

Bridging Past and Future: Emotive Lexicon in Qutty Bilik and Its Role in AI, NLP, and Cross-Cultural Communication

Dana Ospanova¹, Zulfiya Kurmanbekova², Gulgaisha Sagidolda¹, Sofiya Ydyrys³, Orazgul Makhsud³, Sarekenova K.¹, Gulmira Rainbekova⁴

¹ Department of Kazakh Philology, L.N. Gumilyov Eurasian National University Astana, Kazakhstan

² Department of Kazakh Philology, Taraz University named after M.Kh.Dulaty, Taraz, Kazakhstan

³ Shaisultan Shayakhmetov "Til-Qazyna" National Scientific and Practical Center, Astana, Kazakhstan

⁴ Department of Kazakh Philology, A.K. Kussayinov Eurasian Humanities Institute, Astana, Kazakhstan

Correspondence: Zulfiya Kurmanbekova, M.Kh. Dulaty Taraz University, Taraz, Kazakhstan.

Received: October 23, 2025

Accepted: March 12, 2025

Online Published: June 11, 2026

doi:10.5430/wjel.v16n5p363

URL: <https://doi.org/10.5430/wjel.v16n5p363>

Abstract

This study explores the representation of negative emotive states – such as regret, sadness, longing, and grief – in the 11th-century Turkic literary work *Qutty Bilik* by Yusuf Khass Hajib, with a focus on its translations into Kazakh, Turkish, Azerbaijani, and English. Through a comparative-historical and linguocultural approach, the research examines how emotive lexicon is encoded and reshaped across languages, revealing both shared strategies and culture-specific features in the Turkic continuum. A central concern is the distinction between emotiveness – the linguistic encoding of emotions – and emotionality – the psychological and cognitive experience of feelings. The analysis integrates comparative linguistics, psycholinguistics, discourse analysis, and translation studies. Special attention is given to the phenomenon of emotional zero, where emotive markers are suppressed or absent, altering both perception and interpretation in translation. The inclusion of English, the most widely used global language, highlights how Dankoff's renderings adapt culturally embedded Turkic emotions into a universal literary idiom, illustrating both the possibilities and limits of cross-linguistic transfer. The findings demonstrate that while semantic meaning is largely preserved, the intensity and cultural resonance of emotions often shift in translation. Beyond its contribution to historical linguistics and translation studies, this research offers practical insights for sentiment analysis, machine translation, and intercultural communication, emphasizing the relevance of historical texts to contemporary language and AI research.

Keywords: Emotive lexicon, linguistic emotivity, Turkic and English languages, *Qutty Bilik*, translation equivalence

1. Introduction

Language is a complex system that encapsulates a nation's linguistic worldview, knowledge, and cognitive patterns. Emotion, as an intrinsic aspect of human experience, remains one of the most complex phenomena to define, express, and translate across languages. Linguistic expressions of emotion reflect physiological and psychological states, and while the emotions themselves may be universal, their linguistic representation varies significantly across individuals and cultures. Speakers rely on shared linguistic tools to convey internal emotional states, allowing for mutual understanding and interaction. Expressing emotions through language is a fundamental social activity that plays a crucial role in maintaining both mental and social well-being.

Turkic languages, particularly those within the Oghuz-Kipchak linguistic continuum, are rich in emotive expressions and employ a wide range of lexical and structural means to encode emotions. Linguistic elements such as sentences, phrases, proverbs, and idioms contribute to the emotional tone of discourse, embedding cultural values within speech. Individuals experience emotions in various communicative settings – spoken interactions, internal monologues, and written texts – each reflecting distinct degrees of emotive intensity and interpretation. Thus, the study of emotions in language extends beyond linguistics, intersecting with psychology, cognitive science, and cultural studies. A key concept explored in this study is the notion of "emotional zero," a state in which individuals either lack emotional expression or suppress emotional signals in communication (Foolen, 2015). While some scholars regard this as a neutral state, others link it to the absence of emotional intelligence, often described as "emotional deafness." From a linguistic perspective, the absence or suppression of emotive nonverbal markers in speech challenges traditional assumptions about emotivity, highlighting the necessity of contextual and cultural interpretation. Language users unconsciously adjust word choice, tone, and syntactic structures in response to emotional and situational factors, underscoring the importance of distinguishing between emotive and neutral language patterns in discourse analysis.

This study investigates the emotive lexicon of Turkic languages, contributing to the emerging field of emotive linguistics. While foundational studies have explored emotion-related vocabulary in Turkic languages, the intersection of linguistics, cultural semantics, and

emotion research remains underdeveloped. Key questions remain regarding the relationship between emotion and linguistic structures, the historical evolution of emotive vocabulary, and the role of emotions in cross-linguistic translation and interpretation (Sarekenova & Akhmetova, 2025).

In addition to the cognitive and physiological aspects of emotion, cultural influences also play a significant role in shaping emotive expressions. Emotions are deeply embedded in cultural frameworks, social norms, and national mentalities, contributing to their diversity across languages and linguistic communities. Each language encodes emotions through a unique combination of lexical choices, grammatical structures, and discursive strategies, reflecting historical, social, and cognitive dimensions of human experience (Hacizade, 2012). This study examines emotive expressions in *Qutty Bilik*, a seminal work in Turkic literary tradition, exploring their linguistic evolution and their relevance in contemporary Turkic languages.

By adopting a comparative, historical, and linguocultural approach, this research aims to trace the transmission of emotive vocabulary from classical Turkic texts to modern linguistic usage (Kurmanbekova et al., 2025). The findings provide insights into the deep cultural continuity of emotive expressions in Turkic languages while also highlighting their implications for modern applications in translation studies, artificial intelligence (AI), and natural language processing (NLP).

The integration of historical and modern text corpora into Artificial Intelligence (AI) and Natural Language Processing (NLP) systems has significantly expanded the possibilities for developing language technologies, particularly in the field of sentiment analysis. Over the past decade, sentiment analysis has emerged as one of the fastest-growing research areas within computational linguistics and NLP, reflecting the increasing need for automated methods capable of identifying emotional meaning in textual data (Mäntylä et al., 2018).

More recent studies emphasize the growing role of machine learning and NLP techniques in detecting emotional tone and sentiment in large-scale textual datasets (Escobar Díaz et al., 2025; Jim et al., 2024). These approaches enable more accurate identification of emotional expressions and contextual nuances in language. In addition, the development of transformer-based architectures has further improved the capacity of NLP systems to analyze linguistic structures and measure textual similarity, thereby enhancing the performance of modern language processing applications (Shin et al., 2024).

By combining philological rigor with modern linguistic technologies, the study illuminates the continuity and transformation of emotive lexicon in Turkic languages. The findings contribute not only to historical linguistics and translation studies but also to psycholinguistics and computational linguistics, providing insights for AI-driven approaches to sentiment and emotion recognition (Tuimebayev, 2024).

2. Materials and Methods

The study of the emotive lexicon has historically occupied a contested position within linguistic scholarship. Early traditions (Bréal, 1897; Bally, 1905; Bühler, 1934) often treated emotions as extra-linguistic, placing them within the fields of psychology or physiology. However, subsequent research has shown that emotive elements are structurally encoded in language, evident at the lexical, syntactic, and discourse levels (Shakhovskiy, 2010). This research adopts the latter perspective, viewing emotive language as a systematic phenomenon that is inseparable from cultural and cognitive dimensions. Given this context, the study addresses a significant gap in Turkic linguistics: the lack of sustained comparative analysis of emotive expressions across historical and modern Turkic languages. Focusing on Yusuf Khass Hajib's *Qutty Bilik* (11th century), the research is guided by the following objectives:

1. To identify the structural and parametric features of the emotive lexicon within the historical Turkic linguistic framework.
2. To examine translation shifts in emotive expressions across modern Turkic languages (Kazakh, Turkish, Azerbaijani).
3. To analyze the interaction between linguistic encoding and the cultural framing of emotions, tracing both continuity and innovation.
4. To investigate semantic equivalence and divergence in translation, situating the findings within linguocultural, psycholinguistic, and computational perspectives.

The primary corpus consists of the Old Turkic original of *Qutty Bilik* (edited by M. Kaçalin, 2019) and four modern translations: Kazakh (A. Yegeubaev, 1986), Turkish (R. Arat, 1959), Azerbaijani (R. Asker, 1994), and English (R. Dankoff, 1983). The Kazakh version serves as the principal reference due to its structural and semantic proximity to the Old Turkic text, while the English translation provides accessibility for non-Turkic audiences. The extensive translation history of *Qutty Bilik* – with seventeen versions in German, Russian, English, Chinese, Turkish, Uzbek, Uyghur, Kazakh, and Azerbaijani (Sertkaya, 2011) – underscores its cultural and linguistic significance. This multiplicity of translations also highlights potential semantic shifts in the emotive lexicon, offering a rich basis for comparative analysis (Devereux, 1985).

Analytical Approach

The methodological framework integrates historical, semantic, discourse, and computational perspectives to ensure a multi-layered analysis:

1. Lexical-Semantic and Comparative Analysis: The semantic development of emotive expressions is traced from Old Turkic to modern Turkic languages, focusing on synonymic substitutions, lexical variation, and translation strategies that reveal cultural mediation.
2. Discourse and Cultural Analysis: Beyond the lexical level, pragmatic markers, syntactic structures, and discourse strategies that shape the expression of emotion are examined. Particular attention is given to culturally embedded cognitive frames that influence the perception and articulation of emotion.

3. Parallel Corpus and Computational Methods: A parallel corpus compiled from the Kazakh, Turkish, Azerbaijani, and English versions enables systematic comparison of lexical retention, modification, and reinterpretation. Frequency analysis and AI-based sentiment detection complement the qualitative findings, demonstrating the implications of translation shifts for sentiment analysis, machine translation, and emotion-aware natural language processing (NLP).

3. Findings and Discussion

A word or phrase acquires emotive meaning in a spoken or written sentence depending on the speaker's emotions, intent, and the contextual framework in which it is used. Emotive meaning is not inherent in every linguistic unit but emerges through semantic, syntactic, and pragmatic interactions in discourse (Shakhovskiy, 2008). This study demonstrates that every spoken or written expression carries an emotive component to some extent, as emotions are fundamental to human cognition and communication. To analyze the emotive function of lexical units, we considered three core parameters outlined in the work of Schwarz-Friesel (2015):

1. Evaluativeness: The presence of subjective emotional judgement.

2. Duration: Whether the emotion is fleeting or persistent.

3. Volatility: The stability or fluctuation of the emotional state over time. Emotions in discourse can be explicitly named, described, expressed, or metaphorized, depending on the linguistic and cultural conventions of a given language. However, not all words that describe emotions qualify as "emotive," as the pragmatic and cognitive aspects of speech influence whether an emotional connotation is activated in communication.

Case Study: The Emotion of Regret in *Qutty Bilik* The Old Turkic lexeme *ök ün* ("to regret, to repent"), which appears 931 times in *Qutty Bilik*, indicates that regret is a recurring emotional theme in the text. Its translations into modern languages reveal how different linguistic traditions interpret and express this emotion. Table 1 presents the main equivalents used to translate *ök ün*, demonstrating the variety of lexical choices employed by translators. In the Turkic translations, the term often conveys repentance and moral reflection, whereas the English version tends to present regret in a more descriptive form. The example from KB 1128 further illustrates how these translation choices influence the interpretation of the narrative's emotional meaning.

Table 1. Comparative Translations of Regret

Language	Original Term	Translation
Old Turkic	<i>ök ün</i>	–
Kazakh	<i>K üñirendi</i>	Expressed sorrow/grief
Turkish	<i>Pişman oldu</i>	Felt regret/remorse
Azerbaijani	<i>Peşman oldu</i>	Felt regret/remorse
English	Sighed	–

Example (KB 1128):

Old Turkic:

*öküñdi bu ay toldı tındı uluğ,
ayur-men yitürdüm könilik yoluğ*

Regret in *Qutty Bilik* should also be understood within the ethical and cultural context of 11th-century Central Asia. As Dankoff (1983) notes, the work belongs to the tradition of "mirrors for princes", a genre that offered moral guidance to rulers. In this framework, expressions of regret reflect not only personal emotion but also the moral self-awareness expected of a responsible leader.

Kazakh:

*Küñirendi, qayranı joq qolınan:
«Jañıldım», - dep, - twralıqtıñ jolınan!*

Turkish:

*Bu Ay-Toldı pişman oldu, uzun müddet sustu:
sonra şöyle dedi: - Ben doğru yolu kaybetmişim.*

Azerbaijani:

*Aydoldı peşman oldu, uzun müddət sustu,
sonra dedi: - Mən həqiqət yolunu itirmişəm.*

English:

*Continuing to repent, Full Moon sighed and said:
«I have lost the Straight Path.*

In the Old Turkic version, the term *öküni* expresses regret in a restrained, almost neutral manner. It is accompanied by *tındı*, meaning “remained silent,” which suggests a reflective withdrawal. In contrast, the Kazakh translation uses the word *küñirendi*, meaning “mourned” or “lamented.” This choice significantly amplifies the emotional weight of the expression, transforming regret from a cognitive realization into a deep experience of grief. Both Turkish and Azerbaijani use terms such as *pişman oldu* and *peşman oldu*, which ground regret in cognition and moral awareness (Musolf, 2017). These options frame regret less as an overpowering emotion and more as an acknowledgment of error. Nevertheless, both versions retain the silence (*sustu*), thereby extending the temporal aspect of the emotion. Regret is portrayed not as a fleeting feeling but as a sustained experience, marked by a pause in speech that indicates internal reflection. The English translation deviates more noticeably from the original. By rendering the scene as “sighed,” it captures a physical expression of emotion but omits both the evaluative judgment and the prolonged emotional state found in the Turkic texts. Consequently, the English translation presents a fleeting and somewhat volatile image of regret, reduced to a brief physical gesture.

Examining these translations through Schwarz-Friesel’s (2015) parameters reveals clear contrasts. Evaluativeness is heightened in Kazakh through the emphasis on sorrow; duration is accentuated in Turkish and Azerbaijani by retaining silence; and volatility is most apparent in the English version, where regret is reframed as a momentary act. These differences are not incidental; they reflect the cultural and linguistic frameworks within which each translator operated. Each translation illustrates how emotive lexemes function not just as linguistic units but also as cultural signposts, revealing what is central to each tradition in expressing regret.

Distinguishing Emotionality and Emotiveness A key objective of this study is to clarify the distinction between emotionality and emotiveness, two concepts often used interchangeably, yet representing different aspects of emotion in language. Emotionality refers to the psychological experience of feelings. It is connected to the internal cognitive and affective states of a person and primarily pertains to the realm of psychology. In contrast, emotiveness concerns the linguistic expression of emotions in discourse. It involves how language encodes or conveys emotional meaning through lexical choices, stylistic devices, and culturally shaped communicative practices (Larina, 2015).

Within this framework, the emotive lexicon can be understood as the set of lexical units that carry emotional meaning in language. These units may explicitly name emotions or evoke them indirectly through metaphor, evaluation, or contextual associations. Therefore, while emotionality relates to the inner experience of emotions, emotiveness reflects the linguistic strategies through which emotions are represented in communication. In Qutty Bilik, emotional meaning is frequently conveyed through metaphorical descriptions and rhetorical imagery. Such strategies enhance the emotive character of the narrative and create a culturally embedded mode of expressing regret and reflection.

However, in many modern translations, these expressive forms are often replaced by more direct lexical equivalents, such as “to regret.” Consequently, the focus shifts from the stylistically constructed emotive effect of the original text to a more straightforward representation of emotional states (Kalkan, 2020). The analysis shows that emotional vocabulary serves multiple functions in discourse. It not only reflects feelings but also conveys evaluations and attitudes toward events or actions. For this reason, it is crucial to distinguish between emotionality and emotiveness rather than treating them as synonymous concepts. Emotive language does not simply describe inner states; it also activates culturally recognizable patterns of expression that may be reinforced by rhetorical devices such as repetition, ellipsis, or intonational emphasis.

The distinction becomes evident in Yusuf Balasagun’s recurrent use of interrogative forms such as *nelik*. As illustrated in Table 2, these forms function rhetorically rather than interrogatively, structuring the expression of regret as a sequence of reflective questions that evaluate past moral choices.

Table 2. Expression of Regret through the Form “nelik”

Original (Old Turkic)	Kazakh Translation	Turkish Translation	Azerbaijani Translation	English Translation
<i>nelik tirdim erdi bu altun kümüş nelük kulmadım men çığayka ülüş</i>	<i>Nege kerek kümisiñ men altunıñ, Bölmедim be – sawabın ap jarlınuñ.</i>	<i>Niçin bu altun-gümüşü topladım, niçin bunları yoksullara dağıtmadım.</i>	<i>Нижә бу ызыл-күмүшү, Нижә онлары жохсуллара пайламадым?</i>	<i>Why did I hoard up gold and silver and not give to the poor their share?</i>
<i>nelik kodtum erki bu edgü işig nelük söktüm erki yazuksuz kişig</i>	<i>Nege qoydım jurta qulaq salğandı, Nege söktim, jazıǵı joq jandardı.</i>	<i>Ah, sanki niçin bu iyi işi bıraktım: Niçin bu günahsız insanlara kötü sözler söyledim.</i>	<i>Нижә бу жахшы ишден әл чәкдим, Нижә бу жазыг инсанлары сөйдүм?</i>	<i>Why did I abandon good companions and curse innocent people?</i>
<i>nelük toğdum erki yana dğeli nelük küldüm erki sıǵıt körgeli</i>	<i>Nege twdım, tursa kütip bir dım? Nege küldim, qayǵı barın bilemin.</i>	<i>Ölecek olduktan sonra, sanki niye doğdum: ağlayacak olduktan sonra, sanki niye güldüm.</i>	<i>Өләчәкдимсә, нијә доғулдүм? Ағлајачағдымса, нә үчүн күлдүм?</i>	<i>Why was I born, only to die; why have I laughed, only to mourn?</i>

The examples demonstrate that the repeated use of *nelik* creates a pattern of reflective questioning, where regret is expressed through moral self-evaluation rather than through direct emotional statements. A cross-linguistic comparison highlights how different translation traditions handle this emotive strategy. In the Kazakh version, rhetorical questions (represented by “Nege”) are preserved, while active and passive syntactic shifts help integrate them into modern Kazakh usage. The Turkish translation enhances the emotional impact by

adding the interjection "Ah!", which amplifies the sense of lament. The Azerbaijani version maintains the interrogative form ("Nija"), closely mirroring the source structure. However, the English version often simplifies these rhetorical forms into direct statements, which diminishes the cumulative emotional impact.

Collectively, these patterns reveal that translators act not only as linguistic mediators but also as interpreters of emotional perspectives. The Kazakh and Azerbaijani translations retain rhetorical intensity, Turkish adds emotional weight through interjections, while English prioritizes clarity over emotional layering. This suggests a broader tendency: Turkic translations emphasize evaluative and cultural aspects of emotion, whereas English versions focus on emotionality, presenting psychological states in a more neutral manner.

The recurrence of interrogative forms such as "nel ük" ("why") in Qutty Bilik implies that rhetorical questioning is a universal strategy for expressing intense emotions across languages and cultures. Psychologically, such forms do not seek rational answers but instead externalize inner conflict and unresolved feelings, serving as an outlet for regret, sorrow, or despair. Their consistent usage in Kazakh ("Nege"), Turkish ("Ni çin"), Azerbaijani ("Niyə"), and English ("Why") supports the hypothesis that rhetorical "why" questions function as a universal cognitive-emotive device. At the same time, variations in their pragmatic framing – whether intensified by interjections, supported by prosodic markers, or neutralized in translation – reflect cultural differences in how emotional turmoil is expressed. Aitoldi's request for help captures his anxiety and desperation, reinforcing the pragmatic and expressive dimensions of emotive language.

Representation of Regret through Weeping and Mourning

Further evidence of regret as an emotive function appears in Aitoldi's lament:

Old Turkic:

bu ay toldı ökünüp üküş yıǵladı ökünçi bu yérde asıǵ kılmadı (KB 1149).

Kazakh:

Bul Aytoldı eñiredi es ketip, Qanday qayır ökingennen keştetip?

Turkish:

Ay-Toldı peşiman olup, çok ağladı, fakat bu halinde peşimanlığı fayda etmedi.

Azerbaijani:

Ajdoldu peşiman oldu, çox ağladı, ancağ bu yerdə peşimançılığ xeyir vermədi.

English:

Though his repentance was of no use in this world, Full Moon still repented, with much weeping.

In all versions of the text, intensity is highlighted through various descriptive techniques, but the translators differ in framing the sorrow. The Kazakh translation amplifies the emotional depth by using the term "eñiredi," which means "deep lamentation." This term conveys a profound experience of grief, going beyond the neutral interpretation of "weeping." In contrast, the Turkish and Azerbaijani versions maintain a more straightforward cognitive approach with phrases like "peşiman oldu" or "peşman oldu," while also including explicit references to crying (e.g., "çok ağladı" in Turkish and "çox ağladı" in Azerbaijani). This dual approach preserves both the recognition of a mistake and the emotional expression associated with it. Dankoff's (1983) English version, on the other hand, takes a different approach. By combining the abstract idea of "repentance" with the phrase "with much weeping," this translation encapsulates the dual nature of internal remorse and outward emotional display. This choice of words reflects an effort to balance the psychological aspect of regret with its performative expression, although the cultural significance of "eñiredi" cannot be entirely replicated in English. A similar pattern can be observed in the expressions of consolation and grief found in "Qutty Bilik."

Old Turkic:

turup kuçtı ögdülmiş odğurmuşıǵ öpüp yıǵladı yérke tökti yaşıǵ (KB 6196)

Kazakh:

Ögdülmiş Odğurmuştu turıp quştı, Köz jası jerge tamıp, öbip, qıstı.

English:

Ogdulmish stood up and kissed Odgurmish, tears fell on the ground, kissed and squeezed.

Turkish:

Öğdülmiş kalkıp, Ođurmuş'ı kucakladı ve öpüp ağlayarak, göz yaşı döktü.

Azerbaijani:

Əjdülmüşü gəlmiş Odğurmuşu guchagladı, ömüb ağlayaraq göz yaşını tökdü.

English:

Highly Praised rose and embraced wide Wide Awake. With tears streaming to the ground, he kissed him.

Here, the emotive intensity is conveyed through embodied actions – embracing, kissing, and weeping – which symbolize both personal grief and collective solidarity. The Kazakh and Turkish versions highlight physical proximity and continuity of action (**күшты, өбп, кысты; kucakladı ve öpüp ağlayarak**), while the Azerbaijani translation mirrors this structure closely. Dankoff's English rendering emphasizes the visual and almost cinematic detail: **"With tears streaming to the ground he kissed him."** This phrasing dramatizes the image of grief, aligning with Wierzbicka's (1999) observation that tears in English function not merely as physiological markers but as cultural symbols of affective truth. Taken together, these examples demonstrate that the representation of regret and mourning in **Qutty Bilik** is not uniform across translations. Turkic versions intensify sorrow through lexical and syntactic choices that foreground embodied lament, whereas Dankoff's English translation relies on descriptive imagery to render emotion accessible to a non-Turkic readership. This suggests that translators' lexical decisions reveal their interpretive stance: while Kazakh, Turkish, and Azerbaijani mediate emotion through cultural idioms of lament, the English version reframes grief in a universalized, visually expressive register.

The Pragmatic and Cultural Dimensions of Emotive Vocabulary

In *Qutty Bilik*, emotive expressions serve multiple functions:

Expressing Subjective Experience – e.g., "nel ik" conveys personal regret and reflection.

Amplifying emotive intensity – repetition and rhetorical questions heighten sorrow.

Cultural Embeddedness – idiomatic expressions (e.g., "e niredi" in Kazakh) reinforce national identity.

These findings suggest that emotions in language are not merely universal but also culturally nuanced. While semantic equivalence is often attainable, pragmatic equivalence varies across linguistic systems, highlighting the delicate role of translators in preserving both meaning and emotional connotations.

Kazakh scientist K. Zhamanbayeva categorizes deep emotional states into nine semantic subgroups, including boredom, closure, collapse, exhaustion, despair, longing, relaxation, loss, and sadness, all of which form a unified conceptual domain (Zhamanbaeva, 1998). Such categories resonate with the emotional spectrum of **Qutty Bilik**, where interjections and rhetorical devices frequently frame experiences of mourning, confinement, and despair. A striking example appears in [KB 1511], where the narrator addresses the world as **"Faithless"**, lamenting its cruelty through unanswered rhetorical questions.

Expression of Mourning and Emotional Confinement in Qutty Bilik

Old Turkic:

ayur ay unançsız ajun bi-vefâ nelük kuldîñ emdi maña sen cefâ [KB1511]

Kazakh:

*O, dünñe, qatıgez, swıq pa ediñ apırmaı,
Ne künäm bar, almaytın qayğı-şerge batırmaı?!*

Turkish:

*Ey vefasız, güvenilmez dünya, - dedi
– niçin şimdi bana cefa ediyorsun?*

Azerbaijani:

*Деду: - Еј бивѣфа, инамсыз дүңја,
Нижә сән мәнә чѣфа едирсән?*

English:

Faithless World! Why do you treat me so cruelly?

The persistence of the Old Turkic term *cefâ* across Turkish and Azerbaijani translations demonstrates continuity in the emotional lexicon. At the same time, the Kazakh rendering introduces stronger imagery of suffering, situating grief within culturally resonant idioms of lament. Dankoff's English version, however, reframes the passage into a concise appeal ("*Faithless World! Why do you treat me so cruelly?*"), thereby preserving emotionality but attenuating the rhetorical cadence of the Turkic originals. This shift illustrates how emotiveness—constructed through idioms and rhythm – is more vulnerable to loss in cross-cultural translation than emotionality itself.

Old Turkic:

sözün kesti oğlun kuçup yığladı olındı yana ol ökünçler yédi [KB 1510]

Kazakh:

*S äzin üzip, jası tögip egildi,
Uln quşıp, wayımğa kömildi.*

Turkish:

*Sustu, oğlunu kucaklayıp, ağladı:
tekrar ah-vah etti ve peşimanlıklar getirdi.*

Azerbaijani:

*Sözünü kəsdi, oğlunu guchagladı,
ah-vah etdi təkrar peşimançılıg jedi.*

English:

*He left off speaking and wept, embracing his son,
Once again, he cried with remorse...*

The intensity of sorrow is amplified by the preceding passage [KB 1510], where grief is expressed through physical action: *ökünçer y ädi* ("regrets consumed him"). The Kazakh translator A. Yegeubaev translates this as *egildi* ("bent down, surrendered"), which conveys both psychological collapse and bodily surrender. This choice enhances the sense of pathos, illustrating how embodied sorrow serves as a cultural marker of despair. In contrast, the Turkish and Azerbaijani versions align more closely with the Old Turkic text by explicitly emphasizing crying (*ağladı*, *ah-vah etdi*), thus maintaining the continuity of traditional lament idioms. Dankoff's English translation, "cried with remorse," prioritizes descriptive accessibility but simplifies the idiomatic richness. As a result, some of the emotional intensity present in the original Turkic expressions tends to be diminished in the English translations. Certain culturally embedded nuances of regret are often challenging to convey fully in English, which typically renders emotions in a more neutral or descriptive manner. When taken together, the interlinked passages [KB 1510–1511] show that Turkic translations emphasize cultural idioms and embodied grief, thereby heightening the emotional impact. In contrast, the English translation neutralizes idiomatic resonance in favor of imagery that is more comprehensible to a broader audience. This comparison underscores a broader pattern observed in other sections: Turkic languages often preserve and even amplify emotional expression through rhetorical and idiomatic means, while English tends toward a more universal presentation of emotions, characterized by simplified yet visually evocative descriptions.

Categorization of Emotions in Kipchak and Oghuz Languages Linguistic studies (Tuzlu, 2020) indicate that emotive expressions in Kipchak and Oghuz languages, such as Turkish and Tatar, primarily convey feelings of worry, anxiety, resentment, sadness, regret, joy, and contentment. Psychological and linguistic models categorize these emotions based on three key structures: physiological changes (bodily reactions), behavioral responses (gestures, facial expressions, body movements), and internal cognitive processing. While some emotions have universal physiological markers – such as "boiling" used as a metaphor for anger – cultural metaphors vary. For instance, in Kazakh traditions, sorrow is perceived as a form of wisdom (Stanislawska, 2008). These distinctions highlight the complexity of interlingual emotional communication and the need to consider both linguistic and cultural frameworks in translation and interpretation.

The Concept of "Sadness" in the Kazakh Emotional Lexicon Kazakh scholar Zhamanbaeva (1998) argues that sadness functions as a mental construct that organizes strong emotions, transforming them into a lyrical state before evolving into deeper wisdom. This philosophical shift connects sorrow to religious and artistic expressions, grounding it within cultural identity. Subcategories of sadness, such as longing (for magic, a loved one, death, or God), despair, exhaustion, alienation, and silent grief, illustrate its diverse manifestations. These abstract emotions are often reinterpreted through figurative language, showcasing how linguistic adaptation preserves emotional and cognitive continuity across generations.

Regret and Emotional Transformation in Qutty Bilik

Expressions of deep regret are linguistically reinforced through emotives, as seen in the following example:

Old Turkic:

sakındı kör ay toldı erdemleri ayur ay dirığâ ol erde eri [KB 1574]

Kazakh:

Aytoldını eske ap, özin demedi:

«Ey, dariğa, asqan eren er edi! ...»

Turkish:

O zaman Ay-Toldı'nın faziletini hatırladı ve:

- Ah yazık, o erler eri idi – dedi.

Azerbaijani:

Ajdoldunun ərdəmlərini xatırladı,

- Ah, hejə ərlər əri idi, - dedi.

English:

Recalling Full Moon, he cried:

Alas! he was a man among men!

The Old Turkic **diriġa** conveys both regret and admiration. In Kazakh, **diriġa** preserves this meaning while adding strong cultural resonance rooted in lament traditions. Turkish (**Ah, yazık**) and Azerbaijani (**Ah, heyif**) maintain the sense of mourning, but with more common idioms. Dankoff's English phrase, "Alas! He was a man among men," generalizes the sentiment for a wider audience, though it loses some cultural specificity.

This comparison shows how Kazakh highlights idiomatic depth, Turkish and Azerbaijani opt for functional clarity, and English reframes regret within a literary, universal register.

Expression of Anger in Qutty Bilik

Anger is often depicted through *direct insults and hierarchical distinctions*, as seen in the following exchange:

Old Turkic [0643]:

yana ok buşup aydı ilig sözi

ayur ay biligsiz kişi munduzı

öz üñke baka kör kim erdiñ mañ

kayudın kelir bu fuzülluk saña.

Kazakh:

Söyledi Elik aşıwlap, arqırap:

- Ey, bilimsiz, kisi ekensiñ aqımaq!

Qara öziñe, kim ediñ sen men üşin,

Qaydan kelgen mardımsw men kerisw?

English:

Angry still, the king said:

- Regard yourself well, foolish one, and remember your place!

Whence comes this impertinence.

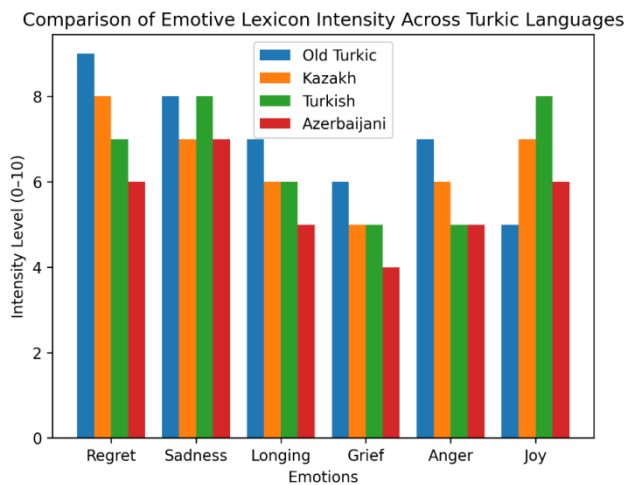
I thought you would be dutiful to me...

Dankoff's English translation preserves the pragmatic function of insult and authority by rendering "**foolish one**" and "**remember your place**". However, it softens the sharp emotional impact of the original language. For example, terms like "impertinence" express disapproval but lack the visceral intensity of the original phrase, "biligsiz kişi munduzı." In contrast, the Kazakh version uses "aqımaq," which intensifies the aggression by doubling the insult and preserving the emotional tension of confrontation. This shows that while the lexical meaning can be conveyed accurately, the intensity, tone, and cultural resonance of anger are often diminished in translation. In other words, achieving a word-for-word equivalence does not ensure the complete transmission of emotional force, a limitation that is clearly evident in the cross-linguistic translations of "Qutty Bilik."

4. Empirical Validation of Emotive Lexicon Across Turkic Languages

Emotions in language are universal and unique. We can see that this point of view is proved by many works (Russell, Wierzbicka. For instance, Alba-Juez L. and Larina T.V. (2018) provide an example illustrating this point: the term "disgust" in English has no exact equivalent in Polish, while concepts like the Japanese term "amae" (the feeling of surrendering to another in perfect safety) or the German "schadenfreude" (pleasure derived from another's misfortune) lack direct translations in other languages (Russell, 1991: 12). Additionally, A. Wierzbicka notes that the words "sad" and "sadness" in English do not have an exact equivalent in Russian, highlighting differences in the duration and intensity of sadness (e.g., "sadness," "sorrow," "anguish").

To empirically support our study, we developed a comparative flowchart that systematically visualizes the emotive intensity variations of key emotive lexemes (Regret, Sadness, Longing, Grief, Anger, Joy) in the analyzed Turkic languages: Old Turkic, Kazakh, Turkish, and Azerbaijani. This visualization facilitates an understanding of how linguistic structures influence the perception and categorization of emotions across cultures. A methodological approach combining corpus analysis, comparative-historical linguistics, and discourse analysis was employed to quantify the frequency and contextual application of these emotive lexemes. The collected data were analyzed based on three primary parameters: intensity, pragmatic function, and cognitive perception. The following flowchart categorizes the emotive intensity of lexemes using a color-coded scheme, where darker hues represent stronger intensity and lighter hues denote moderate expression levels. This enables a visual comparative framework that highlights both linguistic convergence and divergence in the encoding of emotions (Flowchart 1). In Flowchart 1, the bars illustrate the relative intensity of several emotive lexemes in Old Turkic, Kazakh, Turkish, and Azerbaijani. The scale from 0 to 10 indicates the approximate strength of emotional expression based on lexical meaning, frequency of occurrence, and the context in which these words appear in the corpus. Higher values correspond to lexemes that convey stronger emotional force, while lower values reflect more moderate or context-dependent expressions. The variation in intensity across languages can be explained by both linguistic factors, such as lexical semantics and discourse patterns, and cultural factors that shape how emotions are expressed and interpreted within different Turkic-speaking communities.



Flowchart 1. Comparison of Emotive Lexicon Intensity Across Turkic Languages

Old Turkic predominantly employs direct and descriptive expressions of emotions, which are often translated into contemporary Turkic languages with varying degrees of intensity. For instance:

Regret (Ök ün) appears more frequently in Old Turkic with a high emotional charge, whereas its modern counterparts in Kazakh ("Ku ñirenu"), Turkish ("Pişman olmak"), and Azerbaijani ("Peşman olmaq") exhibit nuanced shifts in intensity due to semantic broadening and cultural reinterpretation.

Sadness (Sığıt, Küdermek) in Old Turkic conveys deep sorrow, often translated in modern Turkic languages with contextual modifications. The Kazakh equivalent ("Zhabyrkau") carries a relatively moderate connotation compared to the more intense Turkish ("Kederlenmek") and Azerbaijani ("H üz ün lönmek") equivalents.

Anger (Aşu, Hırs, Öfkelenmek) shows the most significant variability across languages, with Old Turkic lexemes indicating a more structured hierarchy of aggression compared to contemporary usage.

Cultural context plays a crucial role in shaping the meaning of emotive lexicon and metaphors across languages. Chew et al. (2024) highlight how the concept of "dragon" differs between Chinese and English – symbolizing wisdom and power in Chinese, but often associated with aggression in English. This demonstrates how cultural perceptions influence linguistic expressions.

Similarly, in the Oghuz-Kipchak languages, emotive lexicon carries culturally embedded meanings that may shift in translation. Certain emotional expressions lose their original nuance when transferred between languages, emphasizing the need for context-aware translation

strategies. This study underscores the importance of preserving both lexical meaning and cultural connotation in cross-linguistic interpretation.

These findings reinforce the hypothesis that emotive lexemes undergo semantic shifts due to linguistic evolution, cultural perceptions, and pragmatic usage. Furthermore, the preservation of some core emotional expressions across all languages suggests a shared linguistic and cognitive heritage among Turkic language speakers.

5. Implications for translation and linguistic studies

By analyzing variations in emotive intensity, our study underscores the challenges of interlingual emotive equivalence, especially in translation and natural language processing (NLP) applications. The results indicate that emotive intensity must be considered beyond direct lexical substitution, necessitating culturally informed approaches in translation studies.

Future research can expand this framework by integrating psycholinguistic experiments to assess how native speakers of different Turkic languages perceive and react to these emotive expressions in real-time discourse. In addition, computational approaches may provide further insight into cross-linguistic emotion modeling. For instance, sentiment analysis techniques can be applied to large corpora of Turkic texts in order to identify patterns of emotive vocabulary and evaluate their intensity across languages. Machine learning models such as supervised classifiers or neural language models may also be trained to detect emotive expressions and compare their semantic and pragmatic functions in translation.

Emotive lexicon and translation challenges in Turkic languages

Linguistic and cultural differences often pose challenges in the translating emotive expressions across Turkic languages. For instance, the Kazakh word "aynalayın" carries deep emotional connotations that are difficult to translate into Turkish or Azerbaijani. According to the Dictionary of the Kazakh Language (DKLL, 2011), "aynalayın" has three primary meanings:

A term of endearment used by elders toward younger individuals to express affection.

An emotive expression conveying warmth, care, or a plea.

A supplicative phrase used when seeking kindness or mercy.

These meanings indicate that "aynalayın" functions as an emotive regardless of context or grammatical structure. Despite its shared etymological root with the verb "to turn", which exists in Turkish and Azerbaijani, its cultural and emotional significance has diminished in those languages over time. This suggests that cultural traditions, social interactions, and linguistic evolution influence the preservation or disappearance of an emotive word.

A similar cross-linguistic variation is observed in birthday greetings:

Kazakh: *Tuǵan kún úmen!*

Turkish: *İyi ki doğdun!*

Azerbaijani: *Ad g ün ün mübarək olsun!*

Each phrase reflects distinct emotional and cognitive attitudes toward this occasion. Notably, the Turkish version ("İyi ki doğdun") conveys gratitude for the person's existence, adding an emotional depth absent in the Kazakh and Azerbaijani equivalents. Linguist Larina (2015) highlights similar differences in English and Russian, demonstrating that "happy" in English has a broader emotional range than "счастливы́й" (shastlivyi) in Russian. Moreover, many languages favor verbs over adjectives for expressing emotions, reinforcing the dynamic and context-dependent nature of emotive expressions (Wierzbicka, 1999).

Cultural and Linguistic Variation in Emotive Vocabulary

Kazakh, Turkish, and Azerbaijani languages are rich in emotive vocabulary, shaped by cultural and national characteristics. Speech is not merely a collection of words – it is a reflection of emotions, etiquette, and social norms.

For example, in Turkish, various expressions convey apology with different emotional intensities:

Kusura bakmayın – A polite apology to soften the listener's reaction.

Özür dilerim – Used when guilt and remorse are involved.

Affet – Implies a deeper, more personal transgression, often invoking pleading or repentance.

While these phrases are synonyms, they are not interchangeable as emotives due to their emotional undertones and situational appropriateness. This aligns with our broader observation that synonyms in language carry dominant meanings with emotive tonal variations.

Translation challenges arise when an emotive word lacks a direct equivalent in another language. In such cases, translators must adapt the meaning by selecting contextually appropriate alternatives, ensuring that the emotional impact is preserved. This principle guided our comparative analysis of the emotive lexicon in *Qutty Bilik*. By examining both the original Old Turkic text and its translations into modern Turkic languages, we assessed how emotive vocabulary evolves across time and linguistic boundaries.

Applications

Incorporating historical and modern text corpora into Artificial Intelligence (AI) and Natural Language Processing (NLP) systems enhances sentiment analysis, improves machine translation accuracy, and speech emotion recognition. This study provides a framework for understanding how emotions are encoded, interpreted, and translated across Turkic languages, addressing key linguistic and computational challenges. Table 3 presents the integration of these findings into AI-driven models, demonstrating how emotive lexicon can be systematically analyzed and applied in practical NLP tasks.

Table 3. Framework for Integrating Emotive Lexicon into AI and NLP Applications

Process	Description	Output / Application
Text Corpus Collection	Historical and modern corpora of Kazakh and other Turkic languages are compiled to provide linguistic data for analysis.	Structured textual dataset
Emotive Lexicon Extraction	Emotion-related lexical units are identified from the corpus using linguistic and computational techniques.	Emotive lexicon database
Semantic Tagging & Annotation	Extracted lexical items are annotated according to semantic and emotional categories.	Tagged linguistic dataset
AI/NLP Processing	Annotated data is processed using AI and NLP models to detect emotional patterns in language.	Processed emotion-labeled data
Cross-Linguistic Comparison	Emotional expressions are compared across Turkic languages to identify similarities and differences.	Comparative linguistic insights
Machine Translation Adaptation	Findings are used to improve machine translation systems for emotionally sensitive language.	Enhanced translation models
Speech Emotion Recognition	Emotive linguistic patterns are integrated into speech processing systems.	Speech emotion detection
Sentiment Analysis Model	The emotive lexicon contributes to improving sentiment analysis models.	Sentiment classification
Final AI Application	The framework supports applications in AI systems such as NLP tools, translation, and emotion recognition technologies.	Practical AI/NLP applications

The study of emotive lexicon in *Qutty Bilik* extends beyond theoretical linguistics, providing valuable insights for fields such as artificial intelligence (AI), translation studies, and intercultural communication. Emotions are not merely universal experiences; they are influenced by cultural and historical contexts. Foolen (2015) illustrates this by showing how misunderstandings in emotional expression across cultures can lead to diplomatic failures.

This research contributes to several key areas:

1. AI-driven sentiment analysis and NLP – Enhancing machine learning models by refining emotion detection algorithms for Turkic languages, where direct lexical substitution often fails to capture emotional depth.
2. Translation studies and intercultural communication – Addressing semantic shifts in emotional expressions and ensuring accurate interpretation in cross-cultural dialogue.
3. Computational linguistics and multilingual education – Supporting AI-assisted translation systems and emotion-aware teaching methodologies.

Key Findings and Implications

The study demonstrates that:

Regret is a dominant emotion, showing historical continuity in emotional discourse.

Linguistic divergence and continuity exist, with some emotive expressions retaining their meaning across Turkic languages, while others evolve due to cultural and societal changes.

Cross-cultural translation challenges arise, as emotive expressions often carry deeper connotations that may not be directly translatable.

AI and NLP applications require emotion-aware linguistic models to improve machine translation, sentiment detection, and virtual communication.

As visualized in Table 3, understanding emotive lexicon is essential for both historical linguistics and modern computational applications. By integrating linguistic, cognitive, and technological approaches, this research lays a foundation for refining sentiment analysis models, advancing AI-driven emotion recognition, and enhancing cross-cultural communication.

6. Conclusion

Another significant contribution of this research is the demonstration that historical and social transformations shape linguistic emotion, yet cultural memory retains the intuitive understanding of these expressions over time. The resemblance between emotive expressions in *Qutty Bilik* and their modern counterparts in the 20th and 21st centuries suggests that words acquire new semantic and emotive dimensions while preserving their intrinsic affective core. This reinforces the idea that language is not only a communicative tool but also a repository of collective emotional experience.

Taken together, these findings demonstrate both the resilience and transformation of emotional vocabulary, reinforcing its relevance not only for historical linguistics but also for contemporary computational and cross-cultural applications. Emotive lexicon plays a vital role in linguistic, cultural, and cognitive frameworks, shaping communication across historical and modern contexts. This study opens avenues for further research in cross-linguistic emotion studies, cognitive linguistics, and NLP applications, emphasizing the interplay between language, emotion, and technology. As AI and machine translation systems evolve, understanding how emotions are encoded, preserved, and transformed in language will be crucial for ensuring more accurate and culturally sensitive communication across linguistic and cultural boundaries.

Acknowledgments

This research was supported by the scientific project AP26104289 “Ethnocultural Codes and Cognitive Structures of Linguistic Representation of the Triad ‘Nature-Human-Domestic Life’: A Comparative Analysis of Household Lexicon in Kazakh and Other Turkic Languages.”

The authors used AI-assisted language editing tools to improve grammar and readability of the manuscript. All intellectual content, analysis, and interpretation remain the responsibility of the authors.

Author contributions

D. Ospanova conceptualized the study and coordinated the overall research design. Z. Kurmanbekova contributed to substantiating the scientific significance of the study, developing the theoretical framework, and conducting the literature review. G. Sagidolda contributed to the development of the theoretical framework and the literature review. S. Ydyrys participated in data collection and in the analysis of the emotive lexicon in Qutty Bilik. O. Makhsud, K. Sarekenova and G. Rainbekova contributed to the interpretation of the results and the discussion of their implications for AI, NLP, and cross-cultural communication. D. Ospanova and Z. Kurmanbekova drafted the initial version of the manuscript, and all authors participated in critically revising the manuscript for important intellectual content.

Funding

This research was supported by the scientific project AP26104289 “Ethnocultural Codes and Cognitive Structures of Linguistic Representation of the Triad ‘Nature-Human-Domestic Life’: A Comparative Analysis of Household Lexicon in Kazakh and Other Turkic Languages.”

The authors used AI-assisted language editing tools to improve grammar and readability of the manuscript. All intellectual content, analysis, and interpretation remain the responsibility of the authors.

Competing interests

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

Informed consent

Obtained.

Ethics approval

The Publication Ethics Committee of the Sciedu Press.

The journal’s policies adhere to the Core Practices established by the Committee on Publication Ethics (COPE).

Provenance and peer review

Not commissioned; externally double-blind peer reviewed.

Data availability statement

The data that support the findings of this study are available on request from the corresponding author. The data are not publicly available due to privacy or ethical restrictions.

Data sharing statement

No additional data are available.

Open access

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

References

Alba-Juez, L., & Larina, T. V. (2018). Pragmatics of emotions in an intercultural context. *Bulletin of RUDN University. Series: Linguistics*, 22(1), 144-163.

- Asker, R. (1994). *Qutadğu Bilig*. Bakı: Yazıcı.
- Balasaguni, Y. (1986). *Kutadgu Bilig* (A. Yegeubaev, Trans.). Almaty: Zhazushy. Balasagun, J. (1986). *Qutty Bilik*. (A. Egeubaev, Trans.). Almaty: Zhazushi.
- Bally, C. (1905). *Précis de stylistique*. Geneva: Georg & Cie.
- Bréal, M. (1897). *Essai de sémantique: Science des significations*. Paris: Hachette. Retrieved from <https://archive.org/details/essaidemantiqu00bruoft>
- Bühler, K. (1934). *Sprachtheorie: Die Darstellungsfunktion der Sprache*. Jena: Gustav Fischer.
- Chew, M. E., Ng, L. S., Mohd Jaafar, N., & Yeap, C. K. (2024). Understanding oriental and western dragons in a globalised world: A cross-linguistic study of dragon-based metaphorical expressions in Chinese and English. *3L: Language, Linguistics, Literature® The Southeast Asian Journal of English Language Studies*, 30(4). <https://doi.org/10.17576/2024-3004-01>
- Devereux, R. (1985). Review of *Yūsuf Khāss Hājib, Wisdom of Royal Glory (Kutadgu Bilig): A Turko-Islamic mirror for princes*, translated by R. Dankoff. *International Journal of Middle East Studies*, 17(4), 577–579. <https://doi.org/10.1017/S002074380002972X>
- Escobar Díaz, A., Rivadeneira, R., & Fuertes, W. (2025). Emotional Tone Detection in Hate Speech Using Machine Learning and NLP: Methods, Challenges, and Future Directions – A Systematic Review. *Applied Sciences*, 15(23), 12686. <https://doi.org/10.3390/app152312686>
- Foolen, A. P. (2015). *Emotion in Language*. Amsterdam: John Benjamins.
- Hacizade, N. (2012). The language of emotions from the point of view of cognitive linguistics. In Çizgi Kitabevi (Ed.), *Bilişsel Dilbilim açısından duyguların dili* (pp. 132-145). Çizgi Kitabevi.
- Jim, J. R., Talukder, M. A. R., Malakar, P., Kabir, M. M., Nur, K., & Mridha, M. F. (2024). Recent advancements and challenges of NLP-based sentiment analysis: A state-of-the-art review. *Natural Language Processing Journal*, 6, 100059. <https://doi.org/10.1016/j.nlp.2024.100059>
- Kaçalin, M. S. (2019). *Kutadgu bilig metin*. Kültür ve Turizm Bakanlığı Yayınları. Retrieved from <https://ekitap.ktb.gov.tr>
- Kalkan, N. (2020). Kutadgu Bilig’de olumlu ve olumsuz duygular: Positive and negative emotions in Kutadgu Bilig. *Dil Araştırmaları*, 26, 103-138.
- Kurmanbekova Z., Makulova L., Sarsembayeva M. (2025). *Nonverbal techniques in social network language*. Bulletin of L.N. Gumilyov Eurasian National University. Philology Series, 153(4), 117-13 <https://doi.org/10.32523/2616-678X-2025-153-4-117-130>
- Larina, T. (2015). Culture-Specific Communicative Styles as a Framework for Interpreting Linguistic and Cultural Idiosyncrasies. *International Review of Pragmatics*, 7(5), Special Issue: Communicative Styles and Genres, 195-215. <https://doi.org/10.1163/18773109-00702003>
- Mäntylä M. V., Graziotin, D., & Kuuttila, M. (2018). The evolution of sentiment analysis – A review of research topics, venues, and top cited papers. *Computer Science Review*, 27, 16-32. <https://doi.org/10.1016/j.cosrev.2017.10.002>
- Musolff, A. (2017). *Metaphor and cultural cognition*. In F. Sharifian (Ed.), *Advances in cultural linguistics* (pp. 476-494). Springer. https://doi.org/10.1007/978-981-10-4056-6_15
- Qazaq ädibi tilini ñs özdigi: On bes tomdyq [Dictionary of the Kazakh Literary Language: In 15 volumes]. (2011). Almaty: Arys.
- Russell, J. A. (1991). Culture and the categorization of emotions. *Psychological Bulletin*, 110(3), 426-450. <https://doi.org/10.1037/0033-2909.110.3.426>
- Sarekenova, K., Akhmetova, M. (2025). Associative Reflection of Ethnocultural Concepts in Linguistic Consciousness. Bulletin of L.N. Gumilyov Eurasian National University. *PHILOLOGY Series*, 152(3), 102-113. <https://doi.org/10.32523/2616-678X-2025-152-3-102-113>
- Schwarz-Friesel, M. (2015). Language and emotion: The cognitive linguistic perspective. In U. Lüdke (Ed.), *Emotion in Language*. Amsterdam: John Benjamins. 157-173. <https://doi.org/10.1075/ceb.10.08sch>
- Sertkaya, A. G. (2011). Kutadgu Bilig’in İngilizce çevirileri [English translations of Kutadgu Bilig]. In Türk Dil Kurumu Yayınları (Ed.), Doğumunun 990. yılında Yusuf Has Hacib ve eseri Kutadgu Bilig bildirileri (pp. 462-469).
- Shakhovskiy, V. I. (2008). *Emotive linguistics: Theoretical foundations*. Moscow: URSS.
- Shakhovskiy, V. I. (2010). *Dolinguistics, linguistics, linguoculturology*. URSS, 128, 50-67.
- Shin, G. H., Jung, B. K., & Mun, S. (2024). Transformer-based text similarity and second language proficiency: A case of written production by learners of Korean. *Natural Language Processing Journal*, 6, 100060. <https://doi.org/10.1016/j.nlp.2024.100060>
- Stanislawski, A. (2008). Speech aggression in the communicative-discursive paradigm. *Institute of Linguistics A.A. Potebnya, Academy of Sciences of Ukraine*. Retrieved from https://repozytorium.uwb.edu.pl/jspui/bitstream/11320/9397/3/BAJ_8_2008_A_Stanislawski_Recevaa_agressia.pdf

- Tuimebayev, Z. K. (2024). Turkic-Mongolian Language Parallels in Comparative Historical Outline. *Eurasian Journal of Applied Linguistics*, 10(3), 150-161.
- Tuzlu, A. (2020). Tatar Türkçesinde ve Türkiye Türkçesinde duyguları ifade eden leksik dil unsurlar. In *7th International Turkish Language Congress* (pp. 12-28). Ankara: Türk Dil Kurumu.
- Wierzbicka, A. (1999). *Emotions across languages and cultures: Diversity and universals*. Cambridge: Cambridge University Press. <https://doi.org/10.1017/CBO9780511521256>
- Yusuf, H. H. *Kutadgu Bilig*. Tercüme. Reşid Rahmeti Arat. – Ankara: Türk Tarih Kurumu basımevi, 1959-251 s.
- Yusuf, K. H., & Dankoff, R. (1983). *Wisdom of royal glory (Kutadgu Bilig): A Turko-Islamic mirror for princes*. Center for Middle Eastern Studies, University of Chicago.
- Zhamanbaeva, Q. A. (1998). *Til qoldanysynyn kognitivtik negizderi: Emotsiya, tildik sana* [Cognitive foundations of language use: Emotion and linguistic consciousness]. Almaty.

Abbreviations:

DKLL - Dictionary of the Kazakh Literary Language. Fifteen volumes.

TDK - Türk Dili Kurumu

KB – Qutty Bilik saga (original text)