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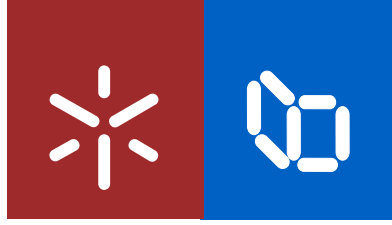**Universidade do Minho**

Escola de Letras, Artes e Ciências Humanas

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Cognitive Lexicography and Cultural Emotions in Mexican Spanish

Master Thesis

European Master in Lexicography

Supervised by

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Cognitive Lexicography and Cultural Emotions in Mexican Spanish

ABSTRACT

Following the theory of *Linguistic Relativity*, it is not difficult to discern how culture has an impact in how life and the world are seen differently by communities through their own specific culture. Thus, it is evident that specific languages in conjunction with various cultures result in the evolution of very particular nuances in the emotions perceived by communities. So what happens when a broadly used language such as Spanish is spoken in contrasting societies with their own understanding of the world? What lexical items have evolved to satisfy specific situations only possible in the environment of Mexican Spanish?

Since most of these lexical items are culture specific, how are they presented in current dictionaries of Spanish? Would a non native speaker be able to understand its senses? In this study, I take advantage of cognitive lexicography to attempt to describe these terms in a dictionary so it can be understood by users both native and foreign to Mexican culture.

Keywords: Cognitive lexicography, emotion lexicon, folk definitions, Mexican Spanish, semantics of emotion terms.

Lexicografia cognitiva e emoções culturais no espanhol mexicano

RESUMO

Seguindo a teoria da Relatividade Linguística, não é difícil discernir como a cultura tem um impacto na forma como a vida e o mundo são vistos de forma diferente pelas comunidades com a sua própria cultura específica. Assim, é evidente que línguas específicas em conjunto com várias culturas resultam na evolução de nuances muito particulares nas emoções percebidas pelas comunidades. Então, o que acontece quando uma língua amplamente utilizada como o espanhol é falada em sociedades contrastantes com a sua própria compreensão do mundo? Que itens léxicos evoluíram para satisfazer situações específicas só possíveis no ambiente do espanhol mexicano?

Uma vez que a maioria destes artigos lexicais são específicos da cultura, como são apresentados nos dicionários actuais de espanhol? Será que um falante não nativo seria capaz de compreender os seus sentidos? Neste estudo, aproveito a lexicografia cognitiva para tentar descrever estes termos num dicionário para que possam ser compreendidos por utilizadores estrangeiros à cultura mexicana.

Palavras-chave: definições populares, espanhol mexicano, léxico de emoções, lexicografia cognitiva, semântica de termos de emoção

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I. Introduction

Diverging from its European counterpart, Mexican Spanish has evolved in a way that represents specific cultural values and perceptions of the Mexican community which have in turn helped to shape the way Mexicans perceive and feel. In other words, Cruz-Martinez & Sanchez-Aragon (2008) mention that "one of the foundations of Mexican culture was a number of popular sayings and proverbs which governed the behavior and way of being of persons". This notion, also known as *ethnopsychology,* deals not only with language but the study of "norms, beliefs, values, cultural syndromes, and customs. An example is the study of the historic-socio-cultural premises of the Mexican family" (Diaz-Loving 2019). This formulation might confirm that certain components of the language, in particular terms used for emotions, have evolved under a different parsing than other variations of Spanish, so not only diverging in vocabulary but also in the way the Mexican community expresses itself through specific cultural lenses. Thus, nuances in terms related to emotions can make a distinction in a person's emotional state, for example a small but important difference between *ENAMORARSE* and *ENCULARSE* is clear for the community in a sort of instinct driven *folk definition* (Stock 1988; Lew & Dziemianko 2006); the former, *ENAMORARSE* being a direct equivalent of *falling in LOVE*, while the latter has the same sense plus added meaning such as 'obsessive' or 'sexual' in nature and is also mostly used colloquially. By extension, these folk definitions depend strongly on the community and have to our knowledge not been exhaustively and/or scientifically defined from a lexicographic point of view.

Drawing from Lomas' (2018) *experiential cartography conceptualisation*, I will look into how lexicography could "benefit from greater cross-cultural awareness and engagement", i.e. from such an approach in terms of defining the entries for cultural terms that are not as easily understandable or that lack a direct equivalent in a different culture and language, more specifically in the context of emotions. In turn, it could also prove useful for non native speakers and/or users of a different cultural background. However, it is not enough to be aware of these nuances; it also has to be concisely explained from a lexicographic perspective so dictionary users can better comprehend and make use of such terms in the right setting. For this reason, these emotion words will require a cognitive approach not just a cultural one for an adequate and improved definition. As a consequence, an emerging interdisciplinary method merging lexicography studies with cognitive linguistics will be applied in the following study. In essence, these culturally intrinsic terms will be defined with the assistance of folk definitions gathered through an online survey and consequently defined from a cognitive lexicographic

view. In summary, the main objective of the present study is to analyse the cultural emotion lexicon taking a closer look into their meaning as part of Mexican ethnopsychology

Therefore, this study is carried out in four distinct stages. Firstly, the current situation of the emotion lexicon is to be observed in different dictionaries and analysed from a lexicographic point of view. Secondly, applying folk definition theory, data is to be obtained through a survey designed for mainly speakers of Mexican Spanish (MXS). In third place, submitted data from the survey will be analysed in order to define and delimit the semantic extension of terms from the community's standpoint. Finally, in fourth and last place, considering the cognitive lexicography theory, a dictionary entry will be created for the respective terms of emotion in Mexican Spanish taking in account the prototypical cognition of the emotion.

II Theoretical Framework

In this section, I will describe the main theories and ideas that are of interest to this study in specific; The essential aspects of *conception of emotion* and *cognitive linguistics* are rather complex since they have a long tradition, so only the essentials will be discussed. Additionally, the grounds for the application of *cognitive lexicography* and why it is of special interest for this study are addressed. Furthermore, another relatively new theory is examined, *experiential cartography conceptualisation* which aids in the delimitation of the emotion lexicon, particularly within the Mexican ethnopsycholgical context. Finally yet importantly, a closer look into folk definitions will be rendered to understand how the analysis of the terms is to be conducted.

II.I Concept of Emotion

Emotions are a very complex branch of knowledge, not only on the basis of its subjectivity but due to the fact that one cannot simply approach the study of emotions through the lens of a single discipline. Research shows that it involves a broad mélange of different fields such as *psychology*, *linguistics*, *biology* (Darwin 1899; Cloninger 1988; Johnson & Oatley 1989; Rodriguez et al. 2011 (for an in depth analysis of emotion in psychology of the last century cf. Gendron & Feldman 2009); Matsumoto & Hwang 2012), *anthropology* (Briggs 1995; Wellenkamp 1995; Fernández Poncela 2011), and even *chemistry*, *medicine*, and *computer science* (Lastovetska 2019; Butnariu & Sarac 2019; Divya & Gyanendra 2020; Šimić et al. 2021). These are but a small group of studies that deal with emotion in one way or another. The present study deals with emotions primarily from a linguistic point of view, nevertheless elements from psychology such as cognition, and from anthropology like culture and ethnography are considered within the scope of the study in order to reach a comprehensive discussion and consequently improved results.

On the grounds of this complexity, the concept of *emotion* will be defined for use in this study. First, the Dictionary of Psychology by the American Psychology Association (APA) defines it as:

— 'n. a complex reaction pattern, involving experiential, behavioral, and physiological elements, by which an individual attempts to deal with a personally significant matter or event.' (APA)

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So in a few words, going through the state of an emotion involves four aspects, (a) A reaction to (b) a subjective experience (there could be a prototype of an emotion but ultimately depends on the individual, (Cloninger 1988)) surrounding changes in (c) behaviour and (d) in the body. This definition, of course, is from an English speaking point of view, but it has to be borne in mind that the present research was conducted in Spanish in order to obtain data directly from native speakers. It should also be considered that as Wierzbicka points out, terms such as *emotion* concepts <u>are</u> in most cases *language-specific* (1995). Thus, one cannot objectively assume that *falling in* LOVE or FRUSTRATION are understood and felt exactly in the same manner from the perspective of an anglophone vs. a Spanish speaker, and by the same token culturally wise. Although, for practical reasons, in discussion of MXS cultural emotions, terms will be explained from a starting point that is understandable for English speakers, i.e. if *estar* MOLESTO/a does not have an equivalent in English, one should start by describing something that is close in semantic meaning and expand from there, on the differences and additional senses. Moreover, for good measure a cross-examination was carried out to understand what Spanish speaking academia make of *emoción* (Chóliz 2005; Melamed 2016). Nevertheless, nothing terribly dissimilar has been found.

Furthermore, Wierzbicka provides several interesting insights in regard to cultural developed emotion lexicon of different languages (cf. Wierzbicka, especially 1997, 1999; among others). Conversely, this study concerns itself more about the current perception of the MXS emotion lexicon rather than the cultural development of these.

Ben-Ze'ev divides cognitive categories in two: *binary* and *prototypical*. As he points out, binary categories have "clear-cut boundaries and equal degree of membership to all items", whereas prototypical "is determined by an item's degree of similarity to the best example in the category: the greater the similarity, the higher the degree of membership" (2000). Hence, one could say that emotions fall mostly into the second category. As an example DESPECHARSE can have a high level of membership with SADNESS but not only since it also belongs to the category of ANGER in a lower degree.

In short, for the purposes of this study, it is assumed that if not all, most emotions are interconnected in one or another to different degrees, especially those that are more culture-specific and hard to understand. In order to make sense of emotion terms, one has to take in account cognitive processes, which are explained in the next section.

II.II Cognitive Linguistics & Lexicographic Approach

Simply put, cognitive linguistics is, in the words of Geeraerts & Cuyckens (2012) "the study of language [...] where cognitive refers to the role of intermediate informational structures in our encounters with the world". Dirven (2005) goes further and states that:

(CL) "analyzes language in its relation to other cognitive domains and faculties such as bodily and mental experiences, image-schemas, perception, attention, memory, viewing frames, categorization, abstract thought, emotion, reasoning, inferencing, etc."

In addition, this discipline has developed into a wide spectrum of strands that specialise and treat different topics of cognition. In this particular case is of interest a strand that deals with the sociolinguistic aspect of cognitive linguistics, Dirven (2005) also summarises it as a strand that concerns itself with the study of variation in lexical semantics, ideology and cultural models, among others.

Assuming that different variants of Spanish diverge from one another on the subject of lexical semantics – among other factors, I will focus particularly on the emotions that are part of its culture in Mexican Spanish.

To such an extent, and considering that this study will deal with the description of MXS emotion lexicon, it is necessary then to take a more comprehensive look into the topic making use of cognitive linguistics. As Ostermann (2012) demonstrates, combining lexicography with cognitive linguistics can prove *fruitful* for dictionaries and non-native users. I find it an idea worthy of further development since the proposed combination of both fields could become essential in the creation of entries in dictionaries for terms that are not as comprehensible due to the user's own culture and perspective. Returning to the previous example of *ENAMORARSE* vs *ENCULARSE* mentioned in the first chapter, one would believe that modern dictionaries are able to describe the difference between both terms in a concise way and present it in a manner that makes it clear for the non-linguist expert, especially because these dictionaries do not cater solely for native but also non-natives speakers alike; notwithstanding, this does not appear to be the case, at least in the three dictionaries used for this study (see state of art further below for more details on this example).

Therefore, modern dictionaries have much to gain if they were to apply a cognitive approach in the design of definitions, specifically for entries that are culturally charged. A more obvious example perhaps, would be the given definition for the all-time symbol of Finnish culture *SISU* for it is not only presented as 'bravery' or 'courage' but as a complex lexical unit with multifaceted cultural properties. Thus, a cognitive formulation is vital, especially for terms that contain small but important nuances in their meaning which are not visible at first sight.

Objectively, this study will not focus on the prototypical definition of main emotions just "because semantic analysis primarily concerns [itself, with] the tacit grasp of concepts" (Johnson-laird & Oatley 1989), but rather draw from already existing and defined prototypes followed by a subcategorisation of words used to verbalise emotions and feelings. This is not always possible, since some of these words do not correlate to the set emotion prototypes or, on the contrary, they possess semantic data common to more than one category. This is the case for *ENGENTARSE*, to name one example. In such cases, it might be necessary to expand on the taxonomy presented below (Table 1). In other words, this paper does not address the prototypical emotions but rather the more specific and culturally charged subcategorisation of emotions common to Mexican Spanish and its culture.

Therefore, with regards to the prototypes that will be used in this project, I will borrow Ostermann's Taxonomy of Emotions (2012:497-498) inspired by both the FrameNet (Cf. FrameNet online) and Kövecses (2000) to help define the category of the terms observed in this study. Although, as mentioned before, from the chosen terms to be analysed not all of them fit perfectly in these categories, so these taxonomies will be expanded to accommodate the data. So one of the main objectives of this study will be to propose a cognitive description for a set of emotions that are part of Mexican ethnopsychology and culture, encompassed in the language. To achieve this, a similar description of the emotions given in Table 1, excerpted from Ostermann's Taxonomy will be attempted in relation to the emotion terms selected for this study:

Anger	a bad feeling rising in you when you think sth or sb's behaviour is unfair or unjustified and you would immediately like to do sth about it; it might be hard to suppress this wish to do sth, you might act in an unfriendly way, get red in the face or shout.
Disgust	an extremely bad and unpleasant feeling making you feel sick and turn away when you see sth that either smells or feels very bad or sth that you consider morally wrong; you would like to get away from it and not have anything to do with it.
Hate	the bad and burning feeling when you dislike sth or sb very much because sb treats you badly or is your enemy; you might be upset, full of this feeling and not be able to help it.
Fear	the bad and threatening feeling slowly coming up inside you when you think sth bad is going to happen and you are in danger, e.g. when you are alone in the dark or otherwise helpless; it might make your heart beat faster, make you tremble and shiver or want to run away.
Sadness	the bad feeling that brings you down when sth has happened that you do not want to be that way or when you lose sb you like a lot; it makes your heart feel heavy and might make you cry.
Desire	the good and motivating feeling when you desperately want to have sth (e.g. in a shop window) or feel sexually attracted to sb; it may magically draw you to sth/sb and make you feel excited.
Love	the strong, warm feeling when you see or think of sb whom you like very much and who is close to you, e.g. a member of your family, a friend or the person you want to spend your life with; it makes you feel good when you're together with this person, you may want to hug this person.
Happiness	the good and vital feeling when everything in your life is the way you want it and you don't have any problems; it might make you feel as if you were in heaven, you smile and everything is ok.
Joy	the extremely good feeling when something wonderful has happened, e.g. a wedding proposal or the birth of a child; it fills your heart and might make you sing or jump up and down.

Table 1. On the Taxonomy of Emotions Ostermann (2012, pp 497-498)

Further on, the cognitive definitions of emotions presented in Table 1, are demonstrated in a comprehensive way that are intelligible for a person even if one has never felt these emotions before. Contrastingly, in regard to the entries of MXS (chapter IV), if one takes a look at them in most dictionaries, one concludes that they tend to be very vague to allow the user to grasp the concept and its semantic subtleties. Hence, the proposal of conveying lexicographical descriptions cognitively is of high value to the present study. To obtain objective and subjective data of MXS emotion terms one more line of research is necessary. *Folk definitions* (Mathiot 1979; Manes 1980; Richards & Taylor 1992) will serve to gather data through a questionnaire directly from the community of native speakers of MXS, which will assist in the elaboration of the entry proposals for a dictionary with the aim that users can better understand the terms and their application context wise.

Studies of interest made in the field of cognitive linguistics will be discussed in the next segment of the text given their closeness to both Cognitive Linguistics and Experiential Cartography Conceptualisation of Lomas (2018).

II.III Experiential Cartography Conceptualisation

Although it is not the objective to delve into the linguistic relativity theory, it is essential to clarify the points of the theory that are important for understanding Lomas' Experiential Cartography Conceptualisation (ECC), considered one of the evolutions of Sapir-Whorf theory.

Lucy (1997) states that the linguistic relativity theory considers the relation of how language affects the interpretation of reality and vice versa, which in turn results in a "particular language interpretation [that] guides or supports cognitive activity and hence the beliefs and behaviors dependent on it". In other words, this theory deals with how language and our perception are not only influenced by linguistically intrinsic factors like syntax and such but also by our environment, society and culture.

Likewise, Experiential Cartography focuses on language and culture but from a psychological point of view. In its field of study emphasis is placed on the overlap of both language and culture, which contributes to shaping the ethnolinguistic and ethnopsychological delimitation of communities and their experiences. For his approach, Lomas takes advantage of Popper's (1980) theoretical framework to analyse the relationship between language and the world, the latter being subdivided into three different worlds. These three worlds are in Lomas' terms the world of subjectivity, the external/material world, and the third one refers to thought and its products which also encompasses the two first worlds. For a better understanding of this approach, Lomas himself presents the following example:

"When the concept of marriage was created, it opened up new areas in all three worlds, including the subjective experience of being married (W1), events such as weddings (W2), and religious and legal frameworks pertaining to marriage (W3)".

For the present study, it is of special interest how the subjective first world can influence the way we experience life, and how "language can delineate territory in the subjective terrain of qualia (eg. differentiating emotional states)" (Lomas 2018) because some emotional states are dependent on one's cultural *ethnopsychological* background.

From endeavoured studies that follow this line of thought, particularly those close to ECC that consider cognition and linguistics, include but are not limited to Ansorge, Baier and Choi's (2022) model named "language-induced automatized stimulus-driven attention" (LASA) which, deals with how linguistic skills reflect the focus of our attention even in non-linguistic settings, including our visual attention, memory, and perception. Furthermore, Choi and Bowerman (1991) did a study on the interaction between input and cognition in children when speaking of motion in the language acquisition of Korean and English, results which refute "the widespread view that children initially map spatial words directly to nonlinguistic spatial concepts".

Closer related to this study and also a source of inspiration is Bułat's (2020) research on cultural words "embedded" with emotion such as SAUDADE (Portuguese), TĘSKNOTA (Polish), MORRIÑA (Galician) and 愁 /chóu/ (Mandarin) and how the aspect of TIME has an impact in these terms using NSM (Natural Semantic Metalanguage). Along this line, one could say that the goals are similar to the objectives proposed in the scope of the present study with the difference being that this study is conducted from a lexicographic point of view with the help of folk definitions and native speakers' intuition, which will be explained in the next section.

II.IV Folk Definitions

Due to the nature of the chosen terms of the study (i.e. emotion words that are mostly used in colloquial contexts), there is a lack of relevant corpora that could be of use for this study. That being said, it is then important to consider another source for data analysis.

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Folk definitions are "native, informal, multi-modal explanations of linguistic items" and "provide data that can be used for different purposes be it lexicography, semantic typology or ethnography" (Dingemasse 2015). In other words, folk definitions are a good tool to help shed light on the terms directly from native-speakers based on an intrinsic and intuitive knowledge of their culture and language.

For another part, one of the possible problems of ethnolinguistics and defining cultural terms is that one might have a *semantic accent* (Werner 1993), not dissimilar to a phonological accent, it relates to the interference of one's native language in the meaning of a second language, for example a non-native speaker of mandarin would be prone to use a single term to refer to grandmother for both 姥姥 [lǎolǎo] and 奶奶 [nǎinǎi] (maternal and paternal grandmother, respectively). Thus, in order to avoid having a marginal definition and possibly a semantic accent it would be necessary to reach a large group of study subjects to enable and "explore a wide range of examples and cultural ramifications" (Werner, 1993).

As language and ethnicity play an important role in everyday activities, it is hardly surprising to find very diverse types of research that tap into folk definitions to help define cultural terms and their characteristics, among those, I found very enlightening Hjort's study for swearing in Finnish (2017) where she helps define swear words, and the attitudes of speakers towards these, using folk definitions. Furthermore, and likely a closer approach to the present study, there is research that tries to find a better way of defining word entries in monolingual learners dictionaries through single-clause *when*-definition (Lew & Dziemianko 2006; Fabiszewski-Jaworski & Grochocka 2009) for English and Polish correspondingly.

As observed by Mathiot (1979), "people from different varied backgrounds and all ages are readily willing and able to explain what they mean by a given term", so this will be taken advantage of to obtain data from native speakers, as one can see in the following chapter.

III. Methodology and Lexicon of Emotions

In addition, define in a cognitive manner given the importance of their role in the most widely used variant of Spanish in the world with nearly 130 million users (Cf. Spanish Academy). Now, Mexican Spanish (MXS) has many and diverse influences from other languages mainly Nahuatl, Mayan languages and English, so one can easily imagine that MXS has an ample richness of vocabulary that has diverged from other variations. Examples of these terms are many, but the most relevant in my opinion are the ones presented below. I have put together a list containing these words with their most basic emotion relation according to Ostermann's taxonomy (*These terms are prototypical since they do not have a clear-cut place in the taxonomy and pertain to more than one emotion):

- Achicopalarse: Sadness
- Agüitarse: Sadness
- Ardido: Anger
- Dar cosa: Fear, Disgust, Sadness, *
- Dar ñáñara: Fear, Disgust
- Despecharse: Anger

- Encabronarse: Anger
- Enchilarse: Anger
- Encularse: Love/Desire
- Engentarse: *
- Envergarse: Anger
- Erizarse: *

These emotion terms can be considered part of the MXS intrinsic culture, and are worthy of further inspection. It must be recognised that this is but a pilot study, thus the focus falls on solely four terms of this list, these being: AGÜITARSE, DESPECHARSE, ENCULARSE and ENGENTARSE. The main reason for choosing these lexical units is because they portray different emotions from each other, which illustrates the richness of the MXS. Although, one must be aware that many other combinations, if not all of them, can be of great interest for the Mexican lexicography, especially a comparison between all the ANGER terms presented in the previous list. And so, a preliminary look at the general cognitive meaning of these terms taking into account features such as duration, mental and physiological changes is presented as follows (all based on my own native intuition):

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Encularse	Prolonged TIME; Love with traces of obsession and sexual intent.
Erizarse	Short TIME; Getting hectic and losing one's chill caused by being put on the spot. As in a porcupine getting defensive.
Engentarse	Short TIME; To feel overwhelmed/dumbstruck and irritable/annoyed caused by being surrounded by a crowd
Encabronarse	Mid TIME; Get angry.
Enchilarse	Short TIME; Get angry, passive angriness, sulking and might develop need for revenge.
Envergarse	Mid TIME; Get angry, active angriness, might raise voice.
Ardido/a	Prolonged TIME; *'After Feeling'* Becoming sensitive due to an external event that hurt one's own feelings.
Despechado/a	Prolonged TIME; *'After Feeling'* Becoming sensitive due to the withdrawal of one's special one's attention
Agüitarse	Prolonged TIME; Sadness, losing one's "emotional perkiness".
Achicopalarse	Short TIME; Sadness, feeling small, coy.
Dar ñáñara	Short TIME; Fear, Disgust.
Dar cosa	Short TIME; Disgust; (but also: fear/ sadness/ +diminutive: tenderness).

Table 2.Example MXN emotion lexicon

This is just a first draft based on the lexicographic intuition of what could be expected from a sort of cognitive definition of these terms, although I anticipate having a more comprehensive and defined description of these lexical units further on based on the results of data collection.

In order to define these terms cognitively, a few steps must be undertaken in a cohesive way. First, I will take a closer look into the current definitions of these terms in this particular variation of Spanish, in three monolingual dictionaries, those being *Diccionario del Español de México*, *Diccionario de la Real Academia Española* and *Diccionario de Americanismos*, and one bilingual dictionary of English-Spanish of Cambridge Dictionary.

By contrasting the definitions in these dictionaries, I intend to answer important questions related to the state of art:

- How are these entries being treated from a lexicographic point of view in current dictionaries?

- Does the term description provide enough information for a user of a different culture to understand?

Once these questions have been addressed, I will then proceed to gather data for analysis through questionnaires (a more detailed explanation can be seen in section III.I). Consequently, once the participants have submitted results for the questionnaire, this data will be analysed to determine through folk linguistics the prototypical characteristics of behaviour and physiological changes that contemporary users allocate to these terms. The qualitative method will then be used to ascertain the terms' semantic delimitation, predominantly from the hypernym they are under, according to the taxonomy of emotions. Since the idea of perfect synonyms is clearly to be discarded. This step will be of great importance, because the creation of these terms must have been needed to express different senses in relation to the main emotion. Native intuition and thus folk defined terms will aid in the proposal for a cognitive definition of these emotion terms, grounded on the general knowledge of the community.

Lastly, after the aforementioned analysis is ready, I will then proceed to work on the proposal for entries in a dictionary while adducing from both Ostermann's take on cognitive lexicography and from Lomas' *experiential cartography conceptualisation*.

III.I Questionnaire

The questionnaire follows a mixed-methods approach. Firstly, its qualitative part consists of an open question on how the word is perceived before supplying any type of views that could influence the informants' responses. Additionally, through this method I will collect data to support the paraphrase description of terms. Secondly, the questionnaire needs to possess quantitative characteristics to facilitate the analysis of submissions in order to identify the frequencies of the terms' characteristics, in order to identify the relevance of data provided. The results will be necessary for designing the final entries.

The purpose of this method is to obtain information with particular focus on the aforementioned naive folk definitions obtained directly from the community in regard to the concerning terms, thus having a link connecting the colloquial and informal aspect of these terms to the lexicographic work intended. This will be achieved through the reception of natural intuitive and folk defined data for an ensuing semantic and cognitive analysis.

In regard to the structure of the questionnaire, it has been divided into two parts. The first section contains the study's description, where participants are asked for consent of use for the provided information, and general demographic data, such as gender, age, and whether they are native or non-native speakers of MXS. The second part contains three open questions per term that help with the delimitation of the actual lexical unit, in comparison to its hypernym based on Ostermann's Taxonomy, including cognitive characteristics based on their naive (intuitive) folk definitions. These three items are introduced by a small explanatory text. This introduction was written with the sole purpose of setting the participant in an appropriate mindset, since words can be explained in a myriad of ways, it was therefore necessary to describe to them certain factors that are of vital importance for this research. The explanatory text reads as follows (there is both an English version and Spanish version for the actual survey):

Emotions can occur through different time lapses. These can be separated between a mental and a physical experience, for example, FEAR is mostly a physical reaction in the body, while ENVY originates in the mind and on occasions could also result in physical reactions. Examine the following emotions typical of MXS.

Moreover, it is expected that the most valuable data will be obtained from these two first items: one for semantic delimitation and the second for the development of a prototype. Furthermore, the third question has been elaborated to confirm the usage of the word according to the previous two items, it is possible that the respondents' beliefs are different in practice. These open questions are followed by two tick box grids, the first one is intended to obtain data regarding TIME perception for the study's lexical units according the participants; the second tick box has been designed with the terms characteristics in mind, such as the way in which they are experienced by the speaker mentally or physically, and whether its a colloquial word and/or of common use. Finally, a last question was added with the aim of expanding the research in the future by addressing other terms that the community

would consider part of the lexicon of emotions in Mexican Spanish. The items of the detailed questionnaire are presented below.

1. Difference between TERM[1] and HYPERNYM (open question in their own words)[2]

2. How would you describe TERM to a person that has never felt this before? (Would you say it is only a mental emotion or also physical? What sensations does it provoke on your own body?)

3. In which context would you use this word?

4. Tick Boxes

   Duration of TERM

Immediate (secs to min)	Short term (min to hours)	Long term (days to months)	N/A

   Characteristics of TERM

Mentally	Physically	Colloquial	Common

5. Based on your own experience, what other feelings and emotions particular to Mexican Spanish are worthy of consideration for the creation of a lexicon?

As for the four chosen terms of the study it goes as follows: AGÜITARSE, DESPECHARSE, ENCULARSE, and ENGENTARSE, which will be explained in chapter IV (Present Lexicographic Outlook).

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[1] Here TERM and HYPERNYM are being used generically instead of the four different terms that are actually shown in the questionnaire.
[2] This is an exception for the term ENGENTARSE, since it cannot be easily assigned a singular "main" emotion in the taxonomy, it reads instead: Under what main category would you classify this emotion?

III.II Participants

This questionnaire is intended to be answered by speakers of Mexican Spanish, and these can be either native or non-native. In consideration of the fact that emotion terms are hard to define and require a deep immersive experience and knowledge of Mexican culture and language, the main target group of the questionnaire are native speakers. There is no control over whether respondents have specialised linguistic knowledge, for it's not the focus of this questionnaire. Furthermore, keeping in mind the essence of folk definitions, it is expected that the collection of a representative sample of participants belonging to different age groups will be possible in order to obtain more representative data. The age group intervals are organised as follows: 18-24, 25-34, 35-44, and 45+.

III.III Ethical Considerations

In regard to ethical concerns, there are a few points that must be contemplated. Foremost, all participants are made aware of the present research project's purposes; secondly, how data is being collected and how it will be treated; consequently, respondents are informed of the anonymity character of their data, thus assuring that it will not be possible to identify who submits which responses. Finally, respondents are provided with the information that participant withdrawal is possible, in which case the entirety of their data will be destroyed. Since the design of the questionnaire does not permit responses to be linked to individual respondents, it will not be possible to identify the responses of a participant who asks for his data to be deleted after submission of the questionnaire.

And so, once willing participants have read the aforementioned points, before they start answering any items, they declare their agreement with the use of any data they provide. There were a few participants that filled in the questionnaire but did not agree to the terms, so these cases were discarded before any analysis.

III.IV Data Analysis

The analysis of data has been divided into two phases. Firstly, a quantitative style approach is used for the inspection of submissions, for it was expected that subjects would have similar or crossover answers. Identifying common elements in this phase will facilitate the subsequent qualitative analysis. This does not necessarily mean that least frequent results are ignored, on the contrary, these are pieces of information that will also help determine the term's semantic delimitation. Secondly, once results have been grouped based on frequency, a qualitative coding is indispensable for data

condensation (Saldaña, 2020) indicating that from the overall results near analogous data has been translated into a single concept for further analysis with a qualitative approach. In other words, this 'translation' involves the subcategorisation of topics based on their semantic meaning, since often participants refer to the same notion yet described differently. For comments regarding specific answers, participants will be named as per their timestamp order number.

IV. Present Lexicographic Outlook

Now that the methodology and material of the study has been explained, in the present chapter the existing definitions that are given by distinct dictionaries will be discussed, these will be mostly monolingual, but one bilingual will also be used for reference.

IV.I Current Entries in Dictionaries

Now as it follows, this section describes the current situation of the entries for the concerning terms in mainly four different dictionaries (RAE, DEM. ASALE, CBD). Initially, the two reference dictionaries in this case are the *Real Academia Española* (RAE) which supposedly embodies a representative approach of a panhispanic Spanish Language and the second is *Diccionario del Español de México* (DEM). These two dictionaries are, from the user's perspective somewhat lacking in information, and often treat the concerning emotion terms as exact synonyms for more general basic emotions, as is possible to observe for the first term in the following :

— 1. prnl. *El Salv. y Méx*. entristecerse. (RAE)

— agüitar

v tr (Se conjuga como amar. Se usa mayormente como prnl) (Popular) Entristecer a alguien o apesadumbrarlo; hacer que decaiga su ánimo o que se sienta abatido, deprimido, derrotado, etc; achicopalar: "Lo agüitaba oír tantos cuentos tristes sobre su familia", "Quién sabe cómo, pero a media boda se agüitó y ya no hubo quien lo alegrara". (DEM)

As shown, RAE assumes that AGÜITARSE is a synonym of ENTRISTECERSE (SADNESS), while DEM is closer in its description, though still missing some semantic elements that are provided by the community (forthcoming). From a lexicographical point of view, a third dictionary, although not well-known, has the best definition of the word, el *Diccionario de Americanismos* by the Asociación de Academias de la Lengua Española (Cf. ASALE), which describes it as :

— agüitar(se).

1.   intr. prnl. Mx, ES. Turbarse, abatirse y desmoralizarse a causa de un contratiempo o desgracia. pop. (agüitiarse; ahuitar).

2.   tr. Mx, ES. Turbar, abatir o desmoralizar *alguien* o algo a una persona. pop. (ahuitar). (ASALE)

In the case of the second term in the study is DESPECHARSE, it comes as a surprise that only one out of the four dictionaries provides an entry for this lexical unit:

— despecho

Del lat. despectus 'desprecio'.

1. m. Malquerencia nacida en el ánimo por desengaños sufridos en la consecución de los deseos o en los empeños de la vanidad.

2. m. desesperación.

3. m. desus. Disgusto o sentimiento vehemente. (RAE)

As it is, this definition appears to be described by two other emotions 2. DESESPERACIÓN and 3. DISGUSTO albeit in disuse. The first sense however is appallingly not very comprehensible in a *failed-poet-meets-lexicography* manner (this is a lexicographical problem for a different study, nonetheless). Seemingly, it is clear that this term is underrepresented, for whichever reason these dictionaries have chosen to ignore this lexical entry is not evident. In contrast, it is interesting that none of the native respondents had any problem in defining this term in their own words (see subchapter V.II). This seems to corroborate the study's view, though indirectly, that folk linguistics can contribute to improve definitions of emotion words.

Moving onto the next term in the list, ENCULARSE is found in all three monolingual dictionaries in Spanish but not in the bilingual dictionary. The definitions are as follows :

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— encular

De en- y culo.

1. tr. vulg. sodomizar.

2. tr. Ar. Engañar a alguien, estafándolo.

3. prnl. malson. coloq. El Salv., Hond. y Nic. Enamorarse apasionadamente. Se enculó de esa mujer. (RAE)

In this definition, the first sense is a literal description of the word, although it has to be said that this sense is not even considered by more localised dictionaries, such as EDM and ASALE (forthcoming), so it is possible that Spanish lexicographers lack the cultural understanding of the term and assume the literal meaning is the main one, which is non existent in latin american countries. The second sense is of no importance to this study, and the third sense, although demonstrating a very close semantic meaning to the reality, fails to mark its use for more than just central american countries, so for RAE it is a term that is not used in Mexico. For its part, DEM provides a slightly better definition for it explains :

— encularse

v prnl (Se conjuga como amar) (Popular) Sentir amor o deseo sexual intensos por alguien: "Porque no podía apartarla de su mente ni estando con otras mujeres. Huyó sí, por temor a encularse" (DEM)

The issue with this definition is that DEM establishes a distinction between feeling LOVE or sexual DESIRE, when in contrast, respondents (see subchapter V.IV) seem unable to separate these two meanings since they (LOVE/DESIRE) are for the most part interconnected within the term. Lastly, the ASALE definition of the lexical unit is comparable to the third sense in RAE (falling passionately in LOVE with sb.) :

— 1.   intr. prnl. Gu, Ho, ES, Ni, Pa; CR, p.u. Enamorarse apasionadamente de alguien. vulg; pop + cult → espon. (ASALE)

This entry nonetheless, does not only include Central American countries but also Spain. This is surprising, considering that RAE (from Spain) does not acknowledge its use in the country but ASALE, mostly American-based, explicitly includes Spain in the list of countries in which the word is used. It would seem that lexicography in the Spanish speaking context has still much room to improve.

Finally, in regard to the fourth emotion term analysed, it is found solely in the three monolingual dictionaries. ASALE, for its part, has a simple definition which might not be complete but it more or less captures the general notion of its meaning :

— engentarse.

1.   intr. prnl. Mx. Aturdirse por la presencia de mucha gente en un lugar. pop. (ASALE)

Following up, DEM expands on the same concept, which seems the best definition of all three of the dictionaries :

— engentarse

v prnl (Se conjuga como amar) Sentirse abrumado, aturdido e incómodo por la presencia de mucha gente en algún lugar: "El caso es que me engenté, me aburrí del tianguis y le pedí que nos fuéramos cuando ya muchos estaban recogiendo sus cosas" (DEM)

This definition also refers to some of the different sensations provided by respondents in the questionnaire, which might provide a better understanding for the user in complete contrast to RAEs definition:

— engentar

1. tr. Méx. Dicho del movimiento de la gente en una ciudad grande: Causar aturdimiento. U. t. c. prnl. (RAE)

For a user not familiar with the cultural context of Mexican Spanish, this word would either lead to misinterpretations or confuse the person even more. In the first place, the definition is missing the reflexive particle *se* for the verb is intransitive personal. Described in this manner, a user would never figure out by themselves that this is actually a term used to describe feelings. As mentioned before, Wierzbicka (1999) discusses the problems of describing the language from an ethnocentric perspective, which confirms that the absence of cultural understanding represents a shortcoming for the description of lexical units, even if one speaks the same language.

IV.II Grammatical Properties

Initially, the most common property shared by these lexical units is its middle voice construction nature with particle *se* (Maldonado 2008). The author goes in depth, "one can expect internal emotions and mental images to be coded as middle constructions since they both designate events happening within the experiencer subject". He also clarifies how emotion middles are differentiated from emotion verbs used as reflexives, his example being PREOCUPARSE (to worry) in contrast to ODIARSE (to hate oneself) (Maldonado, 2009:16).

Furthermore, Kemmer (1993, 1994), Maldonado (2008, 2009) and Będkowska-Kopczyk (2014) have conducted studies on middle constructions with a basis for emotion verbs as changes in the state of the person experiencing these. Nevertheless, this approach is focused mainly on the grammatical aspect. There are other factors that should be considered in order for certain emotions to be grasped, especially those that are culturally charged. So for non-native speakers of MXS, to have a better understanding of these lexical units, I take into account the factor TIME in order to comprehend the intrinsic nature of these verbs embedded within the meaning of emotion.

V. Results & Discussion

In this chapter, I present the results of the questionnaire, where data is condensed to comprehensively facilitate how the term is viewed and interpreted by the community. This will be presented one term at a time. Each item will be discussed in parallel before presenting a proposal of what a cognitive definition would look like in a dictionary. Such a dictionary should effectively be taken into account the aforementioned cultural subtleties.

V.I Questionnaire Overall Results

In this section, the submissions in general will be addressed followed by the first three items used for the profiling of participants and later an in-depth analysis of the main questions of the questionnaire with a discussion of its results.

The diffusion of the questionnaire was made via SNS in Mexican academic groups and university research forums; there were no limitations on who could submit a reply. The questionnaire was online for about a month. The number of responses amounted to 89, out of them one person (non-native) failed to give an answer to all items in the survey, the rest appear to have had no problem with it. Below, the demographical data from the first three items will provide an idea regarding the respondents: native speakers of Spanish, gender and age.

Español de México es tu primera lengua?
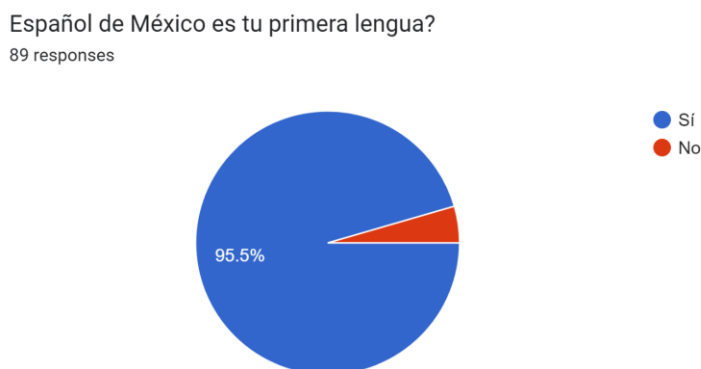89 responses

- Sí
- No

95.5%

Chart 1 Is MXS your first Language?

As can be observed, the large majority of respondents is native in MXS, so out of 89 participants, four are not native, who probably would not know the meaning of these terms unless they are highly proficient in the culture and language of Mexico.

As for the second item, regarding gender, 73% are female, while 27% are male and none as 'other', as one can see in Chart 2:
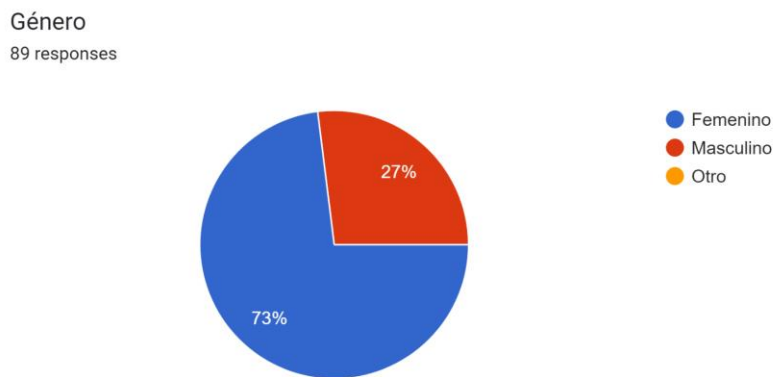
Género
89 responses

Chart 2. Gender

Lastly, the third item of this first section is age. As one can see in Chart 3, the participant population is more or less equally diverse: the largest group of respondents falls between the ages of 25 and 34 years old, the second largest group belong to the age interval of 45 or older, followed by people in their 35's to 44's and lastly the youngest group from 18 to 24 represents the smallest sample. It would be interesting to observe whether terms are interpreted differently according to age intervals.
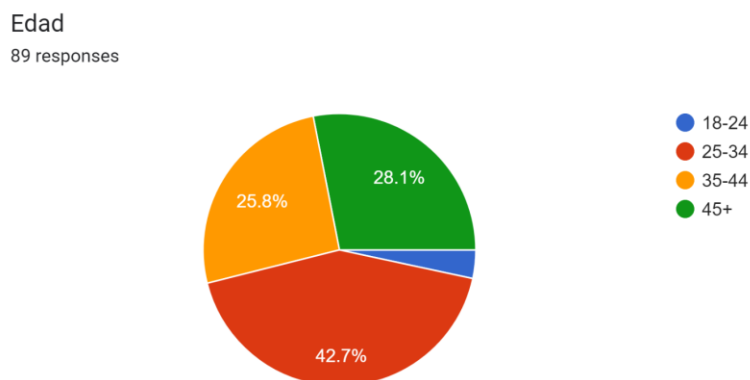
Edad
89 responses

Chart 3. Age

In order to facilitate the analysis of data, the coding of submissions has been organised by colours depending on the: (a) age group and (b) gender. (a) in age order: 18-24 yellow, 25-34 green, 35-44 blue, and 45+ pink. Coding (b) is used to differentiate between female and male (which were the

only ones submitted) and corresponding to their age group, that being a lighter tone of the same colour for example as in participant number 7 and 8 opposed to number 14 in Table 3.

	B	C	D	E	F	G
1	Timestamp	Decl	Esp	Género	Edad	¿En pocas palabras, cuáles son las diferencias e
2	04/08/2022 21:3	El us	Sí	Femenino	25-34	Agüitarse: algo que inesperadamente no salió co Entristecerse: vivir o escuchar una situación en d
3	11/08/2022 17:4	El us	Sí	Femenino	25-34	Agüitares también tendría significado de vergüen: Aunque también veo un uso más formal para "ent
4	13/08/2022 00:5	El us	Sí	Femenino	25-34	Aguitarse es una emoción más fuerte que entriste
5	18/08/2022 22:0	El us	Sí	Femenino	25-34	Creo agüitarse es más de la mente y entristecers
6	23/08/2022 20:1	El us	Sí	Femenino	25-34	Agüitarse tiende a ser una emoción ligera, quizá
7	24/08/2022 03:3	El us	Sí	Femenino	35-44	Agüitarse puede durar menos tiempo o ser meno:
8	24/08/2022 18:0	El us	Sí	Femenino	35-44	No hay diferencia.
9	25/08/2022 10:4	El us	Sí	Femenino	45+	agüitarse tiene más una consecuencia física, sim
10	25/08/2022 11:5	El us	Sí	Femenino	25-34	Aguitarse implica una decepción, entristecerse no
11	25/08/2022 12:3	El us	Sí	Femenino	45+	Agüitarse es pasajero, en el momento, en tanto q
12	25/08/2022 13:2	El us	Sí	Masculino	25-34	Agüitarse es menos triste.
13	25/08/2022 15:1	El us	Sí	Femenino	18-24	Estar agüitado es una emoción con una duración
14	25/08/2022 15:4	El us	Sí	Masculino	35-44	La primera incluye a la segunda pero tsmbien co

Table 3. Coding for analysis

In the following subchapters (V.II, V.III, V.IV, and V.V), the main data concerning the specified terms is analysed in an orderly fashion: (a) the difference between the term and its hypernym; (b) folk-defined characteristics (including mental and physical sensations); (c) context (this is very briefly discussed since it mostly confirms or repeats information from the first two items; (d) TIME and, (e) mental and physical characteristics of the term. These five points are considered for the entry proposal at the end of each individual analysis. The proposal is based on cognitive perception inspired by Ostermann's Taxonomy of Emotion (Table 1).

V.II AGÜITARSE

As for AGÜITARSE, there are many characteristics provided by the participants that assist in the understanding of the term through folk intuition, which will be used for creating the entry proposal. For now the focus will remain in the most frequently occurring characteristics described by the community. Also, note that many answers do not provide any sort of valuable information for they might talk about

intensity or time but fail to say which of both terms presented is being described, thus these will be discarded. The most common aspects are provided in Table 4.

AGÜITARSE	ENTRISTECERSE/ SADNESS
Duration -	Duration +
Intensity -	Intensity +
Demotivation	
Disappointment	
Frustration	
	Cry worthy
Impotence	

Table 4. AGÜITARSE 1st Item differences

As mentioned before, these are the most common characteristics assigned to the term by the participants. Furthermore, there are some very interesting comments, for example from both participants 57 and 67 stating that AGÜITARSE 'is a word that involves more than one emotion', as can be observed in Table 4. Other answers corroborate this sense, since they do not only include sadness but also demotivation, disappointment, frustration, and impotence. Another factor worth visiting is one mentioned by a few subjects (17,18, 21, 46, 48 and 56) in different words, they all agree AGÜITARSE is an emotion with more depth, which is experienced from the inside to the outside: 48 even states that it is 'passionate, more intrinsic, it is felt in a similar way to anger, it can be more dramatic, but in short outbursts'. Therefore, one could say that there is an existing correlation between these 'outbursts' of *complex emotion*[3] and the duration/intensity of AGÜITARSE but it falls short of provoking tears in a person.

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[3] For the purposes of this paper, I refer to complex emotion as the denotation assigned to a group of different emotions manifested at the same 'time' amounting to these cultural terms, part of the conceptual cartography of a community

The results of the second item (b) show that for most partakers of the questionnaire the term can both have a mental and physical aspect, and even when participants state that the emotion *is* only mental they corroborate the prior argument by the way they proceed with a description of phenomena causing body changes, in other words they contradict themselves. The majority of replies make use of the *when*-definition to introduce a paraphrase of the emotion by making use of different sensations (either emotional or physical), interestingly enough, they use 'to sadden' but a couple of times in their interpretation of meaning, instead they are many other emotions that take the role in this clause. In doing so, they provide proof for its *complex emotional* nature. From most frequently to least occurring (on the left) and body posture changes (on the right):

Disappointment	Chest ache
Disillusionment/ Loss of hope	Crestfallen
Fatigue	Sorrowful face
Defeated	Headache
	Stomachache

Table 5 AGÜITARSE 2nd Item sensations

Nevertheless, a couple of answers contradict the previous item adding that in some cases this emotion can lead in fact, to crying; although it is mentioned so few times that, it is not going to be considered for the final definition.

The results are further complemented with the third item, although, in general, there is not much new data drawn from this section. Regardless, it does provide a glimpse into what kind of situations this emotion would arise, as per the participants, one can conclude altogether that AGÜITARSE manifests itself when a person is looking forward or expecting something but on the contrary, it turns other than hoped and it could range from one's sport's team losing a game to job rejections and failings in the pursuit of love interests; most partakers mentioned that it is a term used intimately and in informal contexts. Curiously, it has been mentioned more than a few times that it might also cause a dent in one's self esteem.

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In the next section are shown two charts containing, on the first one the duration the respondents think this emotion lasts, ranging from seconds to minutes (blue), minutes to hours (red), days to months (yellow), and TIME does not apply to this concept (green); in the Chart 5 some extra characteristics that complement the results of the first items. In this case, it is thought appropriate to only consider the most frequent answer, so AGÜITARSE will be considered as an emotion that usually lasts for a short lapse, typically from minutes to hours.
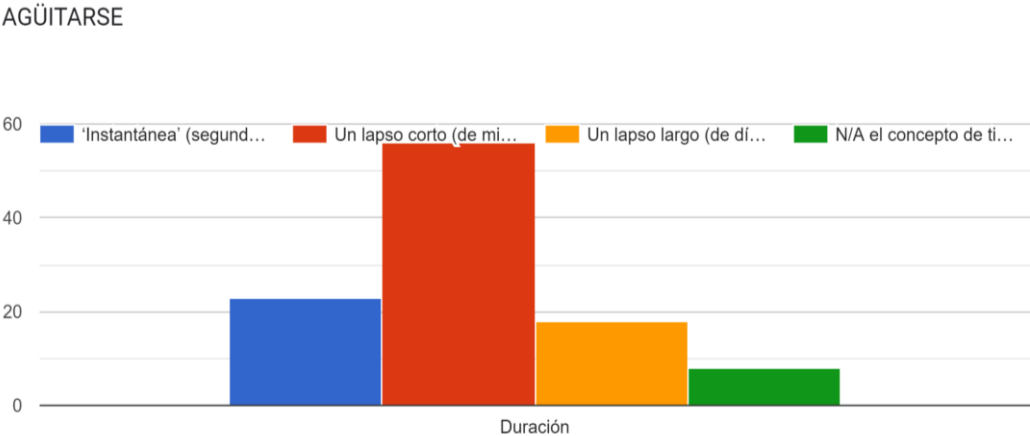
AGÜITARSE

Chart 4. AGÜITARSE TIME

The second chart only corroborates what participants already suggested indirectly in their answer. It is an emotion involved more with the mind than with the body but as seen Chart 5, almost half of the participants agree that it can have physical manifestation.
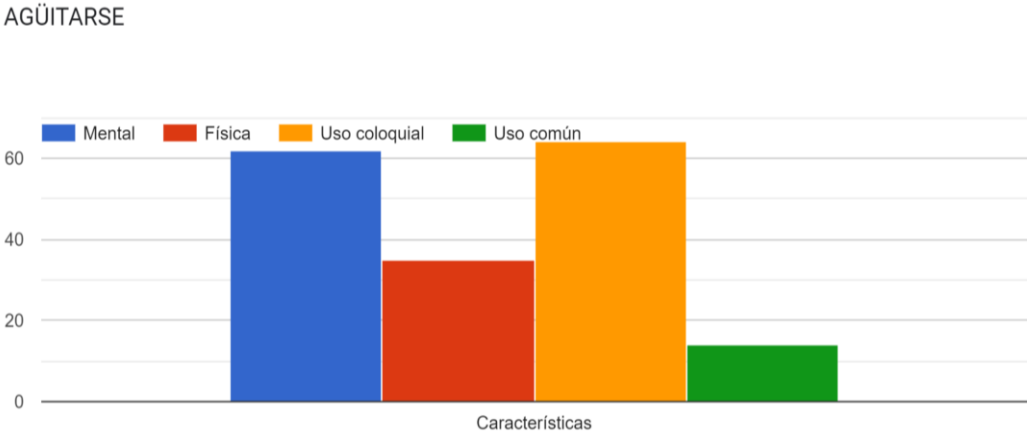
AGÜITARSE

Chart 5. AGÜITARSE mental/physical

Now that all items and results have been condensed, it is possible to formulate an entry based on cognitive lexicography that can be properly understood by non-natives of MXS:

Entry Agüitarse:

ES	Mal sentimiento que involucra pesar, decepción y frustración ante la impotencia de un suceso desagradable, puede causar desmotivación; dura menos que la tristeza; es posible sentir fatiga, dolor de cabeza/pecho y estar cabizbajo/a.
EN	Bad feelings that involve being down, disappointed and frustrated in the face of impotence of an unpleasant event, it can cause demotivation; lasts less than sadness; it is possible to feel fatigue. Head or chest ache, and being crestfallen.

V.III DESPECHARSE

This term denoting emotion seems to be a *complex emotion*, same as the previous one. Although in contrast, the semantic delimitations are much clearer for the participants since one after the other have explained that ENOJARSE is always a general sort of ANGER, whereas DESPECHARSE is caused *by* a person in which we are either romantically interested or have been involved with in an actual relationship for some time. Additionally, according to these results, this emotion is more of a mixture of ANGER and SADNESS, and on occasions BITTERNESS can also be part of the equation.

DESPECHARSE	ENOJARSE/ ANGER
Love related/betrayal	General Anger
Feelings of revenge	
Unrequited Love/ rejection	

Anger + Sadness	Duration -
Passive	Active

Table 6. DESPECHARSE 1st Item differences

It comes as a surprise that almost 20 percent of participants mentioned that *wanting* to have revenge is part of the emotion, what is not clear however is whether a person going through this emotion acts on these feelings or not. Almost all of these participants make use of words such as *having feelings of*, *desire* or, *want*, but just four participants use *look* or *act for* revenge. Of all 89 replies, only one person ventures into this active vs. passive narrative, explaining that when going through this feeling, you would experience negative emotions but it's more passive than actual ANGER since with the latter you might hit someone or act on it, but for DESPECHARSE instead, it would lead to actions like 'drinking (alcohol), talk bad (about the person) or cry'.

In regard to the second item, it does not seem necessary to carry out further analysis since the semantic delimitation of ANGER and SADNESS is clear. So the next table focuses on other sensations not directly involved but that can be present, which are not many but some characteristics recur in a few replies.

Body heat +[4]
Chest ache
Stomach knot
Unappreciated

Table 7. DESPECHARSE 2nd Item sensations

As for the third item of this term, it is possible to observe a reiteration of already mentioned ideas, the most common one refers to the use of this word firstly, among friends or family with whom one feels safe and trusts. Although, in a semantical sense the most usual application of DESPECHARSE is when in a romantic relationship one person cheats on the other which leads to a break up. It is noticeable that the sort of breakups mentioned are consistently the ones with bad endings. Albeit, some participants also bring up distancing of friends, *ghosting*, and rejection. The instance of revenge is of great interest, as hinted at before, it was not clear whether revenge was acted upon or not. However, it seems as if the retaliatory measures taken are more on the petty side. Examples from the answers are: 'my neighbour got divorced and now she is dating several men in hopes that her ex husband will see her with them' (5), 'break his windshield' (42, 37), 'share private things, pictures, and/or gossip' (88).

A very interesting answer, which I believe conveys this emotion very clearly is participant number 70 who states[5]:

'I am feeling DESPECHADA because John Doe preferred to go to the ball with someone else... There is no reason to feel ANGERED because we did not have an appointment to go together, but it bothers me, so it is in my mind and I am upsetting myself.'

This sheds some light on the term's mental aspect, for it seems to be a state produced by one's own thoughts, or it keeps in line with the participants' idea of making repairments to one's emotional/mental wellbeing by retribution; in other words it is not that the action of infidelity makes you feel this way, but as a response to feel better with what has come to happen.

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[4] I make use of + or - to denote that there *x* is increasing or decreasing in contrast to a neutral state of being.

[5] Translation from original MXS

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Now, one could argue that this lexical unit could be easily translated as SPITEFUL, which appears to be the most similar concept in English, however the notion of SADNESS and BITTERNESS are still missing in this case. Furthermore, when going through this emotion it seems that a large majority of participants have self-regulation strategies that are similar such as alcohol drinking and listening/singing sad love songs.

In the following chart one can appreciate how TIME is perceived by the participants in regard to the duration of this emotion term. Lastly, a visual representation of the perception of the emotion being more on the mental side than the physical experience, this chart also shows the degree of formality. If compared to the previous term, this data indicates a large difference in how colloquial it is, the latter being somehow more formal.
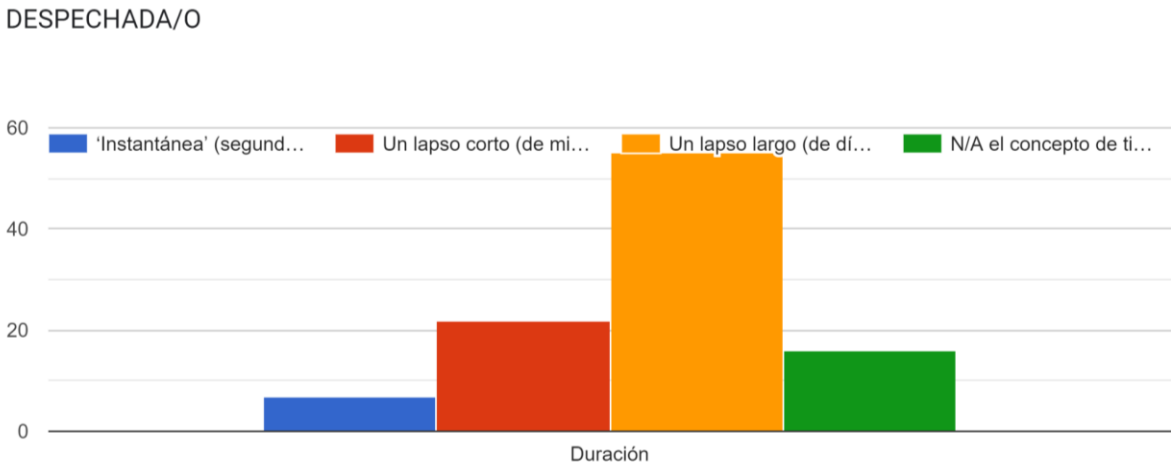
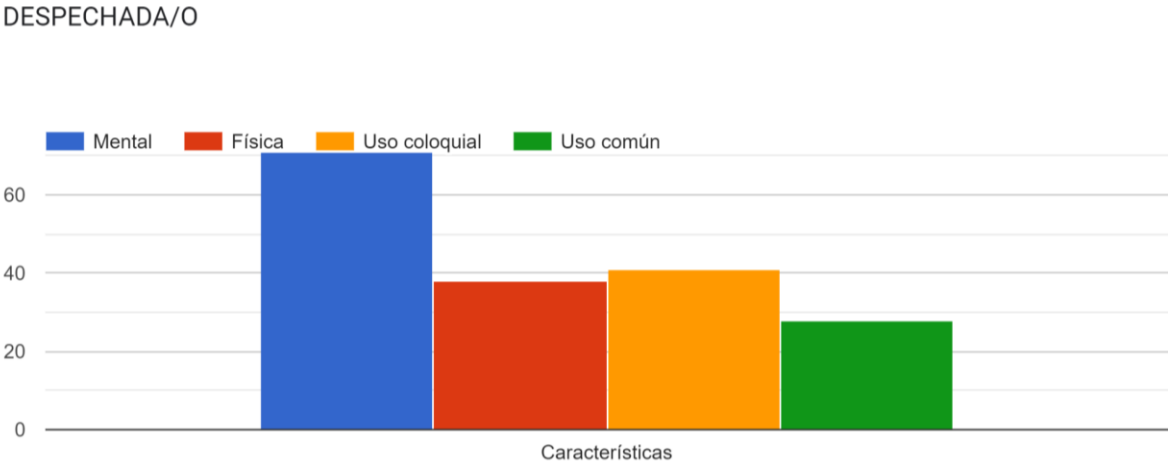DESPECHADA/O

Chart 6. DESPECHARSE TIME

DESPECHADA/O

Chart 7. DESPECHARSE mental/physical

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Furthermore, some participants make a note of DESPECHARSE having a near synonym: being ARDIDO/A, which has not been considered in the study but it should be borne in mind for future studies.

Next I present the proposal for DESPECHARSE based on the previous discussion:

Entry *Despecharse*:

ES	Sentimiento de tristeza y enojo causado por el rechazo o traición de una persona querida o de nuestro interés (especialmente en relaciones románticas), en ocasiones puede provocar sentimiento de venganza; dura más que enojo; puedes sentir nudos en el estómago, dolor de pecho, o poco valorado/a.
EN	Feelings of sadness and anger caused by rejection or betrayal by a dear person or of our interest (especially in romantic relationships), on occasions feelings of revenge could arise; lasts longer than anger; it can cause stomach knots, chest ache or make one feel underappreciated.

V.IV ENCULARSE

The third surveyed term is ENCULARSE which, as seen before, cannot be fully grasped if only by being looked up in a dictionary. From the results, it is clear that this lexical unit has two main notions imbued into the same concept: in the general run of things can be the traditional idea of *falling in* LOVE plus another idea of being *sexually attracted* to someone. A more detailed interpretation of results can be observed in the following section.

This lexical unit has the hallmarks of being the most complex out of all. Results diverge from one another which makes it difficult to properly define and delimit its semantic nuances. Thus, in the making of the entry it is to be considered as a polysemic term, and therefore it will be discussed in order based on frequency.

As for the first item, most relevant characteristics from the results are presented in Table 8, however as mentioned before, due to its polysemic nature some concepts contradict each other. On this account only the common ones across all meanings are shown. Moreover, specific attributes are to be discussed further below.

ENCULARSE	ENAMORARSE/ *falling in* LOVE
Desire/Sexual Desire	
Obsession	
Physical	Mental

Table 8. ENCULARSE 1st Item differences

Among the answers, one of the most common remarks is in the sense of ENCULARSE being but a stage of being *in* LOVE in which one begins developing romantic feelings and attachment towards someone with whom one has had physical intimacy. Participants convey the impression of this also being the honeymoon phase of a relationship where one has an ideal impression of the other person in conjunction with euphoria. Lewandowski (2013) asserts the following:

"This [Honeymoon] period features high levels of passionate love, characterized by intense feelings of attraction and ecstasy, as well as an idealization of one's partner. The strong emotions associated with passionate love have physical manifestations, such as butterflies in the stomach or heart palpitations."

These last physical sensations correspond to what the participants are also saying in their submissions; this can be observed in the next item's section. At the same time, four answers add that one develops an emotional dependence as a result of intimate relations. Albeit, similar to the honeymoon phase, it is not quite the same as seen in Table 8.

The second most frequent sense of ENCULARSE, according to results, refers to the intensity of LOVE. It has the appearance of being a very dramatic sort of LOVE due to responses such as: 'one becomes bewitched by the other person' (14), 'it refers to being *very* deeply in love to the point of giving everything to them' (19), 'it means loving to the extreme' (20), 'I think is loving without limits' (22), etcetera. Notwithstandig, it must be noticed that the sexual aspect (DESIRE) of the previous sense is still very much present. In addition, 10 percent of participants agree that to be ENAMORADO/a does not require having physical intimacy with someone else, whereas to be ENCULADO/a, necessarily entails

physical intimacy. In summary, this sense can be simply put as 'ENCULARSE refers to the degree or intensity of the being in LOVE, while the latter encompasses all of it including steps and development of itself' (32).

The third and last sense that can be observed for this term can be explained as a sort of obsessive physical attraction towards another person when one fails to see any flaws and everything is perfect, and it appears to be more on the physical side of its perception. One could deduce that this sense seems more primal and instinctive.

For the second item of the present lexical unit, a large majority of responses mention both the mental and physical aspects on equal terms (chart 9). Nevertheless, they do put emphasis on the physical aspect due to the attraction factor. Likewise, regarding mental and physical sensations, respondents mention the following aspects:

Butterflies in the stomach
Happiness
Daydreaming
Dependency

Table 9 .ENCULARSE 2nd Item sensations

These characteristics are tantamount to what Lewandowski has described for physiological changes in the body previously noted. Moreover, one answer states 'nowadays I see they've been used as synonyms, but around 10 years ago, it [ENCULARSE] used to mean to be enthralled by someone's body/having sex with them' (64). In this same line of thought, it is curious how most of the partakers in the oldest category group, seem to understand the term as roughly *being horny for someone*, as opposed to the modern perception of the same lexical unit which clearly involves emotions. On this account it would be of interest to look into the evolution of the word.

Comparatively, as for context use in the third item, this same group (45+) indicates that they would use this term when talking about casual hook-ups without any emotions involved, while younger groups do mention informality and for *romantic* relationships of longer duration.

As one can observe in the next chart, this emotion is, according to results, felt over a long period of TIME.
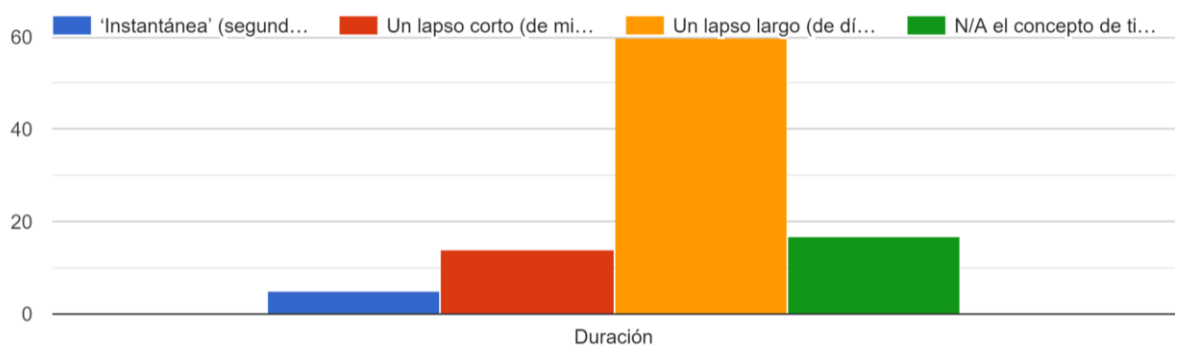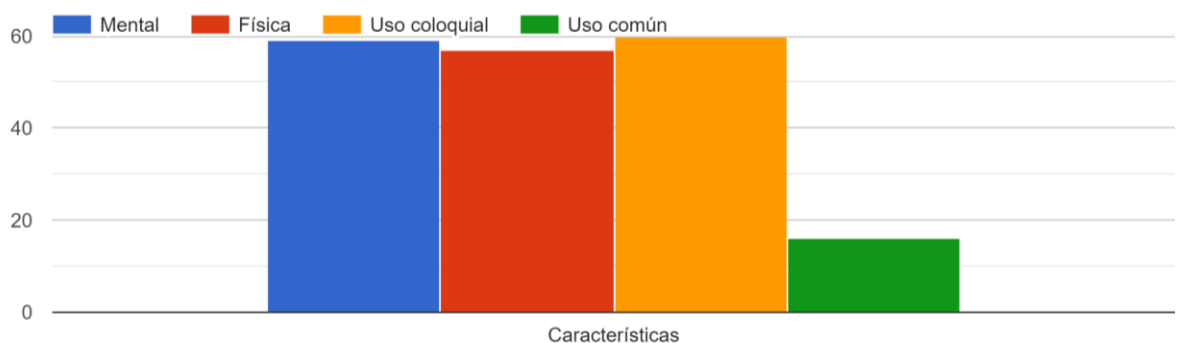
ENCULARSE

Chart 8 ENCULARSE TIME

ENCULARSE

Chart 9. ENCULARSE mental/physical

In previous terms, certain senses were not frequent according to data obtained from respondents, in which cases these were not taken into account for the final entry proposal. Contrastingly, as seen in the analysis for ENCULARSE, the diverging senses were so often mentioned that

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it seems appropriate to be considered. Therefore, it has been assessed as important to include more than one meaning. Although, it remains to be researched if these have some regional origin or other circumstances, nevertheless this is out of the scope of the study. As seen before, the majority of older respondents (45+) understand the term as *only* being sexually attracted to someone but for most participants this is not the case, so this sense has been discarded. Therefore, the analysis has demonstrated the relevance to define the term in three different senses.

Entry *Encularse*:

ES	1. Etapa: sentimiento de amor apasionado y deseo resultado de tener contacto físico íntimo con alguien; primera etapa del enamoramiento; dura menos tiempo que amor; se pueden sentir mariposas en el estómago y causar distracción. 2. Grado: (alto) de enamoramiento, causa dependencia emocional y deseo sexual por una sola persona; tiempo largo. 3. Provoca un deseo obsesivo por alguien.
EN	1. Stage: feelings of passionate love and desire resulting from having intimate physical contact with sb.; first stage of falling in love; lasts less than love; one can feel butterflies in the stomach and cause distraction. 2. Degree: of love, causes emotional dependency and sexual desire for one person; lasts a long time. 3. Provokes an obsessive desire for sb.

V.V ENGENTARSE

The final lexical unit of this study is ENGENTARSE. It displays signs of being slightly different in nature to the three previous terms. After a first reading of results, it appeared that most people do not consider this lexical unit an emotion term. On the other hand, it also turned out to be problematic due to an ample use of different terms in the comments that are superficially but not intrinsically understandable which made the analysis somewhat more complex.

Drawing from the introductory question's result, it is possible to say that this lexical unit, derived from *gente* (people), completely relates to being in a situation or place that is crowded, possibly including sensory inputs present, such as loud noise, smells, and/or accidental contact with random people. Several other concepts have been alluded to in the results, which will be discussed further

ahead. For now, these are presented in Table 10 from most to least frequent (participants usually provide more than one concept):

ENGENTARSE
Being Upset
Overwhelm
Anxiety
Desperation
Distress
Anger
Exhaustion

Table 10. ENGENTARSE 1st Item differences

At a glance, most of these terms are not even considered an emotion. Further research has to be done firstly in terms of how they are defined in dictionaries and secondly what do cognitive studies suggest in relation to these terms.

The initial notion is probably the most difficult of all of them: *upset* (worried, unhappy, or angry: Cambridge dictionary) has been chosen to represent two concepts from the original MXS that are closely related in their meaning, these are *estar molesto/a* and FRUSTRARSE, that can be considered synonyms if somewhat loosely. The first one term can be interpreted as feeling mild ANGER (annoyance), or being UNHAPPY. Whereas FRUSTARSE can be understood (e.g. in this case) as being ANNOYED at a crowd for one has no control over it, and it might present an obstacle to achieving one's objectives (e.g. reaching a certain place down the street). A set of dictionaries define it as:

— 'a deep chronic sense or state of insecurity and dissatisfaction arising from unresolved problems or unfulfilled needs' (Merriam-Webster Dictionary)

— 'the feeling of being annoyed or less confident because you cannot achieve what you want, or something that makes you feel like this' (Cambridge Dictionary)

— 'f. *Sentimiento de insatisfacción o fracaso*' (feeling of being unsatisfied or failure) (RAE)

In consequence, albeit not a principal emotion one could say that the state of being *upset* can be considered a complex emotion since it already involves in different degrees: HAPPY (negatively), ANGER (mild), and ANXIETY which is classified under FEAR.

Furthermore, circling back to the sensory stimuli in our surroundings, *overwhelm* might not refer to an emotion *per se* but to the overload which translates into the subjective experience that leads to psychophysiological and behavioural response, otherwise known as the process of emotions.

Subsequently, as mentioned before, ANXIETY is intimately linked with FEAR for it is present in all mammals to discern danger and provokes the reaction of flight or fights. Cloninger (1988) asserts that ANXIETY involves among other factors:

'(a) cognitive uncertainty about the nature and extent of possible danger and one's ability to cope with threat; (b) subjective feelings of fear and apprehension about impending or anticipated harm; (c) characteristic physiological signs of autonomic arousal such as increased heart rate, sweating, muscle tension and diarrhea [..]'

For Wierzbicka (1999) there are two main differences between one and another for they can be in first place intrinsically personal in the individuals mind: ANXIETY ("maybe something bad will happen to me") vs. impersonal: FEAR ("something bad can happen")[6]; and secondly, the degree of helplessness: *'fear* can lead to an attempt to run away, but *anxiety*, which is often associated with waiting, has to be simply endured'.

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[6] These two examples are taken from Wierzbicka herself 1999:83-84.

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DISTRESS and DESPERATION are similar to each other although the distinction lies in, as put by Fokkinga and Desmet (2022), 'The key difference between the emotions is that desperation is about not reaching a crucial goal, and thus future-directed, while distress is about something bad that is happening to you right now'. Which again, reminds us of FRUSTRARSE, as one finds an impediment to reach an objective.

The last two concepts are self explanatory, ANGER one of the main emotions according to Ostermann's Taxonomy, while EXHAUSTION is one of the results of being overloaded with stimuli.

Few respondents were able to give a general view of ENGENTARSE, most of them focused instead on individual characteristics and their own subjective experience; Number 21 does state that ENGENTARSE belongs to a main emotion: 'it cannot be assigned, it's the culmination. It is the result of different emotions put together in a specific context: when you are surrounded by too many people'. Another respondent says: 'Is a feeling that involves different emotions[..]' (57). Hence, so far two factors are clear, one is that a large crowd is involved as the catalyst of ENGENTARSE and second, several different emotions can be involved in this subjective experience; all things considered, there is one question that remains to be explained, and though it is out of the scope of this study, it would prove interesting to delve into whether going through several emotions in a sole subjective experience can only be considered a *feeling* or as a complex emotion. In contrast, as pointed out before this lexical unit's first item, the participants were asked whether it is possible to classify ENGENTARSE under a main emotion. Out of all 89 respondents only 23 gave an answer to this part of the item, of which 11 said that it is possible and 12 not possible; of these 11 none has indicated to which emotion it pertains to and as such it appears as an oversight in the design of the survey.

Regarding the second item, here plenty of reiterations occur from the previous item. On this account, only sensations experienced simultaneously while one goes through ENGENTARSE will be presented in the next table.

Headache
Exhaustion
Confusion
Bad mood
Dizziness
Breathing (difficulty and/or increased)

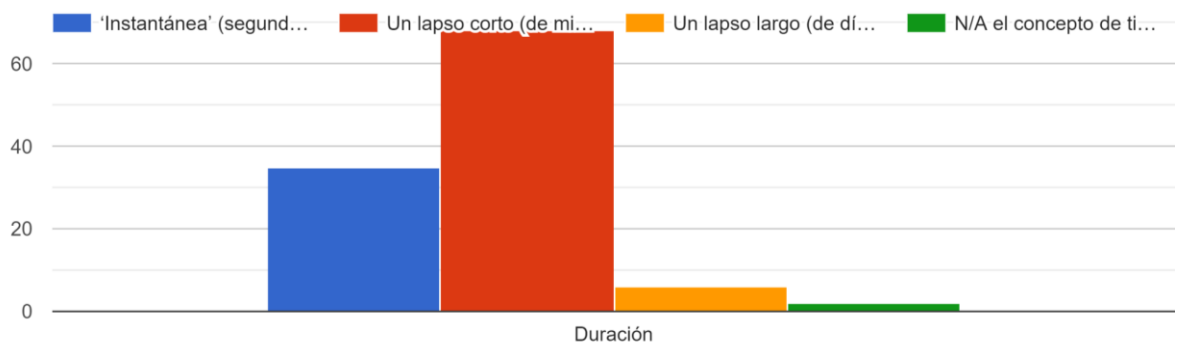Table 11. ENGENTARSE 2nd Item sensations
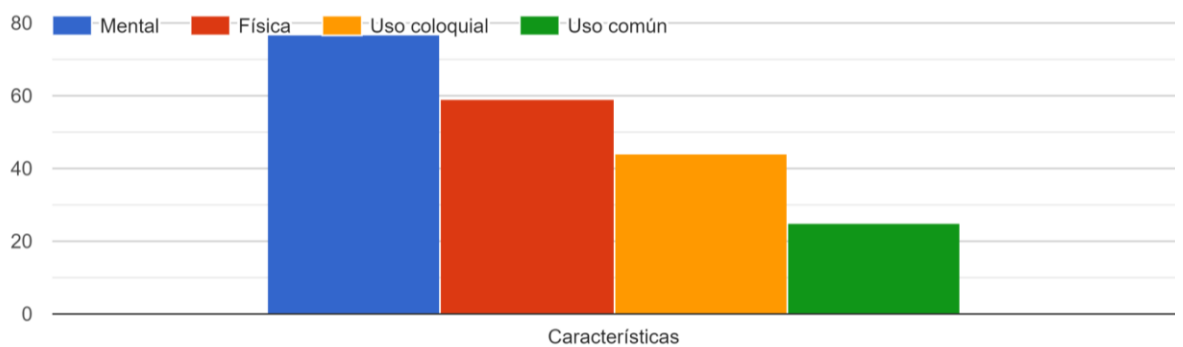
ENGENTARSE

Chart 10. ENGENTARSE TIME

ENGENTARSE

Chart 11. ENGENTARSE mental/physical

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Lastly, the cognitive proposal for the fourth emotion term is presented below:

Entry *Engentarse*:

ES	Mal sentimiento de enojo, angustia, desesperación y/o ansiedad causado por estar en un espacio rodeado por una gran multitud de personas; te sientes abrumado y fatigado por la gente, el ruido, y los olores; usualmente dura hasta que uno encuentra tranquilidad y alivio; puede causar dolor de cabeza, mal humor, confusión, mareos o cambios en la respiración.
EN	Bad feelings of anger, distress, desperation and/or anxiety caused by being in a crowded space; one can feel overwhelmed, fatigue due to people, noise and smells; usually lasts until one finds respite; can cause headache, bad mood, confusion, dizziness and/or changes in breathing.

VI. Conclusion

As observed in this study, entries of emotion terms in Mexican Spanish have been analysed in current dictionaries and then compared to the perspectives and own understanding of these terms in the community; which have been collected through an online questionnaire. The data obtained has been analysed with the application of folk-definitions. In result, the present study has asserted that a simple lexicographic-based approach is not always the best choice in the design of entries dealing with subjectiveness, there are more aspects that have to be taken in consideration when developing semantic definitions for dictionaries. It is important to examine what the actual community believes to be the definition of a term, how they are using it, and to not depend too much on corpora.

In addition, language of emotion is not necessarily universal, so it is likely that even the same emotion is experienced in a completely different manner from one culture to another (e.g. as the sense of ENCULARSE in Mexican in contrast to Argentinian culture; subchapter IV.I). Along this reasoning, it has also been shown that even if different communities/countries speak the same language it does not correlate to same worldviews, and thus the lexicographic field should be aware of the dangers of ethnocentrism, specially when one attempts to describe a term belonging to a culture s/he is not familiar with.

The first two parts of the study lead to the following conclusion (at least in regard to Mexican Spanish): the present study shows an initial evidence that the emotion lexicon presented in some dictionaries does not correspond to the actual usage and interpretation of these terms by native speakers. Therefore, the value of using folk definitions in lexicographic work should be recognised, particularly in more subjective topics such as emotions. In addition, the present findings confirm that in comparison, a dictionary entry that is folk-defined appears to be much more clear than following the present method, especially concerning lexical units that are highly subjective and depend on an individual's experience. Although, there is much more to be addressed regarding the four emotion terms here analysed, this is an introductory study that explores the possibility of applying folk-definitions to culturally charged terms such as the emotion lexicon. The results, considered at first sight satisfactory, would require a post-evaluation to assess the effectiveness in the comprehension of such terms. Therefore, future research in cognitive lexicography might extend on the understandability of dictionary entries; ideally this evaluation would be carried out with non-natives of MXS, and complete aliens of Mexican ethnopsychology since it must be borne in mind that not all Mexicans are Spanish (native) speakers.

Regarding the responses to the questionnaire, the following aspects should be highlighted: with each answer given in every term, respondents became more and more critical in their thinking and how they perceived emotions, even the manner in which they formulated their sentences was increasingly analytical. This situation leads us to question whether the order in which the terms were presented had an effect on the amount and quality of data obtained. Moreover, if the respondent is being highly critical does this have an influence on the naive intuition of folk definitions? This notion would probably have a different answer if the participant has general linguistic knowledge or not. This question warrants the possibility of further investigation, while keeping in mind that the field of work of the participant might have an influence in their naivety, which at the same time, could result in preconceptions regarding what should and should not be contained in the definition of a(n) (emotion) term term. As shown in the previous Chapter (V), these should include characteristics (but not be limited to) such as duration, and physical and mental changes, among others

Besides the main questions and in reference to future research, there is one more item that requires observation; the final item of the questionnaire asked the participants to provide other emotion words that in their opinion form part of the Mexican emotion lexicon (and i.e. the Experiential Conceptual Cartography, Lomas 2018). Among others previously mentioned in chapter III, the following words were given: ACHICOPALARSE, estar CHIPIL, CHIVEARSE and ENCAMORRARSE.

In conclusion, it is believed that cognitive lexicography is still in its infant stages and has a long road ahead of it since there are still many factors to be considered. The present study is a modest contribution to cognitive lexicography and the definition of emotion terms. It has provided an insight into different characteristics to be taken into account such as in the questionnaire design and the possibility of a post-evaluation. Therefore, it is hoped that this study will inspire other lexicographers to approach the definition of terms from another perspective and to take into account aspects such as culture, and to move away from ethnocentrism, considering that folk-definitions is, after all, a viable tool to be used in the creation of future dictionaries.

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VIII. Annex

Emociones en el Español Mexicano

Cuestionario

Universidade do Minho
Escola de Letras, Artes e Ciências Humanas

1. Declaración de Consentimiento Informado *

    Estimada/o participante,

    El estudio de investigación en el cual va a participar es para el desarrollo de un estudio de tesis titulado "Cognitive Lexicography and Cultural Emotions in Mexican Spanish" para la Maestría Erasmus Mundus en Lexicografía de la Universidad de Minho. A través de este cuestionario se pretende obtener información para formular una propuesta cognitivo-lexicográfica de las emociones del español mexicano para diccionarios bilingües y monolingües de español.

    Los datos facilitados serán exclusivamente utilizados para fines de investigación. Las respuestas del cuestionario serán traducidas a inglés cuando sea necesario. La información recabada será tratada de forma confidencial y anónima siendo así imposible la identificación de personas, instituciones u organizaciones.
    Para el procesamiento de datos y su respectivo análisis científico, se requiere de su consentimiento.

    Autorizo que los datos anónimos recogidos a través de este cuestionario en el ámbito de estudio en cuestión sean utilizados para los siguientes efectos:

    Tick all that apply.

    ☐ El uso de los datos recopilados y el procesamiento del material para trabajos/proyectos científicos.

    ☐ Declaro que he leído la información relacionada al proyecto de investigación y estoy de acuerdo con el tratamiento previsto de mis datos. Mi participación es completamente voluntaria y la declaración de consentimiento en cualquier momento puede ser revocada por mí. *En caso de revocación, todos los datos producidos por mí y el material derivado del mismo serán eliminados y destruidos.

Contacto
Si tiene dudas sobre la investigación o comentarios puede contactarme en el email: fanramstel@gmail.com

2. Español de México es tu primera lengua? *

Mark only one oval.

⬭ Sí

⬭ No

3. Género *

Mark only one oval.

⬭ Femenino

⬭ Masculino

⬭ Otro

4. Edad *

Mark only one oval.

⬭ 18-24

⬭ 25-34

⬭ 35-44

⬭ 45+

1er término	Las emociones pueden ocurrir a través de diferentes periodos de tiempo. Por otro lado, pueden ser separadas entre su percepción física y mental, por ejemplo, el MIEDO es más que nada una reacción física en el cuerpo mientras que la ENVIDIA se origina en la mente y en ocasiones puede también tener reacciones físicas. Examine las siguientes cuatro emociones, que fueron seleccionadas de una lista mayor de emociones típicas del español mexicano.

5. ¿En pocas palabras, cuáles son las diferencias entre AGÜITARSE y ENTRISTECERSE? *

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_____

_____

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6. ¿Como explicaría AGÜITARSE a una persona que jamás ha sentido esto antes? (¿Es   *
   una emoción mental o también física? ¿que sensaciones provoca en su propio cuerpo?)

   _____

   _____

   _____

   _____

   _____

7. ¿En que contexto(s) haría uso de AGÜITARSE y sus derivados? *

   _____

   _____

   _____

   _____

   _____

Para ayudarnos a delimitar el sentido de la palabra marque la(s) opción(es) mas adecuada(s) de acuerdo con su opinión.

8. AGÜITARSE *

Tick all that apply.

	'Instantánea' (segundos, minutos)	Un lapso corto (de minutos a horas)	Un lapso largo (de días a meses +)	N/A el concepto de tiempo
Duración	☐	☐	☐	☐

9. AGÜITARSE *

Tick all that apply.

	Mental	Física	Uso coloquial	Uso común
Características	☐	☐	☐	☐

2do término

10. ¿En pocas palabras, cuáles son las diferencias entre estar DESPECHADA/O y ENOJADA/O?   *

_____

_____

_____

_____

_____

11. ¿Como explicaría estar DESPECHADA/O a una persona que jamás ha sentido esto antes? (¿Es una emoción mental o también física? ¿que sensaciones provoca en su propio cuerpo?)   *

_____

_____

_____

_____

_____

12. ¿En que contexto(s) haría uso de esta palabra? *

_____

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Para ayudarnos a delimitar el sentido de la palabra marque la(s) opción(es) mas adecuada(s) de acuerdo con su opinión.

13. **DESPECHADA/O** *

Tick all that apply.

	'Instantánea' (segundos, minutos)	Un lapso corto (de minutos a horas)	Un lapso largo (de días a meses +)	N/A el concepto de tiempo
Duración	☐	☐	☐	☐

56

14. **DESPECHADA/O** *

Tick all that apply.

	Mental	Física	Uso coloquial	Uso común
Características	☐	☐	☐	☐

3er término

15. ¿En pocas palabras, cuáles son las diferencias entre ENCULARSE y ENAMORARSE? *

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16. ¿Como explicaría ENCULARSE a una persona que jamás ha sentido esto antes? (¿Es *
una emoción mental o también física? ¿que sensaciones provoca en su propio cuerpo?)

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17. ¿En que contexto(s) haría uso de esta palabra? *

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Para ayudarnos a delimitar el sentido de la palabra marque la(s) opción(es) mas adecuada(s) de acuerdo con su opinión.

18. **ENCULARSE** *

Tick all that apply.

	'Instantánea' (segundos, minutos)	Un lapso corto (de minutos a horas)	Un lapso largo (de días a meses +)	N/A el concepto de tiempo
Duración	☐	☐	☐	☐

19. **ENCULARSE** *

Tick all that apply.

	Mental	Física	Uso coloquial	Uso común
Características	☐	☐	☐	☐

4to término

20. ¿En pocas palabras, a que se refiere ENGENTARSE? Se puede asignar a una emoción *
principal como en los casos previos?

_____
_____
_____
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_____

21. ¿Como explicaría ENGENTARSE a una persona que jamás ha sentido esto antes? (¿Es *
una emoción mental o también física? ¿que sensaciones provoca en su propio cuerpo?)

_____
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_____

22. ¿En que contexto(s) haría uso de esta palabra? *

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Para ayudarnos a delimitar el sentido de la palabra marque la(s) opción(es) mas adecuada(s) de acuerdo con su opinión.

23. **ENGENTARSE** *

Tick all that apply.

	'Instantánea' (segundos, minutos)	Un lapso corto (de minutos a horas)	Un lapso largo (de días a meses +)	N/A el concepto de tiempo
Duración	☐	☐	☐	☐

24. **ENGENTARSE** *

Tick all that apply.

	Mental	Física	Uso coloquial	Uso común
Características	☐	☐	☐	☐

25. ¿En base a su experiencia, que otras emociones y sentimientos del español de México pueden ser de interés para este estudio?

_____

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