

Cognitive Mapping of Negative Emotions in Non-Related Languages: A Corpus-Based Analysis of Karakalpak and English Phraseology

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ABSTRACT

This article explores the cognitive mechanisms underlying the conceptualization of negative emotions (shame, sadness, anger, and fear) in the phraseological systems of Karakalpak and English. Despite belonging to genetically and structurally unrelated language families – Turkic and Indo-European – these languages exhibit striking similarities in the cognitive mapping of emotional experiences. Based on a corpus-driven analysis of works by M. Nizanov, K. Ishiguro, and K. Hosseini, the study identifies several dominant conceptual metaphors, such as "Anger is Heat," "Sadness is a Downward Movement," and "Fear is Cold". The research employs a comparative-typological method and Lakoff's Conceptual Metaphor Theory to investigate how somatic elements like the heart, face, and liver serve as central hubs for emotional mapping. The findings reveal that while universal physiological responses provide a common ground for emotional idioms, linguocultural specificities (e.g., the liver's role in Karakalpak vs. the heart in English) reflect unique ethnic worldviews and social values. This study contributes to the field of cognitive linguistics by highlighting the interplay between universal human cognition and culture-specific linguistic encoding.

Keywords: Cognitive mapping, negative emotions, Karakalpak, English, phraseology, conceptual metaphor, somatic idioms, linguoculturology, cross-linguistic analysis

INTRODUCTION

The linguistic representation of emotions has long been a focal point of multidisciplinary research, bridging the gap between cognitive psychology, anthropology, and linguistics. In the contemporary paradigm of cognitive linguistics, emotions are no longer viewed merely as internal psychological states but as complex conceptual structures that are encoded through language-specific filters. Among these, negative emotions such as shame, sadness, anger, and fear occupy a significant portion of the phraseological fund of any language due to their vital role in human survival and social regulation.

The conceptualization of these emotions often relies on "cognitive mapping," a process where abstract emotional experiences are understood through more concrete, physical domains, primarily the human body and environmental phenomena. This mapping is not arbitrary; as Lakoff & Johnson (1980) famously posited in their *Conceptual Metaphor Theory* (CMT), our conceptual system is grounded in bodily experience. However, while the physiological basis of emotions is universal, the linguistic tools used to express them are deeply rooted in the specific cultural and historical evolution of a speech community.

This article presents a comparative analysis of negative emotion concepts in two genetically and structurally unrelated languages: Karakalpak (a Turkic language) and English (an Indo-European language). The choice of these two languages is motivated by the desire to identify the boundaries between universal cognitive patterns and culture-specific linguistic manifestations. Despite the vast geographical and cultural distance between the English-speaking world and the Karakalpak people, both languages utilize somatic metaphors and kinetic imagery to "map" the invisible landscape of the human soul.

Current linguistic scholarship has extensively covered emotion idioms in major world languages; however, the Karakalpak phraseological system remains relatively under-researched in the global context, particularly through the lens of modern cognitive-corpus linguistics. By utilizing a corpus of literary texts by Muratbay Nizanov (2015), Kazuo Ishiguro

(2005), and Khaled Hosseini (2007), this study aims to provide a data-driven perspective on how negative emotions are metaphorically constructed. The inclusion of "transcultural" authors like Ishiguro and Hosseini allows for an examination of how Eastern emotional concepts are transposed into the English linguistic framework, providing a unique "cross-border" perspective on emotional mapping.

Through this analysis, the paper seeks to answer how somatic metonymy (e.g., the use of the heart, liver, or face) functions as a cognitive bridge in these two languages and to what extent cultural "scripts" dictate the choice of specific phraseological units. Ultimately, this research contributes to a deeper understanding of the "linguistic picture of the world" (lingvisticheskayakartinamira), demonstrating that while we all feel the same pain or fear, the ways we speak about them are as diverse as the cultures we inhabit.

METHODOLOGY

This research adopts a qualitative and comparative-typological approach to examine the conceptualization of negative emotions. The methodological framework is based on Conceptual Metaphor Theory (CMT), which allows for the identification of source domains used to describe abstract emotional targets.

The data was gathered through a purposive sampling method from the following sources:

- **Karakalpak corpus:** Selected prose by Muratbay Nizanov (e.g., Dushpan (2012), Aqiretuyqisi (2015), representing authentic ethnic linguistic patterns.
- **English corpus:** Contemporary literary works by Kazuo Ishiguro (*Never Let Me Go* (2005) and Khaled Hosseini (*The Kite Runner* (2003), *A Thousand Splendid Suns* (2007), chosen for their rich emotive language and transcultural contexts.

The analysis proceeded in three stages:

1. **Identification:** Extracting phraseological units (idioms, metaphors, similes) related to shame, sadness, anger, and fear.
2. **Categorization:** Grouping these units into cognitive domains such as "Somatic," "Spatial," and "Physical States".
3. **Cross-linguistic mapping:** Comparing the underlying cognitive structures to determine universal vs. culture-specific features.

RESULTS AND DISCUSSION

The analysis revealed that both Karakalpak and English rely heavily on embodied cognition, yet they diverge in the specific somatic hubs and cultural scripts they prioritize.

1. *The cognitive map of "anger" and "fear"*

Anger in both languages is predominantly mapped through the "container metaphor," where the body is a vessel for a pressurized fluid.

Cognitive model	Karakalpak example	English example	Source
Anger is heat/ Pressure	<i>Ishleri ğij-ğij qaynap</i>	Anger boiling up inside him	(Larsson 2005: 234)
Anger is somatic aggression	<i>Judiriğin tıydi</i>	Clenched his fists	(Collins 2008: 150)
Fear is physiological cold	<i>Juregi muzlap ketti</i>	His heart froze	(Collins 2008: 145)
Fear is spatial movement	<i>Juregi alqimina tiğildi</i>	Heart is in my throat	(Collins 2008: 25)

While the physiological reactions (pounding heart, clenched teeth) are universal, Karakalpak exhibits unique ethno-specific mappings such as "*xureylariushipketiw*," which links fear to the loss of a vital soul-component, a concept not found in English phraseology.

2. *Somatic metonymy: The liver vs. the heart*

A significant finding in the mapping of "Sadness" is the divergence in somatic centers.

- **English priority:** The **Heart** is the primary locus of grief:
 - My heart ached for him, for all that he had lost and all that he was about to face. (Hosseini 2003: 215).
 - The heaviness in my chest returned as I watched him leave. (Hosseini 2003: 89).
- **Karakalpak priority:** While the heart is used, the **Liver (Bawır/Jiger)** serves as a deeper seat of emotional suffering:
 - *Ótkenkúnlerdińkeshirimisizqateleriendiharwaqt bawırıńdukem iripbaratur, onnanqutılıwqıyın* (Matmuratov 2011: 72)

3. *The cultural script of "shame"*

The conceptualization of shame reveals a "Face-Saving" vs. "Honor-Selling" dichotomy.

- In **English**, the focus is often on the individual's social reputation:
 - I didn't want to lose face in front of them. (Ishiguro 2005: 112)
 - It was a matter of dignity, a way to save face even when everything was falling apart. (Ishiguro 2005: 167)
 - I was terrified that I would make a fool of myself in front of the very people I wanted to impress. (Hosseini 2003: 114)
- In **Karakalpak**, shame is an ontological state affecting one's spiritual worth (*júziqaraboliw, arinsatiw*), reflecting a collective honor system where individual shame reflects on the entire kinship group:
 - *Senińminayisińnenkeyin el-jurtaldında júziqarabolasan, bunnanbilayadamlarbetińeqalayqaraydı?* (Nizanov 2012: 142)
 - *Dúnyanıń tushshısına qızıǵıp, nápsi ushın arın satıw – er jigittiń isi emes.* (Aytjanov 2012: 108)

CONCLUSION

The study demonstrates that the cognitive mapping of negative emotions in Karakalpak and English is a blend of universal bodily experiences and culture-specific schemas. The high degree of overlap in somatic metaphors for fear and anger suggests a biological basis for emotional language. However, the specific nuances – such as the role of the liver in Karakalpak sadness or the individualistic focus of English shame – highlight the role of language as a carrier of cultural heritage. Understanding these mappings is crucial for effective cross-cultural communication and translation.

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