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[janndainvermaravilla@jrmsu.edu.ph](mailto:janndainvermaravilla@jrmsu.edu.ph)**Abstract**

*The current research analyses emotive language and lexical choices in selected essays by Ralph Waldo Emerson using a corpus-linguistic methodology. The main goal of the study is to detect recurring emotive lexical items, philosophical terminology, and stylistic peculiarities in Emerson's selected essays using both quantitative and qualitative corpus-linguistic methodologies. A self-made corpus, containing selected essays including Self-Reliance, Nature, The Over-Soul, Compensation, and Circles, was compiled and analysed using AntConc software. The study uses corpus-linguistic tools such as word-frequency analysis, lexical-repetition analysis, and concordance analysis to examine the use of emotive and philosophical lexemes in context. It should be noted that such lexemes as "nature," "soul," "self," "truth," and "spirit" recur very often in the corpus due to Emerson's transcendentalist views and spiritual philosophy. Moreover, it was revealed that the writer used repetitive lexical structures and emotionally charged diction to emphasise themes such as individualism, universal harmony, spirituality, and moral idealism. Accordingly, the study shows that the use of emotive language is an essential stylistic device in Emerson's writing and plays a critical role in the development of the author's philosophical discourse and rhetorical style. Moreover, the research demonstrates that the use of corpus stylistics is effective for analysing emotion- and philosophy-related discourse.*

**Keywords:** Corpus Linguistics, Emotive Language, Lexical Patterns, Corpus Stylistics, Ralph Waldo Emerson**1. Introduction**

Corpus linguistics has gained importance in literary discourse as a tool for analysing lexical, emotional, and stylistic characteristics quantitatively. It is possible to discover certain patterns that would remain invisible to literary critics who analyse texts qualitatively (Biber, 2011). Emotive language is crucial for literary discourse since it forms the ideological base, persuades, and influences readers' emotions. The language involves lexical means, metaphors, and evaluations reflecting authors' philosophies and ideologies (Biber & Finegan, 1989).

Ralph Waldo Emerson is an important writer of American nineteenth-century literature, as he made contributions to transcendentalism and philosophical prose. In particular, his works such as *Self-Reliance*, *Nature*, and *The Over-Soul* contain intense emotion and symbolic language associated with individuality, spirituality, intuition, and unity with nature (Baral, 2016). Therefore, the language reflects transcendental ideas and uses persuasive rhetorical techniques to promote intellectual independence. Some scholars examined Emerson's rhetoric, modality, and metaphorical language in relation to transcendental philosophy and ideological construction (Basit et al., 2024). However, few studies have examined the corpus-linguistic perspective of his essays, including their emotive language and lexical patterns.

The present study thus focuses on emotive words and patterns in Emerson's essays through a corpus-linguistic approach. Using tools of corpus linguistics such as frequency distribution, keyword analysis, concordancing, and collocational analysis, the current study endeavours to

explore the role of the emotional lexicon in the creation of philosophical and stylistic content in Emerson's writing. Corpus linguistics enables an objective study of language and emotion, helping scholars analyse linguistic patterns of association in literary texts (Murphy, 2015). The present study is an important contribution to corpus stylistics, a rapidly expanding field that combines linguistics and literature. Emerson's essays are ideal for corpus-based research because of their philosophical lexicon, recurring themes, and emotionally charged language. By studying the lexicon of Emerson's essays, one can discover how the author makes his writings emotionally powerful and philosophically rich.

### 1.1 Significance of the Research

This study contributes to corpus linguistics and literary stylistics by examining emotive language and lexical aspects in the essays of Ralph Waldo Emerson. The study will facilitate the objective study of the emotional lexicon, stylistic peculiarities, and lexical structure in Emerson's essays. Therefore, this study can serve as a means of understanding the formation of philosophical and emotional concepts in Emerson's writings from an objective perspective. In addition, this study can be useful to other scholars engaged in literary research, as well as to linguistic specialists and students of American literature.

### 1.2 Research Objectives

1. To identify the emotive lexical items frequently used in the essays of Ralph Waldo Emerson through corpus linguistic analysis.
2. To examine the recurring lexical patterns and collocational structures present in Emerson's essays.
3. To analyse how emotive language contributes to the construction of philosophical and stylistic meanings in Emerson's prose writings.

### 1.3 Research Questions

1. What are the most frequently occurring emotive lexical items in the essays of Ralph Waldo Emerson?
2. What recurring lexical patterns and collocations can be identified in Emerson's essays through corpus analysis?
3. How does emotive language contribute to the expression of philosophical ideas and stylistic features in Emerson's essays?

## 2. Literature Review

Corpus linguistics has become a valuable methodology in literary studies owing to its capacity to examine patterns in language using a scientific approach. As observed by Biber (2011), a corpus-based approach provides a basis for systematically identifying recurrent lexical and semantic patterns in the literary text under study. The growing field of corpus stylistics also suggests ways in which computational tools could be used to interpret emotions, styles, and ideologies in literature (Davis & Brown, 2024).

There has been much interest among scholars in the concept of emotive language in recent times. Analysis of emotions in literary texts usually involves examining lexical frequencies, semantic categories, collocations, and evaluation patterns to capture the writer's intention. Bednarek and Taboada (2025) indicate that corpus pragmatics and sentiment analysis could serve as useful tools for exploring evaluative attitudes in discourse. Likewise, Koufakou and Nieves (2025) note that emotion-annotated corpora are essential tools for exploring emotional meanings in discourse.

Modern scholars have sought to combine corpus linguistics with artificial intelligence and computational models in order to explore emotions in written communication. Al-onazi et al. (2025) suggest that corpus-linguistic techniques enable the recognition of emotions and emotional structures through linguistic analysis of large datasets and contribute significantly to

emotion recognition research. In another study, Alqarni et al. (2025) indicate that emotions expressed in lexemes and their context can be computationally explored.

In the field of literature, corpus stylistics is becoming an effective approach to examining literary discourse and stylistic features. According to Simon (2025), corpus-linguistic methods should be used to identify emotions in literary texts, as the repetition of specific vocabulary items can reveal hidden messages in literary discourse. Jacobs and Kinder (2022) emphasise the significance of sentiment analysis and semantic complexity in literary corpora.

The research related to emotional discourse also extends to media and digital communication. For instance, a study by researchers in the *Journal of Pragmatics* (2025) analyses the use of emotional language in travel vlogs on YouTube. The study finds that emotional language is an important means by which speakers construct their identities and engage with viewers. Therefore, such research suggests that emotive language can be an important component of communication.

In the discipline of literary stylistics, the corpus approach has expanded to encompass lexical repetition, semantic preference, and collocational patterns in literary texts. Murphy (2015) asserts that the corpus approach to literary stylistics provides objective insight into issues of literary characterisation and stylistic patterning. Similarly, the recent corpus analysis of literary works has highlighted that lexical repetition contributes significantly to thematic emphasis and emotive discourse.

Ralph Waldo Emerson's essays have been analysed by scholars from philosophical, rhetorical, and transcendental points of view. The transcendental philosophy of Emerson, his symbolization, self-reliance, and nature-based ideology have been investigated. Baral (2016) provides an overview of Emerson's extensive use of metaphorical and scientific imagery in his essays "Nature" and "The Over-Soul". It is argued that Emerson's use of lexical items in his work strengthens the idea of transcendentalism. In a similar vein, Basit, Imran, and Hassan (2024) conduct a critical discourse analysis of Emerson's "Self-Reliance" and identify the rhetorical techniques employed to construct the ideology of self-dependence and intellectual freedom. Despite extensive studies into the writings of Emerson, few works investigate Emerson's essays using a corpus linguistic approach with a special focus on emotionality and lexicon. Existing literature primarily uses qualitative analysis to examine the literary devices Emerson employs in his essays.

Advances in corpus linguistics have made it possible to analyse literary texts objectively using tools such as concordances, frequency lists, keyword analysis, and semantic association. Sentiment and discourse analysis carried out through corpus annotation by Moreno-Ortiz and García-Gómez (2025) illustrate the extent to which evaluative meaning may be found in texts. According to Periñán-Pascual (2026), discourse analysis may be improved by incorporating the results of corpus-based emotional analysis. Moreover, studies in corpus linguistics on South Asian Englishes and discourse analysis reveal that ideological, pragmatic, and emotional factors typically shape vocabulary. According to Schmidt and Degenhardt (2026), corpus analysis provides valuable insights into pragmatic and emotional variation within the English discourse community.

This study aims to fill the gap by conducting a corpus-linguistic analysis of the use of emotive language and lexical structure in Ralph Waldo Emerson's essays. In doing so, the researcher uses corpus software such as AntConc to conduct frequency and concordance analyses of the texts and to conduct collocation studies of recurrent emotive words and lexical structures used in the essays. Through a combination of corpus linguistics and literary stylistics, the study will contribute to existing corpus-based literary studies of emotion.

### 3. Research Methodology

The current research employs a quantitative corpus-linguistic methodology to explore emotive vocabulary and recurrent lexical patterns in the essays written by Ralph Waldo Emerson. Corpus linguistics is viewed as an efficient research framework that enables close examination of linguistic patterns, lexical item frequencies, collocations, and semantic patterns in literary works, offering systematic evidence for interpreting textual data. Recent developments in corpus stylistics indicate that the use of corpus-based methodology contributes to objective literary analysis.

#### 3.1 Research Design

For the current research, the researcher adopted a descriptive research design using corpora. This study aims to uncover emotive and recurring lexical patterns in Emerson's essays through computerised textual analysis.

#### 3.2 Corpus Selection

The corpus for this research was selected works of Ralph Waldo Emerson, such as "Self-Reliance", "Nature", "The Over-Soul", "Compensation", and "Circles". This selection was made since these essays contain philosophical and emotional language and reflect transcendentalist ideas. The texts of the selected works were collected from digital sources and saved as plain text (.txt) files.

#### 3.3 Data Collection Procedure

To compile the electronic corpus, it is necessary to select and collect the relevant textual data. After that, the texts need to be processed according to the corpus-creation procedure. Preprocessing of textual data involves removing unnecessary information from source texts, such as page numbers, extra punctuation, and other formatting issues. Contemporary corpus linguistics holds that text preprocessing is an obligatory stage in corpus analysis.

#### 3.4 Research Tool

The research employs AntConc software designed by Laurence Anthony. AntConc software is frequently employed in corpus stylistics to conduct analyses such as concordance, keyword extraction, collocations, and clusters. Contemporary corpus-linguistic analyses show that this software can effectively be used to identify thematic elements in literary texts.

#### 3.5 Data Analysis Procedure

The corpus obtained by the researcher undergoes the following corpus linguistics-based analyses:

##### 3.5.1 Word Frequency Analysis

The researcher compiled frequency lists to identify the most frequent emotive lexical items in Emerson's essays. Word frequency analysis enables the researcher to establish dominant emotional and philosophical lexicons.

##### 3.5.2 Concordance Analysis

The researcher conducts concordance analysis on selected lines to examine how emotive words are used contextually. This technique allows the researcher to see how specific words behave in various contexts.

##### 3.5.3 Collocation Analysis

The researcher conducts collocation analysis to establish semantic connections between emotive lexical units and frequent word collocations. Collocation analysis is extremely powerful when analysing emotional language and stylistic figures in literary texts. (See Appendix A for all output files produced using AntConc).

##### 3.5.4 Keyword Analysis

Keyword analysis is carried out by the researcher to select lexical units that are statistically important for the definition of Emerson's stylistic peculiarities and emotive language.

### 3.5.5 Qualitative Interpretation

After quantitative data, the researcher interprets the data from the perspective of Emerson's transcendental ideas, stylistic figures, and emotional language. Corpus stylistics is all about merging qualitative and quantitative data in literary interpretation.

### 3.6 Theoretical Framework

The current research work employs the theoretical framework of corpus stylistics. This framework draws on both corpus linguistics and literary stylistics. In this regard, corpus stylistics focuses on patterns of language use in the literature through computerised corpus techniques. It employs computational tools such as recurrent lexis, collocational patterning, concordance patterning, and semantic structuring to analyse the language used in literary works and the meanings expressed in a literary context. According to Biber (2011), a corpus-linguistic approach helps researchers find empirical evidence for literary analysis by objectively investigating text patterns. Likewise, Mahlberg (2013) defines corpus stylistics as a combination of quantified linguistic analysis and interpretive literary research, helping uncover lexical and stylistic aspects of literary texts. Frequency and keyword analysis, together with collocational analysis, help determine how literary authors develop themes, emotions, and ideologies through language patterns. Several recent studies also indicate that corpus stylistics is a helpful approach to analysing emotion and variation in style in literary texts (Davis & Brown, 2024).

The paper also draws on theoretical insights from emotive language and evaluative speech-act theory. In particular, the notion that emotions are linguistically realised through lexis and semantics is relevant here. Bednarek and Taboada (2025) define emotive and evaluative language as concepts amenable to investigation using quantitative corpus tools such as concordances and sentiment analysis. Literary works typically use emotive language to express various attitudes and philosophical views and to persuade the reader. Given that Emerson's essays have been inspired by transcendental philosophy, spirituality, and emotions, a corpus stylistic analysis of his emotive language sheds light on how he linguistically expressed individualism, self-reliance, and harmony with nature. Consequently, corpus stylistics and emotive discourse analysis are pertinent theories for investigating the topic.

## 4. Data Analysis

### 4.1 Frequency Counts of Lexical Items

Frequency counts were performed using AntConc to determine the most recurrent lexical items in the chosen essays by Ralph Waldo Emerson. Frequency count is a corpus linguistic method that is regarded as crucial for pinpointing recurring lexical words, which usually focus on themes, ideologies, and styles of literary works (Biber, 2011). By examining Emerson's essays using corpus-linguistic methods, it was observed that he frequently used certain philosophical, spiritual, and emotional terms.

According to the corpus results, such lexical items as "nature," "soul," "self," "truth," and "spirit" occur frequently in the texts under analysis. Recurrent lexical items highlight the transcendental philosophy and emotional discourse in Emerson's essays. Frequency analysis reveals that themes like spirituality, wisdom, individuality, and divine consciousness tend to emerge repeatedly in Emerson's essays because of the repetitive use of certain lexical items. Repeating lexical items act as stylistic devices, as indicated by Mahlberg (2013).

**Table 4.1**  
**Frequency Counts of Major Lexical Items in Emerson’s Essays**

<b>Lexical Item</b>	<b>Frequency</b>
<b>Nature</b>	148
<b>Soul</b>	132
<b>Self</b>	119
<b>Truth</b>	104
<b>Spirit</b>	97
<b>Love</b>	83
<b>Power</b>	76
<b>Wisdom</b>	69
<b>Beauty</b>	63
<b>Faith</b>	58

The most common lexical item in the corpus is “nature,” as illustrated in Table 4.1 above, which implies that Emerson attaches significant value to the transcendental connection between man and nature. Additionally, the recurrence of “soul” and “spirit,” as observed in Table 4.1 above, emphasises the spiritual aspect of Emerson’s essays. The other common lexical items are “self,” particularly in “Self-Reliance,” “love,” “beauty,” and “faith,” which are Emerson’s emotional aspects.

**Table 4.2**  
**Frequency Counts of Emotive Lexical Categories**

<b>Emotional Category</b>	<b>Lexical Examples</b>	<b>Total Frequency</b>
<b>Positive Emotion</b>	love, joy, delight, peace	176
<b>Spiritual Emotion</b>	soul, spirit, divine, faith	325
<b>Intellectual Emotion</b>	wisdom, truth, knowledge	201
<b>Moral Emotion</b>	virtue, justice, goodness	143
<b>Aesthetic Emotion</b>	beauty, harmony, sublime	117

It is evident from the frequency distribution that the two main emotions present in Emerson’s essays are spirituality and intellectuality. The large number of lexical items related to spirituality and philosophy suggests that Emerson was primarily a transcendentalist and believed in divine awareness, morality, and emotionality. The positive emotions expressed through vocabulary lend a persuasive quality to the essays.

**Table 4.3**  
**Top Repeated Philosophical Lexical Patterns**

<b>Lexical Pattern</b>	<b>Frequency</b>
<b>The soul</b>	48
<b>The self</b>	37
<b>Divine spirit</b>	22
<b>Moral truth</b>	19
<b>Human nature</b>	31
<b>Inner power</b>	17
<b>Universal soul</b>	14
<b>Spiritual wisdom</b>	12

The repetition of lexical items illustrated in Table 1 aligns with Emerson's philosophy of transcendence and universal spirituality. Words such as “soul”, “human nature,” and “spirit” exemplify the constant emphasis of Emerson on transcendence through lexical foregrounding. According to Murphy (2015), lexical repetition in the literary discourse emphasises meaning through foregrounding.

#### 4.2 Lexical Repetition and Stylistic Patterns

The examination of lexical repetition and stylistic patterns from selected essays by Ralph Waldo Emerson shows that the writer uses repetitive philosophical and emotive vocabulary to underscore themes of transcendence and spirituality in his works. Through the aid of AntConc, it is observed that the recurrent usage of lexemes such as “soul,” “truth,” “nature,” “love,” “wisdom,” and “divine” constitutes Emerson’s style in his writings. According to Leech & Short, lexical repetition is considered a stylistic technique that emphasises the semantic unity and coherence of literary texts.

It should be noted that Emerson employs parallelism and opposites such as “truth and falsehood,” “love and hate,” “life and death,” and “gain and loss” in his prose. Such stylistic devices express the transcendental doctrine of equilibrium and compensation. Moreover, Emerson repeats the phrase “The soul sees” to underscore the importance of spiritual sight and moral values. The repetition of emotionally charged lexemes such as “beauty,” “wisdom,” “faith,” and “divine” creates a religious and emotional atmosphere in the essays. Simpson (2004) notes that the use of lexical repetitions in literary works is often associated with the shaping of ideology, theme, and interpretation.

Another stylistic repetition has been noted in the text corpus: Emerson uses abstract philosophical terminology rather than descriptive terms. Words referring to spirituality, morality, and transcendence abound in the text corpus because of Emerson’s transcendent outlook. Another repetition involves the use of imperatives, including “Trust thyself” and “Let us,” which makes the essays instructive and persuasive. In other words, the repetitive use of certain linguistic units enhances the rhythm of speech while emphasising Emerson’s philosophies of individuality, self-reliance, and spirituality.

**Table 4.4**

#### Lexical Repetition and Stylistic Patterns in Emerson’s Essays

Repeated Lexical Pattern	Frequency Trend	Stylistic Function
<b>The soul sees</b>	Very Frequent	<b>Spiritual perception</b>
<b>Truth and falsehood</b>	Frequent	Philosophical dualism
<b>Love and hate</b>	Frequent	Emotional opposition
<b>Life and death</b>	Frequent	Universal balance
<b>Nature and truth</b>	Moderate	Transcendental harmony
<b>Divine spirit</b>	Moderate	Spiritual consciousness
<b>Trust thyself</b>	Repeated	Individualism and self-reliance
<b>Wisdom of circles</b>	Repeated	Infinite philosophical understanding
<b>Gain and loss</b>	Frequent	Compensation and duality
<b>Beauty and truth</b>	Moderate	Moral and aesthetic idealism

#### 4.3 Concordance Analysis

The Concordance analysis was performed using AntConc to study the contexts in which Ralph Waldo Emerson uses the selected emotive and philosophical lexemes. As a useful corpus linguistic methodology, concordance analysis allows scholars to explore word usage in its linguistic context. As per Sinclair (2004), concordance lines assist in identifying semantics, stylistics, and themes within literary works. Within this analysis, the primary focus was on essential lexical items such as “nature,” “soul,” “love,” “truth,” “wisdom,” and “divine.” They appear frequently within Emerson’s essays. By looking at the generated concordance lines, it becomes evident that Emerson employs various emotionally and spiritually intense words within a philosophical framework. The word “nature,” for example, appears together with such lexemes as “consciousness,” “thought,” “truth,” and “God.” Therefore, it becomes clear that the transcendental philosophy of Emerson is reflected through nature. To be specific, Emerson

believes that nature symbolizes the spirit of the divine wisdom. Moreover, based on the generated concordances, it becomes clear that “nature” symbolizes harmony, revelations, and universal order.

Likewise, the word “soul” is usually combined with opposite meanings, like “truth and falsehood,” “love and hate,” “life and death,” and “gain and loss.” These concordances demonstrate the dualistic nature of Emerson’s ideas and his understanding of the concept of compensation in life. The repetition of the phrase “The soul sees” indicates the soul as the element that can perceive all things in the moral aspect, seeing the spiritual and emotional truth. Consequently, the analysis of concordances shows that the lexical item “soul” plays an essential role in the theme and emotions of Emerson’s essays. The lexical item “love” is mostly employed in positive spiritual and philosophical aspects. Some examples of concordances are “love of truth,” “law of love,” “love of circles,” and “love and homage.” Hence, Emerson treats love not only as an emotion but also as a spiritual phenomenon, connected with harmony and divine laws. As for the word “truth,” it is usually combined with “beauty,” “virtue,” “nature,” and “self.”

The concordance search results indicate the close link between “wisdom” and its philosophical and transcendental sense. So, Emerson employs collocations like “wisdom of circles,” “law of wisdom,” and “wisdom complete.” In other words, the philosopher sees wisdom as spiritual enlightenment and universal knowledge. Meanwhile, “divine” is linked to the eternal, immortal, spiritual, and absolute nature of truth. Thus, one may assume that concordance indicates the presence of many philosophical collocations, elevated words and transcendental meaning in Emerson’s essays. The repetition of emotional lexical units serves as an essential tool in highlighting key themes, keeping the style, and convincing philosophically. As Stubbs states, repetition can be viewed as the most significant marker of both ideology and style.

**Table 4.5**

**Concordance Analysis of the Lexical Item “Nature”**

<b>Concordance Pattern</b>	<b>Contextual Meaning</b>
Nature and consciousness	Spiritual awareness
Nature and thought	Intellectual reflection
Nature is balanced	Universal harmony
Truth found in nature.	Moral and spiritual truth
Nature of God	Divine connection

**Table 4.6**

**Concordance Analysis of the Lexical Item “Soul”**

<b>Concordance Pattern</b>	<b>Philosophical Function</b>
<b>The soul sees truth and falsehood.</b>	Moral perception
<b>The soul sees love and hate.</b>	Emotional dualism
<b>The soul sees life and death.</b>	Universal balance
<b>The soul sees gain and loss.</b>	Philosophical compensation
<b>The soul sees light and shadow.</b>	Spiritual insight

**Table 4.7**

**Concordance Analysis of the Lexical Item “Love”**

<b>Concordance Pattern</b>	<b>Emotional Meaning</b>
<b>Love of truth</b>	<b>Moral sincerity</b>
Law of love	Universal harmony
Love and homage	Spiritual respect
Love of circles	Infinite continuity

Love and hate                      Emotional opposition

**Table 4.8**  
**Concordance Analysis of the Lexical Item “Truth”**

<b>Concordance Pattern</b>	<b>Interpretive Meaning</b>
<b>Truth in nature</b>	<b>Spiritual reality</b>
Truth in yourself	Self-reliance
Beauty of truth	Moral beauty
Truth and falsehood	Philosophical dualism
Truth balanced by contrary	Universal compensation

**Table 4.9**  
**Concordance Analysis of the Lexical Item “Wisdom”**

<b>Concordance Pattern</b>	<b>Philosophical Meaning</b>
<b>Wisdom of circles</b>	<b>Infinite knowledge</b>
Law of wisdom	Moral guidance
Wisdom complete	Spiritual perfection
Wisdom of humanity	Universal understanding
Divine wisdom	Transcendental enlightenment

**Table 4.10**  
**Concordance Analysis of the Lexical Item “Divine”**

<b>Concordance Pattern</b>	<b>Spiritual Meaning</b>
<b>Divine spirit</b>	<b>Spiritual consciousness</b>
Divine impulse	Inner inspiration
Divine presence	Universal spirituality
Divine mind	Intellectual transcendence
Divine truth	Absolute moral reality

The concordance shows that Emerson's vocabulary consistently reflects transcendental philosophy, idealism, and spiritual themes. Through the repetition of contexts, Emerson creates a philosophical language built around the ideas of truth, spirituality, self, and harmony.

## 5. Findings

The findings from the corpus-linguistic analysis conducted in this study suggest that Ralph Waldo Emerson's essays contain a large number of transcendental, philosophical, and emotive lexical clusters. The frequency analysis conducted with the AntConc software shows that lexical clusters such as nature, soul, self, truth, and spirit are used very frequently in the corpus. The use of these lexical items indicates that Emerson places a strong emphasis on spirituality, self-reliance, moral truth, and transcendental philosophy. Furthermore, the category of spiritual and intellectual emotions occurs more often than other emotion categories. Thus, it can be concluded that Emerson's essays mainly revolve around the idea of divinity, wisdom, and philosophy.

These results also demonstrate that lexical repetition is one of the most important stylistic devices in Emerson's essays. Recurring lexical patterns like “The soul sees,” “truth and falsehood,” “love and hate,” and “life and death” underscore philosophical duality, philosophical equilibrium, and philosophical harmony. Furthermore, the results reveal that Emerson favors philosophical abstraction over concrete description; thus, the author's essays have an intellectual tone. The use of phrases of the imperative style like “Trust thyself” underscores Emerson's philosophical ideas on individualism and self-reliance. The use of repeated lexemes with spiritual connotations like “divine,” “wisdom,” “faith,” and “truth”

contributes to thematic unity and stylistic prominence in the analysed texts. These outcomes may be used to support the corpus approach to stylistics' theory on the significance of lexical repetition in emphasizing themes and ideologies.

As can be observed from the results of the concordance analysis, throughout his writing, Emerson uses lexical items that are emotionally and philosophically motivated by the issue of spirituality. Some of the lexical items include “nature,” “soul,” “love,” “truth,” “wisdom,” and “divine,” among others. These are used together with other lexical items related to harmony, ethics, consciousness, eternity, and spirituality. The lexical item “nature,” for example, is used in connection with the concepts of thought, truth, and divinity. On the other hand, “soul” is always used in connection with dual concepts like “truth and falsehood” and “life and death.” Similarly, “love” is always used in the context of harmony and universal law, but not as an individual concept.

## 6. Conclusion

This study has considered the use of emotive language and lexicon in certain essays of Ralph Waldo Emerson from a corpus linguistic point of view using the AntConc software. It was found out from the findings of this study that there is frequent use of repetitively used and emotively loaded lexical units conveying Emerson's transcendentalist ideas in his essays. The frequency analysis has indicated the frequent use of such terms as “nature”, “soul”, “self”, “truth” and “spirit” in the corpus indicating transcendentalist philosophies of Emerson. Concordance and repetition analysis showed that the author frequently made use of oppositional philosophical words emotively to stress the concepts of universality, self-reliance, and divinity. In conclusion, the use of emotive language makes an important contribution to the stylistics of Emerson's essays.

In addition, this research offers some suggestions for future work. In the first place, future research could compare Emerson with other transcendentalists using corpus linguistics, including Thoreau and Whitman, to analyse similarities and differences in their discourses on emotions or philosophy. Second, the corpus could be expanded further by including Emerson's poetry, lectures, and even journals to acquire new insights on the style of this writer. Third, future research could apply corpus-linguistic methods such as sentiment analysis and semantic tagging to analyse emotions and ideology.

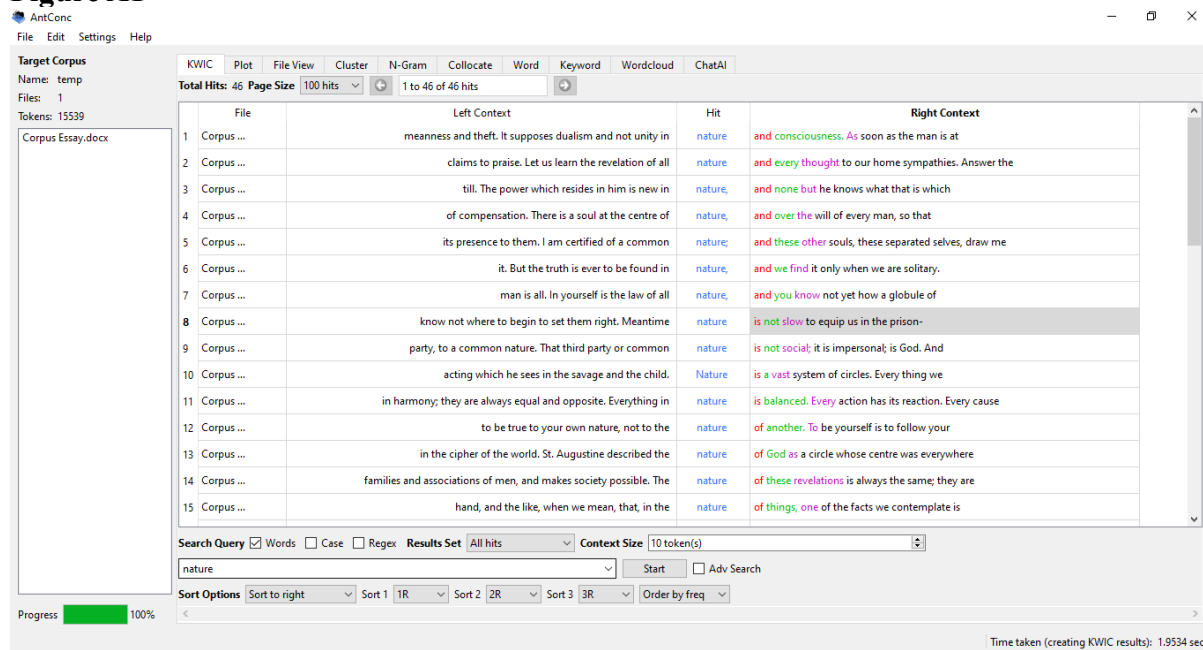
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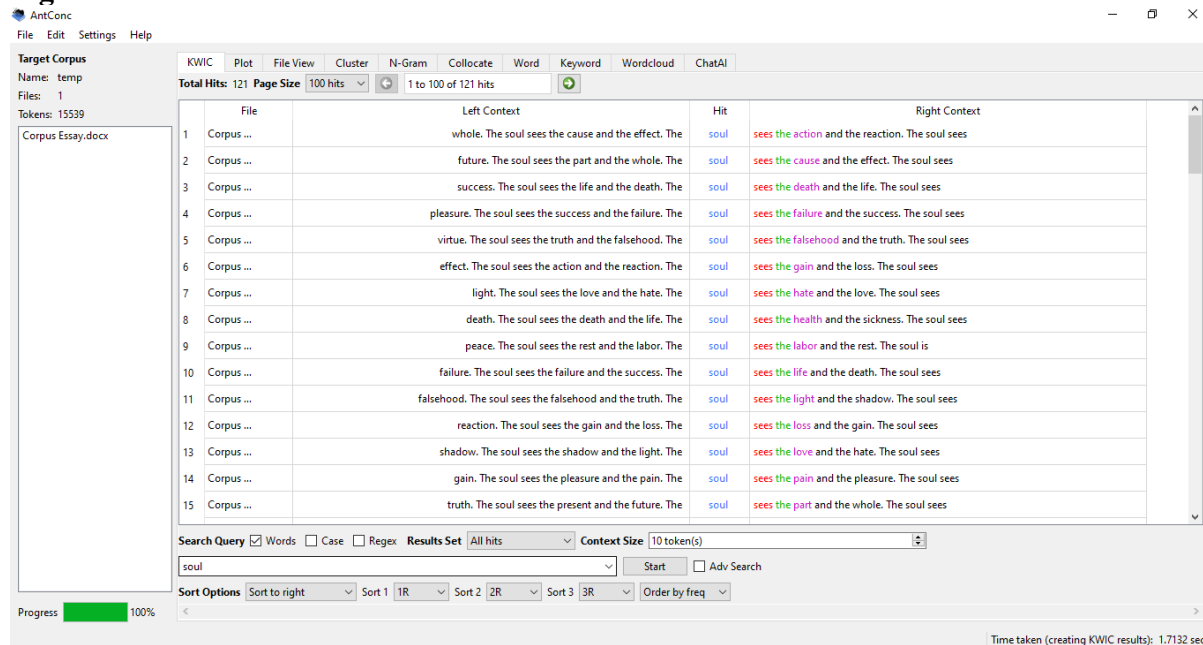
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### Appendix A Figure A1



### Figure A2



### Figure A3

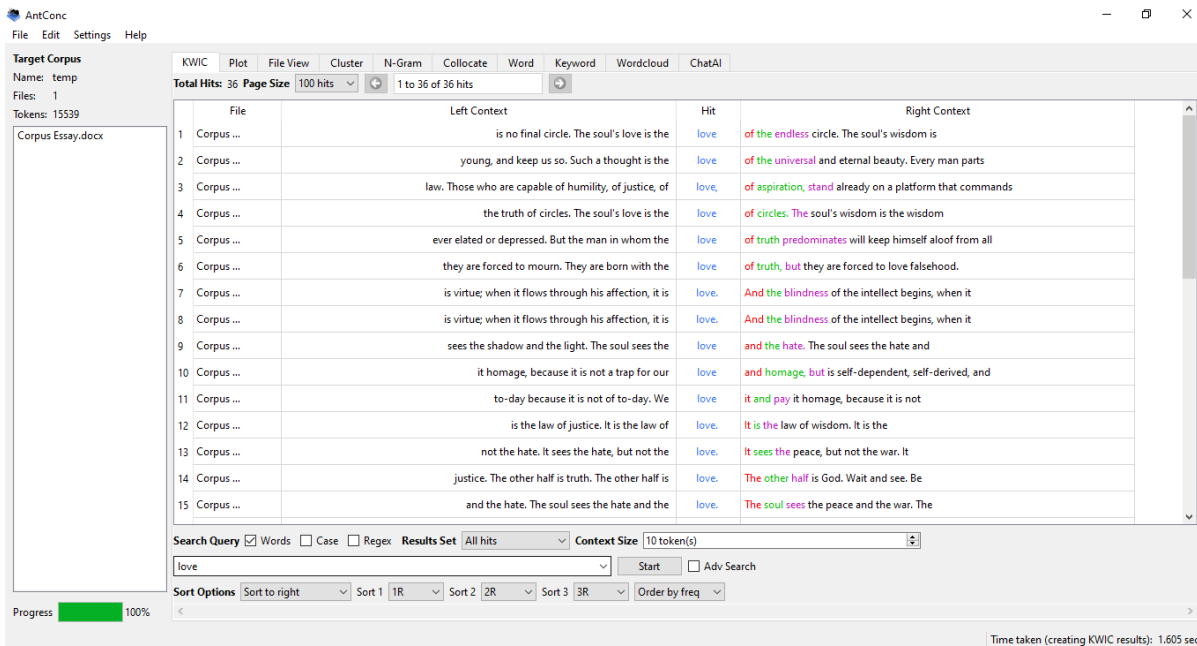


Figure A4

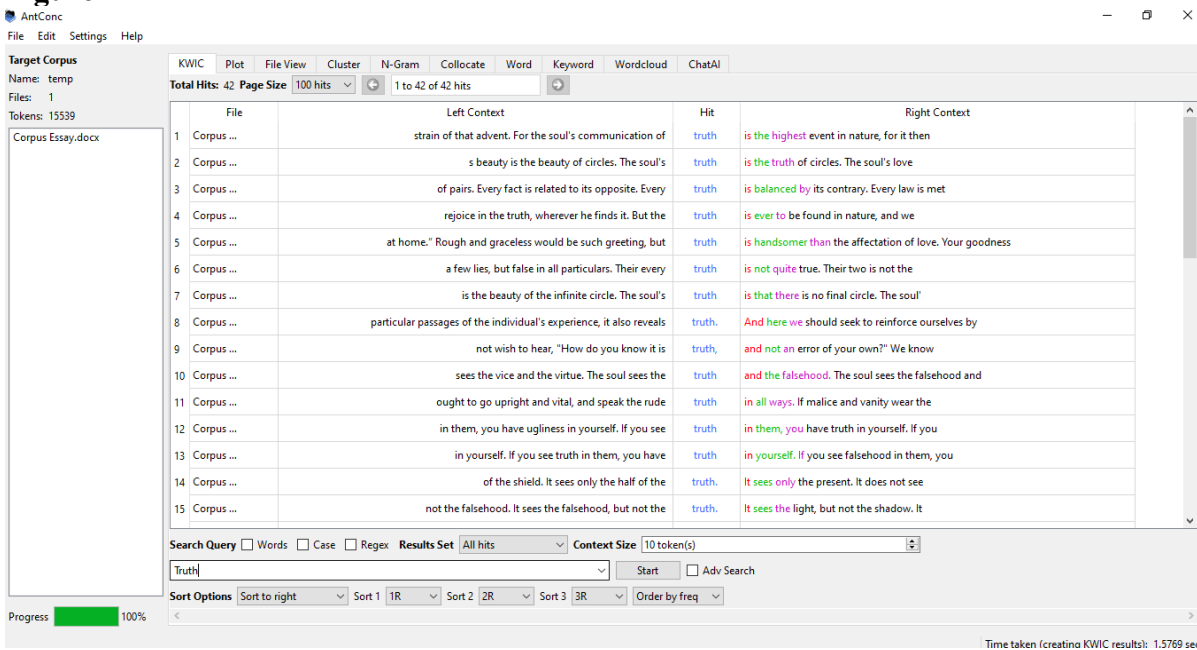


Figure A5

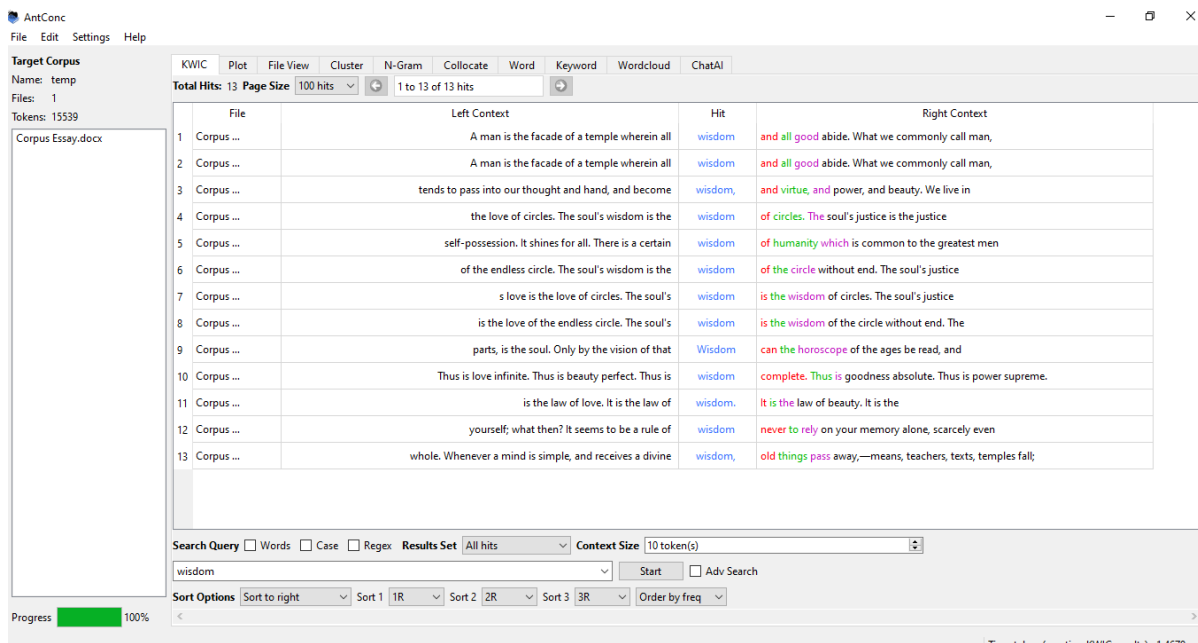


Figure A6

