, Homonymy, Polysemy and Vagueness. Drawing upon the hypothesized dimensions underlying these terms a Folk Theory of Fear is outlined. The paper concludes with a presentation of a semantic field of "fear" vocabulary in Swedish.

Section I

Let's suppose that we are learning Swedish and that we already know a good deal about Swedish, but that we have a group of words rädd, rädd för, rädd att, rädd för att, räds and rädsla between which we are not quite sure how to distinguish. Let us also suppose that we don't have a dictionary to consult to find out how to do this. All we have avail-

able is a collection of contexts taken from the Swedish daily newspapers in which these words and phrases have appeared. Let us further assume that we have some native speakers of Swedish to whom we can direct questions such as Can one say this in Swedish? or Do these two sentences mean the same thing? - and who we can trust to answer truthfully to the best of their ability. Finally we assume we know something about the first-order predicate calculus and something about standard techniques of linguistic analysis.

Looking at our contexts we discover a use of rädd which seems to resemble a one-place predicate in the first-order PC.

- 1)... hur det känns att verkligen vara rädd... (how it feels to be really afraid)
- 2)... Först var jag rädd... (first I was afraid)
- 3)... Läraren är ofta rädd... (the teacher is often afraid)
- 4)... Krister Sterner verkade rädd på första målet... (K. S. appeared to be scared during the first goal).

We will symbolize this as $R(x)$. Rädd is predicated of certain things. It can be predicated of only animate things, both human and non-human. The number of things that it can be predicated of can also vary, sometimes only one thing, as in the examples above, or a number of things, as

- 5)... Människor blir rädda... (people become scared)

In this same set of contexts we find other uses of rädda than those which can be attributed to the plural form of the predicate rädd. Judging from their syntactic characteristics they appear to be verbs.

- 6)... de mest primitiva metoder för att rädda liv... (the most primitive methods for saving lives)
- 7)... Skådespelare är som alla andra rädda om sin

fritid... (Actors are anxious about their leisure time, like everybody else).

Noting this much we return to the one-place predicate that we were dealing with before. Inspecting the contexts where this predicate appears we notice that there are various aspects of this predicate. It seems that the subject can be rädd, become rädd, have been rädd, appear to be rädd, or the negation of any of these. We have therefore $R(x)$ or $\neg R(x)$ under certain aspects. We will refer to these aspects according to Comrie (1976) as Perfective, Ingressive and Imperfective. The Perfective cases are those where the subject was or has been rädd as in examples (2) and (4). The Ingressive cases are those where the subject becomes rädd as in example (5). The Imperfective cases are those where the subject is or appears to be rädd as in example (3).

We notice on further inspection of our contexts that this predicating can be accomplished by other terms in our original list, for instance:

- 8)... hon bär på en rädsla... (she carries a fear)
- 9)... hon hela tiden darrade av rädsla... (she was shaking all the time with fear).

In these cases we seem to have an implication to the fact that a subject is rädd. We might want to symbolize this as $P \rightarrow R(x)$ where P can stand for some set of symptoms that the subject exhibits. This broken arrow does not symbolize logical implication, but something we can refer to as a causal connection or a strong empirical correlation.

Going on in our set of contexts, another basic form for our terms becomes evident:

- 10)... hon var rädd för den 46-åriga kvinnan... (she was afraid of the 46 year old woman)

11)... Jag är mindre rädd för vad andra tycker och tänker... (I'm less afraid of what others think)

12)... Jag är rädd för fortsatt socialisering... (I'm afraid of continued socialization).

This form might be characterized as a two-place predicate $R(x, y)$. This form seems to be similar to the cases we encountered above in examples (6) and (7). To see if these cases are in some way synonymous or not we can substitute the terms we found in (6) and (7) into examples (10) and (11) to produce the following:

7 into 10 = 10a)... hon var rädd om den 46-åriga kvinnan... (she was anxious about the 46 year old woman)

7 into 11 = 11a)... jag är mindre rädd om vad andra tycker och tänker... (I'm less anxious about what others think)

or vice versa:

10 or 11 into 7 = 7a)... Skådespelare är som alla andra rädda för sin fritid... (Actors are afraid of their leisure time like everybody else).

Substitution from (6) into (10) or (11) is blocked syntactically as well as substitution from (10) or (11) into (6). We can therefore be fairly sure that the term found in (6) is not relevant to our study. Asking a native speaker whether (10) means the same thing as (10a), (11) the same thing as (11a), and (7) the same thing as (7a) we get the simple answer no. (This might lead us to exclude rädd om from our list of relevant terms, if it were not for overriding historical considerations which we for the moment are blissfully ignorant of.)

In our basic form $R(x, y)$ in examples (10) - (13) we have a subject being related to an object in various ways. The object we find to be more or less abstract and more or less

specific. By inspecting the contexts carefully we soon notice that this relation between subject and object is not one such as older than, parent of, etc., but is something that we might want to call an experiential relation between a subject and an object.

Looking at still more contexts of this kind, we find the object in the expression $R(x, y)$ to also be a situation, or an event (both of which are normally realized linguistically as sentence complements).

13)... nu var han rädd att bli upptäckt... (now he was afraid of being discovered)

14)... jag var rädd att fröken skulle bli arg på mig... (I was afraid that the teacher would be angry with me)

15)... rädd för att misslyckas, skriver läkaren, rädd för att blamera sig... (afraid of failure, the doctor writes, afraid of being embarrassed)

16)... rädsla för att ta ansvar för utvecklingen... (fear of taking responsibility for the development)

17)... I just nu så räds inte att rita ner ett eller annat kryss på kupongen... (Just now it isn't frightening to put a cross on the coupon)

18)... Är detta framtidens fotboll, är jag rädd för att publiken uteblir... (If this is the future's football, I'm afraid there won't be any public).

By running our substitution tests on these examples and combining them with examples (10)-(13) we discover that rädd för only designates the relation between a subject and an object whereas rädd att and rädd för att can only be used to designate the relation between a subject and a situation or an event.

We will now turn more specifically to the set of contexts

that were mentioned earlier, having the basic form $P \rightsquigarrow R(x)$. We find that there are also correlations going the other way, too, i. e. $R(x) \rightsquigarrow P$.

19)... Denna rädsla är det också som utlöser stölden...
(This fear is what causes the thefts)

20)... Kan det vara rädslan för julslakten som driver ut grisarna på vägarna?... (Could it be the fear of the Christmas slaughter which drives the pigs out on to the streets?)

21)... som får duon Carter-Mondale att skaka av rädsla...
(That causes the duo Carter-Mondale to shake with fear)

22)... trots att han i själva verket var rädd... (in spite of his actually being afraid).

In some cases we are led to conclude that a subject is rädd from some overt behavior that the subject exhibits. In others we are led from the fact that the subject is rädd to conclude something about his overt behavior, i. e. what he is or should be doing. We notice that the subject can exercise control over his behavior and that this degree of control can be used to derive the intensity of the experiential relation between the subject and the object or situation. The degree of lack of control exhibited is directly proportional to the intensity. Or in other words, the greater the control necessary to maintain normal appearances the greater is the intensity. We might take as an example: The control which is necessary for soldiers in battle to overcome their fear.

Another formulation of the above might be that $R(x)$ is explained as being caused by some state of affairs P or that $R(x)$ itself functions as an explanation for a state of affairs, i. e. the cause. This type of explanatory logic has been referred to by C. S. Pierce as abduction and has the following form:¹

1. Philosophical Writings of Pierce, Justus Buchler ed., Dover 1955 p. 150-56.

Some state of affairs is observed
If P were the case, this state of affairs would be a matter of course.

It is therefore probable that P is the case.

In our case we would have:

$R(x)$ is observed	or	P is observed
$P \rightsquigarrow R(x)$		$R(x) \rightsquigarrow P$
P is likely		$R(x)$ is likely

This explanatory aspect of the expressions we are analysing will be taken up again later in this study, so we will postpone further comment until that time. We might just comment, however, that we seem to be going from a cause to an effect and from an effect to a cause in our reasoning.

The following contexts also lead to the suspicion that this cause can be of a more or less sudden nature.

23)... skaka av rädsla inför höstens valkampanj...
(to shake with fear at the thought of the fall election campaign)

24)... När stenerna föll ned blev laxen så rädd att den gick ur havet... (When the stones fell the salmon became so scared that it jumped out of the ocean).

We could therefore hypothesize that this relation involves the notion of an attitude of the subject toward the object, situation, or event. This attitude can be one of greater or less anticipation. Anticipation of some negative or harmful occurrence can give rise to hesitation concerning the consequences of the subject contact with the object, situation, or event. Hesitation exhibits the subject's doubt as to the positive (non-harmful) outcome of some situation or event.

At this point it will be convenient to summarize what we

have discovered thus far about the terms we are studying. We have found that:

- i) In certain cases we are dealing with a one-place predicate or property.
- ii) In other cases we are dealing with a two-place predicate or relation. (It could be maintained that all cases are basically relations although in some cases the object is implicit.)
- iii) In still other cases we are faced with inferences from causes to effects or from symptoms to a condition (from effects to causes).
- iv) We have singled out various analytic components of this relation such as ASPECT (Perfective, Ingressive Imperfective), ATTITUDE (anticipation), CAUSE (Object or situation perceived as dangerous), EFFECT (some overt behavior - symptoms or some inner state - condition).
- v) The content of each of these components will be one of degree.

What this means is that this relation or property is distinguished from other relations and properties in the language by having these characteristics. For instance, the difference between Han är rödhårig (He has red hair) and Han är rädd (He is afraid) would be that Han är rödhårig says nothing about the subject's attitude, nor is there any hint of a cause-effect relationship. Compare Han är äldre än mig and Han är rädd för mig (He is older than me) and (He is afraid of me). In the case of Han är rädd för mig we can assume that the subject has a certain attitude toward the other, one of apprehensive anticipation where the other is perceived as the cause of this apprehension which is signaled by some overt display of behavior typically correlated with a subject hav-

ing this attitude or being in this state or condition. Han är äldre än mig may have other implications but surely not those of attitude, cause and effect.

We might in view of these considerations want to christen the experiential relation we are studying "an attitude". Whether or not all experiential relations are attitudes (or vice versa) is a topic for another investigation.

Section II

So far in our analysis we have been concerned with an experiential relation between a subject and some object or situation or the characterization of a particular subject as being in a certain state. Closer study of our terms in context reveals yet another aspect of this relation or predication. This concerns the relation between subjects and I will refer to it as the Inter-subjective facet. This facet characterizes the relation along the lines of the manner that different subjects can be involved in this relation, i. e. the various interactional aspects that this relation exhibits.

The intersubjective aspect focuses on the intersubjective activity which goes on between subjects, i. e. subjects making sense of other subjects' displays and performances by attributing certain characteristics (intentions and attitudes) to them. Making sense or understanding by attributing intentions and attitudes will be called explaining, i. e. the subject and the observer give their respective understandings of a behavioral display in terms of an explanation. The subject's understanding of his behavior does not have to match the observer's understanding. The subject might have an equally reasonable (but contrary) explanation of the behavioral display he has exhibited.

Certain behavioral displays are normally explained as being expressions of fear. I will refer to this dimension as the expressive. The degrees along this dimension would be in terms of intentionality or non-intentionality - that is, to what degree these behavioral displays are unintentional "reactions" or intentional controlled performances or "actions".

Example (24).. När stenerna föll ned blev laxen så rädd att den gick ur havet... can be classed near the unintentional end of the dimension because of the suddenness of the occurrence which is pointed out as the cause of the behavior and the subject in this case being a fish we can be fairly certain that the behavior is not an intentional performance. Generally we might say that the more unanticipated the cause of the behavior, the less intention is usually attributed to the behavioral display.

Another case where the expressive dimension is prominent would be the following:

25)... uttala en rädsla för fixeringen vid nazismen...
(to express a fear of fixation on nazism)

This would fall very near the intentional end of the dimension. The subject in this case is directly addressing an audience intentionally displaying the relation he has to a certain tendency in social politics. In this case we would also presuppose a high degree of anticipation in the subject's attitude toward the object or situation.

Other behavioral displays of a subject can be explained as evoking fear in another subject. This dimension we will call the evocative. Here again, it is important to distinguish between the intentional and the non-intentional cases of evocation. Many of these cases are ambiguous without further context and background knowledge of the persons

and events that are described. For instance:

26)... de svenska journalisterna i dag räds Stenmarks "raka" och naturliga svar på oväsentliga frågor...
(the Swedish journalists of today are frightened of Stenmark's straight and natural answers to irrelevant questions)

In this example it is hard to know whether Stenmark is intentionally trying to evoke this relation between the journalists and himself. This can only be plausibly decided by a more detailed and intimate knowledge of Stenmark, the journalists and the situation.

Besides understanding in terms of expression and evocation we find the cases of expression and evocation of fear being evaluated. This we will refer to as the evaluative dimension. In one type of this evaluation we find subjects making moral type judgements on other subjects based upon these subjects having this particular relation to some object or situation. Example 27) where the relation is coupled with cowardice or stupidity is a case in point. It should be noted that cases of expression and evocation of fear are inherently negative, i. e. expressing fear and evoking fear are judged negatively. This means that not expressing or evoking fear are generally judged positively. In this case, as with the explanations, it is often a question of social conventions of morality. These social conventions constitute the background knowledge necessary for a proper understanding of these cases. These explanations can also function as excuses or accusations as for instance in:

27)... en prestige som bottnar i rädsla, feghet eller dumhet... (a prestige that is grounded in fear, cowardice or stupidity).

Before closing this section of the study, one more dimension that can be found in the inter-subjective aspects must be

dealt with. This dimension is not readily apparent from the contexts, alone. The discovery procedure consists of testing certain reformulations of contexts on native speakers. Let us examine contexts such as (18) or examples found in everyday expressions such as:

28)... Jag är rädd för att han inte klarar det... (I'm afraid he won't make it).

What we have here is a subject or another person attributing fear to himself or others with the expressions Jag är rädd att (I'm afraid that), Han är rädd att (He's afraid that) etc.

Because this object of fear is not normally the sort of thing people should be afraid of we are led to conclude that something more is being expressed than the words actually say. We might formulate this by saying that this is a case of vicarious fear - feeling fear for another's sake. This dimension I will label the empathetic. In example (28) we can get a non-empathetic reading by topicalizing the complement with a formal subject.

28a)... Det jag är rädd för är att han inte klarar det... (What I'm afraid of is that he won't make it).

We are faced with the same ambiguity in English. I'm afraid he's not going to make it can mean something like I'm sorry to say that or it can mean that the subject really is afraid or scared. The easiest way to disambiguate in English is to simply juxtapose the two clauses. He's not going to make it, I'm afraid is only synonymous with I'm sorry to say that...

Synonymy, Homonymy, Polysemy, and Vagueness.

As cases of synonymous terms - that is terms that can be substituted for each other in their respective contexts without a change in meaning - we find the following:

rädd att - rädd för att

This synonymy holds even when the terms are nominalized.

en rädsla att - en rädsla för att

i rädslan att - i rädslan för att

One other pair of terms räds and göra rädd seem to stylistic variants of one another and although the contexts must be reformulated, we see that they mean the same thing. Compare the following two formulations:

26)... de svenska journalisterna i dag räds Stenmarks "raka" och naturliga svar på oväsentliga frågor...

26a)... Stenmarks "raka" och naturliga svar på oväsentliga frågor gör de svenska journalisterna rädda i dag...

They are equivalent in meaning, the term räds being slightly archaic or "old fashioned". In some sense we can consider (26) to be a passive construction of (26a) and (26a) might be attributing an inkling more intention to Stenmark than (26).

The problems of homonymy, polysemy, and vagueness are much more difficult, the problem being which one to opt for as the proper description of the relationship that obtains between the seemingly graphically and phonetically equivalent units, but which obviously vary to a greater or lesser degree along any of the various dimensions we have discussed in our analysis. The only obvious case of homonymy which we are confronted with in the set of contexts that we have been analyzing is that between the words rädda when this is the plural form of the adjective rädd (our one-placed predicate) and rädda which is the infinitive form of the transitive verb att rädda - to save someone or something from harm. In the other cases of varying shades of meaning of the terms, I think the fact that the terms can be related within a system of dimensions would be evidence against an argument for

homonymy.

Concerning the distinction between polysemy and vagueness I confess that as long as we are going to consider words as things that have meanings, I can find no clear cut grounds of demarcation. "Philosophers very often talk about investigating, analysing, the meaning of words. But let's not forget that a word hasn't got a meaning given to it, as it were, by a power independent of us, so that there could be a kind of scientific investigation into what the word really means. A word has the meaning someone has given it" (Wittgenstein Blue Book pp 27-8).

The argument for polysemy is that there are two apparently distinct instances of phenomena which are systematically related and semantically similar. A case for polysemy might begin with the example we have just described, namely: the ambiguity of sense in rädd för att meaning on the one hand, afraid of and on the other sorry to say that. It can be noted that the synonymy between rädd att and rädd för att continues to hold even in this case. The other terms, however can be caught up in our web of dimensions. In fact, the dimension which we referred to as the empathetic might give us a natural connection between these apparently diverging senses. The relation we have been analysing can be envisioned as a complex network of dimensions with points in this complex being represented sometimes by one term, sometimes by a variety of terms. This does not mean that one term is restricted to any one point, but may appear at a number of points within the system. Just which point within the system is being represented by a use of a term would have to be further specified by reference to the context of use - both the linguistic and the extra-linguistic. This specification would be obtained by taking into consideration the speaker's conceived intentions, background knowledge of the persons

and events, presuppositions, and the conceivable progress of the on-going activity. The dimensions and these pragmatic considerations could be turned into some sort of application criteria for the terms.

If we abandon the inquiry into the meaning of words and start investigating what people do with words, we find that it is no longer a question of polysemy or vagueness of words. Our network of dimensions becomes then a system of principles for the use of these words. What are vague are not the words but the principles.

If we do away with words as things that exist in themselves and study instead the principled constitution of words as things we shift the emphasis to the users of the words.

The study of words becomes the study of how words present themselves as an appearance for a subject. The dimensions can be compared to a color spectrum, where depending on the context one and the same word can appear to us in a different light - the "explanatory", the "evaluatory", etc. These shades can vary in intensity and at times seem to be quite pure and at others almost to blend with other shades.

Our semantic dimensions could be thought of as bands in an emotional spectrum which is continuous. This continuum is cut up into bands which are more or less categorical. There will be gradual shifts of purity and intensity within the bands and between the bands. These words appear to us in different light depending on the context and they present situations and events to us in different light. The real object of study then, is how these words appear to us in these lights and how these words can cast situations and events in certain light.

A Folk Theory of the Emotion Fear

From what we have discovered by an inspection of our terms in context, the basic components of a folk theory of fear would be a subject and an object or a situation where an experiential relation holds between the subject and the object or situation. This experiential relation depends on certain effects that the object or situation has on the subject and certain reactions the subject exhibits in relation to the object or situation. This experiencing relation might be characterized as an attitude which the subject has and/or exhibits toward an object, situation, or event. This theory also exhibits some kind of cause and effect reasoning pattern which is not contrary to our normal intuitions about the ways we reason about everyday affairs. Searching for explanatory grounds for some event, interpolating causes and intentions from observed effects and extrapolating effects from known causes and intentions seems to make up the bulk of everyday interpretative activity which we carry out with the aid of our most highly developed interpretative tool - natural language.

Summary of the Dimensions

Before concluding this study with presentation of the semantic field for "fear" terminology, I would like to pull all the loose strings together that we have left dangling along the way in our exploratory venture. Very summarically we can say that the terms we have been analysing depict -

- i) An experiential relation between a subject and an object or situation. The object or situation constitute the cause of this perceptual relation.
- ii) The relation has a Perfective, Ingressive, or Imperfective temporal Aspect.
- iii) The relation consists of three analytic components

- a) Attitude of the subject toward the object or situation
 - b) Overt behavior of the subject
 - c) Covert effect of the object on the subject.
- iv) The overt behavior is an inter-subjective public event whereas the covert effect is a purely subjective private affair.
 - v) The inter-subjective public event of an occurrence of this relation is a multi-dimensional phenomenon. The dimensions being:
 - a) The Expressive, where we distinguished between non-intentional display and intentional performances.
 - b) The Evocative, where we distinguished between intentional and non-intentional evoking.
 - c) The Evaluative, where we distinguished between the morally good and the morally bad.
 - d) The Empathetic, where we distinguished between the factive and non-factive - empathy being inversely proportional to the factivity.

A Semantic Field of Fear Vocabulary in Swedish

In order to give an overall view of the semantic field I am going to present a list of terms grouped according to grammatical categories nouns, verbs, and adjectives. Although the adverbs are not taken up explicitly in the chart, they would fall under the evaluative dimension and the experience dimension and are found to function as general purpose intensifiers. They are, to mention a few examples, förskräckligt, förfärligt, fasligt, and hemskt.

The terms will be entered in the chart in contexts of use. It will be noted that this chart is only a very rough charact-

erization of the terms and the particular degree along any of the dimensions represented by a context of use will have to be specified more exactly by recourse to the pragmatic considerations mentioned above.

The contexts are taken from Press 65, Press 76 and Svensk Handordbok.

The English glosses in the semantic field and throughout the text are not meant to be authoritative but only as an aid to readers not familiar with Swedish.

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
NOUNS					
Bävan (dread)	se mot framtid en med bävan (look into the future with d)	ett uttryck av b. i hans ansikte (an expression of d. on his face)	injaga bävan hos någon (to put dread in someone)	.....	.....
Fasa (horror)	gripas av fasa av något (to be gripped with horror by something)	bleknat av fasa (to turn white with horror)	injaga/väcka fasa hos ngn (to put horror in someone)	.....	.....
Fruktan (fear)	känna/hysa f. för ngn/ngt (to feel fear for something)	skälvande av fruktan (trembling with fear)	injaga f. hos hos någon (put fear in someone)	en riddare utan fruktan och tadel (a knight without fear or vices)	betaga någon all fruktan (to take some- else's fear)
Förskräckelse (fright)	känna f. för varg (to be frightened of wolves)	.....	.....	med blott f. (with just a fright)	..l.....
Oro (anxiety)	hysa oro för ngt (to be anxious about something)	uttalade djup oro (expressed deep anxiety)	skapa oro (to create anxiety)	ingen anledning till oro (no grounds for anxiety)	.....

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Panik (panic)	känna panik (to feel panic)	panik utbröt (panic broke out)	sprida panik (to spread panic)	.....	.....
Rädsla (fear)	bär på en rädsla (to carry a fear)	skaka av rädsla (to shake with fear)	.....	av rädsla för eget skinn (out of fear for his own skin)	.....
Skrämsel (fright)	känna skräm- sel (to feel fright)	föll i skräm- selsken (fell in fright)	skrämsel- taktik (frightening tactic)	.....	.....
Skräck (terror)	känna skräcken (to feel terror)	hoppa högt av skräck (to jump in terror)	sätta skräck i någon (put terror in someone)	fria från skräck..... och fula ord (free of terror and ugly words)	
Ångest (anguish)	känns- slan av ångest (a feeling of anguish)	vred sig i ångest (to turn and twist in anguish)	.....	.....	.....
Ängslan (anxiety)	känna ängslan (to feel anxiety)	.....	.....	.....	ängslan för barnet (fear for the child)

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
VERBS					
Bäva (tremble)	bäva för fram- tiden (to tremble for the future)	.....	.....	.....	.....
Frukta (fear)	frukta för sitt liv (to fear for his life)	.....	.....	frukta varken fan eller trollen (to fear neither the devil nor the dwarfs)	Jag fruktar att du inte förstår (I'm afraid you don't under- stand)
Förfära (terrify)	Han ska inte förfäras (He should not be terrified)	.....	Du förfäras mig genom att säga så (You terrify me by saying that)	inte låta sig förfäras (not let himself be terrified)	.....
Förskräcka (frighten)	.....	.....	förskräcka ngn (to frighten someone)	.....	.....
Förskräckas (be frightened)	förskräckas över ngn's utseende (to be frightened by someone's looks)	.....	.....	.....	.....
Haja till (be startled)	.....	haja till (to be startled)	.....	.....	.....

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Oroa (be anxious)	.....	.....	det oroar honom (he is anxious about that)	.....	.....
Oroa sig (be anxious)	oroa sig för något (to be anxious about something)	.....	.....	all anledning att oroa sig (grounds to be anxious)	.....
Rädas (be scared)	de räds för Stenmark (they are scared of Stenmark)	.....	.....	.....	.....
Skrämma (frighten)	.....	.....	skrämma ngn med hotelser (to frighten someone with threats)	han låter sig ej skrämmas (he is not to be frightened)	.....
Skrämma upp (scare up)	.....	.....	skrämma upp folk med uppgifterna (to scare people with the information)	.....	.....
Ängsla sig (be alarmed)	ängsla sig över något (to be alarmed about something)	.....	.....	.....	.....

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Ängslas (be alarmed)	de ängslas för sina barn (they are alarm- ed for their children)
ADJECTIVES					
Fasansfull (horrible)	vara fasans- full en fasansfull anblick (to be horrible) (a horrible sight)	.....	.....
Faslig (terrible)	vara faslig en faslig anblick (to be terrible) (a terrible sight)	.....	.....
Förfärad (terrified)
Förfärlig (terrible)	vara förfärlig i sin vrede (to be terrible in his wrath)	jag känner mig förfärlig (I feel terrible)	.....

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Förskräcklig	.....	.....	vara förskräck- lig se förskräckligt ut	en förskräcklig människa	.....
(frightful)			(to be frightful) (to look frightful)	(a frightful person)	
Förskräckande	.....	.....	vara förskräckande nu kom ngt förskräckande	.....	.....
(frightening)			(to be frightening) (now something frightening is going to happen)		
Förskräckt	bli/vara förskräckt	.....	.....	.....	.....
(frightened)	(to become/be frightened)				
Förskrämd	bli/vara förskrämd	.....	.....	.....	.....
(scared)	(to become/be scared)				
Oroad	vara oroad för något	.....	.....	.....	Jag är oroad för honom
(anxious)	(to be anxious about something)				(I am anxious for him)

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Orolig	vara orolig för något	.....	du gör mig orolig	.....	Jag var orolig för dig
(anxious)	(to be anxious about something)		(you make me anxious)		(I was anxious for you)
Panikslagen	vara/bli panik- slagen	kasta sig panik- slagen mot utgången	.....	.....	.....
(panicstruck)	(to be/become panicstruck)	(to cast themselves panicstruck towards the exit)			
Rädd	bli/vara rädd för ngn/ngt	.....	göra någon rädd feg och rädd	.....	jag är rädd att han inte klarar det
(afraid)	(to become/be afraid)		(to make some- one afraid)	(towardsly and afraid)	(I'm afraid he won't make it)
Rädd om	.....	.....	.....	.....	vara rädd om ngn/ngt
(anxious about)					(to be anxious about some- one/something)
Skraj	bli/vara skraj för ngn/ngt	.....	.....	vara skraj	.....
(scared)	(to become/be scared of someone/something)			(to be scared)	

	EXPERIENCE	EXPRESSIVE	EVOCATIVE	EVALUATIVE	EMPATHETIC
Skrämmande (frightening)	.....	.....	vara skrämmande det är ett s. läge (to be frightening) (it is a frightening state of affairs)	.....	.....
Skrämd (scared)	bli/vara skrämd (to become/be scared)	.....	.....	.....	.....
Ångestfull (full of anguish)	.....	.....	ångestfull skolförhör (an anguishedful examination)	ångestfulla självförsvår (anguishfull self-defence)	.....
Ångslig (anxious)	vara ångslig för något (to be anxious about something)	vara ångslig	jag var ångslig för dig (I was anxious for you)

Notes

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2. The terms for analysis have been gathered in a search through the reference synonym dictionaries and thesauruses.
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