

Psycholinguistic Aspect of Emotive Lexicon in English and Karakalpak Languages

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Abstract:

Emotions are fundamental to human communication, and language serves as a primary medium for expressing them. In psycholinguistics, emotive vocabulary plays a key role in understanding how emotions are conceptualized, encoded, and interpreted across cultures. The study focuses on the emotive lexicon in English and Karakalpak languages, exploring how emotional meanings are conveyed through lexical units, metaphors, interjections, phraseological expressions, and intonation. While both languages reflect universal emotions, their linguistic realizations differ due to cultural, social, and cognitive factors. Despite advances in cross-cultural psycholinguistics, comparative studies on emotion vocabulary in minority Turkic languages like Karakalpak remain underrepresented. The paper aims to identify the cognitive-emotive structures underlying the usage of emotive lexicon in English and Karakalpak, with attention to metaphorical expressions, cultural imagery, and contextual nuances. The analysis reveals that English tends toward concise, individualized emotional expression, often amplified in digital communication via idioms and emojis. In contrast, Karakalpak employs vivid, collective imagery and traditional metaphors rooted in communal life. Phraseology in both languages shows unique cultural markers, and interjections vary significantly in intensity and use. This research highlights the interplay of language, culture, and cognition in two typologically distinct systems and demonstrates how cultural psychology shapes emotional perception. The findings provide insight into language-specific emotional frameworks, contributing to translation theory, intercultural communication, and emotion studies in psycholinguistics.

Keywords: Psycholinguistics, Emotive Lexicon, Emotion, English Language, Karakalpak Language, Conceptualization, Cognitive Semantics, Cultural Linguistics

Introduction

The study of language as a reflection of human cognitive processes has long occupied a central place in psycholinguistics, particularly in understanding how emotions are conceptualized and linguistically expressed. One of the most salient areas in this field is the analysis of emotive lexicon, which comprises expressive vocabulary, metaphors, interjections, and phraseological units used to communicate emotional states. While emotions are universally experienced, their verbalization differs across linguistic and cultural contexts, providing insights into the intersection of cognition, language, and cultural worldview. This research focuses on a comparative psycholinguistic examination of emotive vocabulary in English and Karakalpak languages—two typologically distinct systems influenced by divergent historical, social, and communicative traditions. Previous studies have emphasized emotion classification and the role of metaphor in emotional discourse, yet limited research has explored how smaller Turkic languages, like Karakalpak, encode emotions in everyday communication[1]. Addressing this gap, the present study investigates the emotive means deployed in both languages—lexical items, idioms, metaphors, and interjections—and explores how cultural context shapes their use and interpretation. A special emphasis is placed on metaphorical constructions, since they offer rich, culturally embedded perspectives on emotional states such as anger, joy, and sorrow. By juxtaposing English's tendency toward individualistic and concise emotional expression with Karakalpak's more collective and vivid imagery, this research seeks to uncover the psycholinguistic and cultural mechanisms underlying emotional conceptualization. The findings have implications not only for theoretical linguistics and psycholinguistics but also for intercultural communication, bilingual education, and cross-cultural translation practices[2].

Methods

Psycholinguistics is an interdisciplinary science at the intersection of psychology and linguistics. It studies the processes of speech production, perception, and comprehension, as well as the role of language in human cognitive activity. One of the important areas of psycholinguistics is the study of emotions in language, which is related to the investigation of emotional intelligence and its influence on communication[3].

Emotive vocabulary includes expressive words, interjections, metaphors, and idiomatic expressions that convey the emotional coloring of speech. It plays an important role in verbal communication, as it allows not only to convey information but also to express the speaker's subjective attitude towards what is happening. Emotion concepts occupy a significant place, which can vary depending on the linguistic worldview of speakers of different languages[4].

There are different approaches to the classification of emotions. For example, Paul Ekman identified six basic emotions: joy, sadness, anger, fear, surprise, and disgust [5]. Other researchers, such as Robert Plutchik, proposed more complex models of emotional perception based on combinations of basic emotions.

From the perspective of cognitive linguistics, emotions are encoded in language through lexical units (words and expressions), grammatical constructions, and intonational means. Each language has its own unique ways of expressing emotions, which is determined by cultural and social factors[6]. For example, in some cultures, the expression of emotions is more open, while in others, there is a tendency towards restraint.

Results and Discussion

English has a wide range of emotive vocabulary expressed through:

Lexical units: happy (baxıtlı), sad (qapa), furious (ashıwlı), amazed (hayran qalğan, tańlanğan), ecstatic (qattı tolqınlanğan), miserable (ayanışlı), anxious (tınıshsızlanğan), thrilled (qozığan).

Phraseologisms: over the moon (aspanda ushıw), down in the dumps (salısı sıwğa ketiw), butterflies in one's stomach (tóbesine muzzday suw quılıw), on cloud nine (tóbesi kókke jetiw).

Intonation and interjections: Wow!, Oh no!, Ouch!, Yay!, Phew!.

Metaphors and comparisons: burning with rage (ashıwdan janıw), cold as ice (muzday suwıq), a heart of stone (tas júrek), drowned in sorrow.

Verbs conveying emotional states: to shudder (qorqınıstan selk etiw), to beam (baxıttan jarqıraw), to frown (qabağı ashılmaw), to tremble (qaweterden qaltıraw), to sob (ókiriw).

In English, the context in which emotive words are used also plays an important role. For example, the same word can have different shades depending on the situation: "excited" can mean both positive excitement and nervousness depending on the context[7].

In addition, emotive elements are actively used in modern English in social networks and internet communication. Emojis, memes, and abbreviations like LOL (laugh out loud) or OMG (oh my God) play a crucial role in conveying emotions in digital communication.

The Karakalpak language is also rich in emotive expressions that can differ in their degree of expressiveness:

Lexical units: quwanışlı (happy), qayǵılı (sad, sorrowful), ashıwlı (angry), tań qalıw (astonished).

Phraseologisms: júregi jarılıw (one's heart bursts with joy), basına qara-qayǵı túsiw (stage of grief).

Interjections: uaybu!, áttegene-ay! Pax pax!

Metaphors and comparisons: júregi tasqa aylanǵan (heart became a stone), júzi ayday (one's face as bright as moon).

Comparative analysis of emotive vocabulary

Although both languages possess similar mechanisms for conveying emotions, there exist significant differences due to cultural and linguistic factors:

Expressiveness: Karakalpak language often uses vivid metaphors and comparative constructions, while English is more compact in expressing emotions[8]. In the Karakalpak language, the peculiarity of this emotional state can be seen in proverbs related to the concept of anger.

Ashıw araz aqıl dos, aqılıña aqıl qos;

Ashıw kelse aqıl ketedi;

Ashıwlı adamnıń sózi ashshı;

Ashıw menen qartaysañ,

Kúlki menen jasarsañ;

Ashıw aldınan keledi,

Aqıl soñınan keledi;

Phraseology: In English, idiomatic expressions can be based on everyday and literary imagery, whereas in the Karakalpak language, references to nature and traditional way of life are frequently encountered[9].

Head over the heels

Feed up

Under the weather

On the top of the world

Intonational features: In the Karakalpak language, interjections play a more significant role in conveying emotions, while in English, intonational variation is important[10].

Pay pay bala mına demlegen shay jaǵıp tústi!

Waq waq, áttegene! Qılıpsañ uyat (I.U)

Influence of cultural factors

Cultural differences influence the emotional worldview of native speakers. In the Karakalpak

language, emotions are often expressed through collective values and traditional symbols, while in English, there is a greater individualization of emotions and their open expression. In English-speaking countries, expressing emotions in public is welcomed, whereas in Karakalpak culture, emotional expression can be more restrained depending on the context of communication[11]. The study of the connotative meaning of emotion-related words is not of equal interest to all researchers. The renowned psycholinguist R. Osgood and his co-authors, while researching the phenomenon of emotion and highlighting the peculiarities of intercultural commonalities in connotative meanings, also explore other aspects. Several scholars have been engaged in defining the role of culture in the conceptualization of emotions. As a result, in the 1980s, the field of "cultural psychology" gained popularity. This field has explored the issue of managing human psychology and the expression of emotions through cultural traditions and social experiences. It was noted that this has a more profound impact on human consciousness and feelings. For example, it is claimed that in medieval India, human morality, behavior, and lifestyle contributed to a multi-layered structure of emotions[12]. Scholars point out that the four emotions considered fundamental for interpreting these claims are connected to the purpose and end of life in classical Indian folklore[13]. In this context, passion is associated with pleasure (kata), enters into an associative connection with anger, control, freedom, and strength (artha)[14], perseverance is associated with social and moral obligation (dharma), and finally, tranquility is linked to salvation or achieving divine insight (moksha)[15].

Conclusion

Analysis of the psycholinguistic aspect of emotive vocabulary in English and Karakalpak languages shows that, despite the universality of basic emotions, the ways they are expressed depend on the cultural and linguistic context. The English language strives for brevity and individuality in the expression of emotions, while the Karakalpak language prefers metaphorical and collective imagery. Further research in this area can be aimed at studying the influence of bilingualism on the perception of emotions in different languages.

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