

A Comparative Study of Interjections from Cognitive Perspective in Chinese and Sinhala

Theripaha Upananda¹

Abstract

Language and society are fundamentally and inextricably linked, with language meaning significantly shaped by social context. This research addresses a gap in comparative sociolinguistic literature by focusing on the function and usage of interjections in Chinese and Sinhala from a Sociocognitive Linguistics perspective, specifically under the concept of 'meaning'. The study employs a qualitative research methodology, utilizing content analysis and biographical analysis of selected texts, conversations, and expert opinions to explore the linguistic peculiarities and usage patterns of interjections in both languages. The findings indicate that interjections are a

unique and highly expressive linguistic part in both Chinese and Sinhala. They communicate social relations, emotional states (such as Sadness, Cheer, and Pain), and reflect levels of civility, respectability, and modesty based on social hierarchies. Numerical and usage differences exist, influenced by the distinct social identities and language structures of the two societies. The conclusion is that interjections in Chinese and Sinhala possess liveliness, common characteristics, and distinct uniqueness within their respective language societies, underscoring their importance in sociolinguistic analysis and second language acquisition.

Keywords: Chinese, Cognitive Linguistics, Interjections, Language meaning, Sinhala

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¹ Former Instructor in Chinese Language, Department of Languages, Bhiksu University of Sri Lanka

E-mail: theupananda@busl.ac.lk Ph.D. (Reading), (四川外国语大学, 中国),
<https://orcid.org/0009-0005-1760-3195>

Introduction

Language is not merely a technical or mechanical activity; it is a profound project that binds society together, reflecting a reciprocal and crucial relationship between language and society. The field of Sociolinguistics examines this interplay, focusing on how social factors influence linguistic expression and, conversely, how language shapes social structures. The meaning of language, therefore, is adopted and interpreted within a social context, making its study essential within the Cognitive Linguistics framework.

While interjections are recognized as highly expressive linguistic elements, their role in communicating complex social meanings and affective states particularly across distinct cultures remain underexamined. This study addresses a critical gap in comparative sociolinguistics by analyzing interjections in Chinese and Sinhala through the lens of Sociocognitive Linguistics, specifically focusing on the concept of 'meaning' and social relation expression.

The significance of this research is twofold; Theoretical Contribution: It contributes to the theoretical understanding of how seemingly simple language parts, like interjections, are intrinsically linked to social behavior and cognitive meaning systems, validating the sociolinguistic perspective on language diversity. Practical Application: It offers valuable insights for second language acquisition

by highlighting the nuanced and culturespecific use of interjections necessary for clarity, coherence, and appropriate social interaction in both Chinese and Sinhala.

The primary objective of this research is to investigate, classify, and compare the usage, nature, and sociolinguistic functions of interjections in contemporary Chinese and Sinhala. A qualitative analysis of interjections as applied linguistic parts, focusing on their expression of emotions (like sadness, cheer, and pain) and their reflection of social relations (specifically civility, respectability, modesty, and functional relationship). An examination of the cognitive and sociolinguistic explanations for the meaning and classification of these interjections. A comparative discussion of the commonalities, differences, and unique characteristics of interjections in both language societies. This paper will thus proceed by detailing the theoretical frame, methodology, classification, usage, and social function of interjections, culminating in a conclusion that emphasizes their dynamic role in language and society.

Literature Review

The current body of research on the link between language, cognition, and social meaning provides the theoretical foundation for this study. To comprehensively ground this investigation into Chinese and Sinhala interjections, a deeper engagement with key international and local research on Cognitive Sociolinguistics and

the linguistic status of interjections is warranted.

1. Conceptualizing Meaning in Cognitive Sociolinguistics

The theoretical framework is anchored in the fusion of cognitive and social perspectives on language. Moreno's book, *A Framework for Cognitive Sociolinguistics* (2017), serves as a crucial starting point by describing how language meaning is not merely an abstract structure but is constantly negotiated and shaped by social interaction and cognitive processes. While Moreno's work signifies a promising direction for research, it introduces a necessary move beyond purely formal linguistics into the realm of social facts.

Language and Social Relations: Building upon the general background, scholars like Gumperz and Hymes (e.g., *Directions in Sociolinguistics*, 1972) established the crucial role of ethnography of communication, emphasizing that meaning is culturally embedded and contextual. This supports the argument that the meaning conveyed by interjections is intrinsically tied to specific social relations like Civility, Respectability, and Modesty, as evidenced later in this study.

The Anthropological View: Malinowski's work on "phatic communion" in relation to social communication provides an anthropological context, highlighting how certain utterances, including potentially interjections, function not primarily to convey information but to affirm social solidarity and maintain

relationships.

2. The Linguistic Status and Nature of Interjections

The theoretical discourse on interjections is essential. Herder's influential work, *The Origin of Language* (1769), provides an early, foundational perspective, linking the origin of language to natural sounds and emotional expressions. Herder argues that interjections represent a primal linguistic layer sounds that contain a certain meaning resembling natural sounds which later became the basis for more complex language structures.

Recent international studies further refine the understanding of interjections:

Functional Linguistics: International studies often classify interjections as peripheral linguistic elements (e.g., Wierzbicka, 2003, on *Exclamations and Expressive Particles*), noting their unusual grammatical independence (they lack grammatical purpose and inflection) and their extreme contextdependence. They function as spontaneous emotional reactions, justifying their classification outside the main sentence structure.

Cross Linguistic Perspective: The observation that Chinese has approximately 300 interjections (Wang Yin, 2021) suggests a high degree of emotional and social expressiveness. This finding, alongside the observation of similar developmental patterns in Sinhala, reinforces the notion that interjections are a universal, yet culturally varied, means of emotional communication.

3. Engagement with Local and Regional Research

To avoid a reliance on solely international or Western frameworks, this review explicitly incorporates local (Sri Lankan) and regional research that grounds the theoretical concepts within the cultural and linguistic context of the study:

i. Dharmadasa's *Language and Society* (1996) and J.B. Dissanayake's *Introduction to Human Languages* are foundational Sri Lankan texts that present essential theoretical points about the social nature of language, the relationship between language and society, and the structure of languages like Sinhala. Crucially, these texts provide the local theoretical context that the researcher can use to study theoretical matters in the Sinhala language, particularly regarding applied linguistic form and sociolinguistic principles.

ii. Karunathilake (2000: 154) emphasizes that the choice of language terms is influenced by social relations. This local authority on language meaning provides a direct justification for the study's focus on how interjections (as specific language terms) reflect social distinctions (like respectability and civility) in Sinhala and Chinese.

In summary, the literature establishes three core ideas: that meaning is sociocognitively driven (Moreno, Gumperz/ Hymes), that interjections are primal, expressive, and context-dependent linguistic elements (Herder, Wang Yin), and that local language studies affirm

the role of social relations in linguistic choice (Dharmadasa, Dissanayake, Karunathilake). This review justifies the methodology and supports the subsequent analysis of interjections as key indicators of social and cognitive meaning in Chinese and Sinhala.

Research Problems

The research problems are, what are the key characteristics and classifications of interjections within the frameworks of Chinese and Sinhala, how is the concept of 'meaning' realized and interpreted for interjections within the paradigm of Sociocognitive Linguistics, Specifically, how do interjections function to express emotions (e.g., sadness, cheer, pain) and reflect social relations (e.g., civility, respectability, modesty) in Chinese and Sinhala, what are the significant similarities and differences in the usage, function, and sociolinguistic context of interjections when comparatively analyzed across Chinese and Sinhala.

Research Methodology

This study utilizes a qualitative research design employing multiple methods to ensure depth and triangulation of data. The overall approach is descriptive and comparative, aiming to analyze and contrast the linguistic phenomena of interjections in two distinct language societies.

Data Collection Procedures

Literature Review and Content Analysis: Extensive secondary data was collected from published academic works, including Chinese and Sinhala

dictionaries, grammatical texts, sociolinguistic studies, and monographs related to interjections and cognitive linguistics. The content analysis method was applied to systematically identify, categorize, and extract theoretical facts, classifications, and usage examples of interjections from these selected sources. Biographical Analysis and Expert Consultation: The study explored secondary and primary sources, including departmental publications, nonwritten information, and observations. Crucially, the biographical analysis method involved structured discussions and consultations with. Scholars and teachers with extensive experience in Chinese and Sinhala as a second language. Native speakers' own experience and observations regarding the appropriate social context and emotional nuance conveyed by various interjections.

Data Analysis Procedures

Thematic and Sub Thematic Categorization: All collected data (examples of interjections and descriptive texts) were organized into specific themes and subthemes based on function (e.g., emotion, social relation). **Meaning Coding:** The data was coded, summarized, and categorized according to the theoretical framework (Sociocognitive Linguistics). A critical focus was placed on coding how the choice and interpretation of specific interjections change based on social relations (e.g., status, respectability) to uncover subtle differences in meaning. **Comparative Analysis:** The final step involved a comparative analysis of the

coded and categorized data from Chinese and Sinhala. This procedure allowed for the systematic study of similarities, differences, and unique attributes in the classification, usage, and sociolinguistic function of interjections across the two languages.

Theoretical Frame

This research is related to sociocognitive linguistics. The explanations made about language meaning in Sociocognitive linguistics are followed in the investigation.

Discussion

The Language Meaning

The meaning is the most important thing of languages. "The concept of meaning makes it clear that the choice of language terms is influenced not only by the subject matter or topic of communication but also by the social relations between people" (Karunathilake, 2000: 154). Examining how social relationships are expressed in language, meaning appears to influence the choice of language terms. Utterances show subtle differences. The reasons for those differences are the social relations. Some utterances are kind and some utterances are cruel. This shows the diversity of social relations. The meanings such as civility, vulgarity, rituals, respectability, etc. appear in language due to social relations. Accordingly, it appears that special attention is paid to meaning in the selection of language terms in societies that use Chinese and Sinhala languages.

The civility in interpersonal relations greatly affects the use of a language. A politeness is attributed to the expression of a request to be fulfilled. Care should be taken not to use rough language forms. "It is known that the concept of 'Meaning' is included in the personal pronouns chosen on the basis of social relations" (Wimalananda Thero (ed.), 158). In many languages, second person pronouns show features of feelings of social relationships. Herder's comments in "The Origin of Language" define the proximity between language and meaning. "The feelings you express with your voice will be recognized by your kind, and all your kind will perceive your feelings in the same way!" (Herder, 2009: 4.).

Interjections

There is a sensitive animal in us who cannot limit his vivid feelings even without any will or purpose, and there are as many sounds as emotions hidden in our nature. Interjections can be identified as a group of sounds that have a certain meaning that resembles natural sounds. "In all primitive languages, the natural sounds mentioned above still remain, but these sounds are no longer the main component of human language. They are not the rhizomes of language, but the sap that nourishes the rhizomes." (Herder, 2009: 7)

Interjections can be identified as a group of sounds that have a certain meaning that resembles natural sounds. Herder says that the earliest languages had no words. There were only some sounds that expressed feelings. He says that

the oldest oriental languages are full of these features. Chinese has about 300 interjections. (Wang yin, 2021: 18.)

Chinese people often behave very emotionally and these differences create difficulties in translation between Sinhala and Chinese, however, interjections are among the most expressive words in Chinese. This group of sounds can be described as a group of primitive sounds found in man's artificial language. The meanings of these are adopted by a language society and still have animal language characteristics. Those sounds are sometimes used as a whine, a very natural sound these sounds are still preserved in some languages. "It's like passing a spark to a distant heart through an invisible chain, causing it to create feelings for an unseen creature. This kind of groan, this kind of sound, is language. So, there is A language of feeling that is a direct result of the laws of nature" (Herder, 2009: 4.)

"I think there are no words (in the earliest languages), but only some sounds expressing emotions; look at those ancient, primitive languages, in their interjections, in their How many of these sounds are preserved in the roots of names and verbs! The oldest oriental languages are full of interjections, and we, the more recently formed peoples, sing the song like the aboriginals at the grave, uttering bursts of misery cry" (Herder, 2009: 7.)

Chinese has about 300 interjections. (Wang yin, 2021: 18.) It shows that the Chinese people often have extravagant emotions and Chinese people are more

reserved. Interjections have been developed to such an extent in the Sinhala language too. It can be stated that they are numerically similar to all interjections in the Chinese language. In addition, interjections appear to be a common factor in both languages grammatically. Quality can be classified under different characteristics. This differences cause difficulties in translating between Sinhala and Chinese. However, interjections are one of the most expressive words in these two languages.

Characteristics of Interjections

Interjections are words used to express emotions, especially in speaking, such as joy, anger, sorrow, Intoxicating love, dejected despair, getting discouraged, pain, pleasure, sudden joy and anger, intense admiration, and extreme sadness. It is related to the meaning.

Interjections have no grammatical purpose in sentencemaking.

They usually cannot be modified or have no inflections.

They need not to be related to other elements of the phrase.

They are extremely context dependent.

啊 (Ach!) Intoxicating love, dejected despair, and getting discouraged According to the fable of Socrates, pain and pleasure are ultimately adjacent (Herder, 2009: 7). 哦 (Oh!) Sudden joy and anger, intense admiration, and extreme sadness. It can also be used as interjections for nouns, verbs, and adverbs.

"嗨，用刀子割!" 旁边的英国军官命令道。(Noun)

"Use your knife, man!" ordered the British officer nearby.

好啦，好啦， 不要紧，你马上会好的。(Adverb)

There! There! Never mind, you will soon feel better.

喂，我们得赶紧啦！(Verb)

Come, we must hurry.

Interjections are words used in spoken language to express our immediate reaction to anything that affects us emotionally. They are only initial reactions and do not always making sense. On the other hand, interjections are inappropriate in formal speech or writing.

Classifications of interjections

Primary interjections

The primary interjections refer to terms that are exclusively interjections and cannot be classified as any other part of speech.

哎呀,唉,事实上,天哪

apoji " ættətəmə" dejijəne:

哎呀，我错过了这个机会。

Oops, I missed the opportunity. (Expressing impatience)

哎呀，我找的东西在这儿呢。

Oops, here is what am looking for. (Expressing surprise or amazement)

唉，她没能按时来。	你能肯定吗？嗯，也许你说得对。
Alas! She couldn't come on time. (Expressing sadness, weariness, regret or disappointment)	Are you sure? Well, perhaps you are right. (Expressing agreement or assent)
Nouns, adjectives and other parts of speech appear as interjections at specific times.	嗯，海伦做得很好。
事实上，我很期待你的预先警告。	Hmm, Helen did a great job. (Expressing agreement or assent)
In fact, I was looking forward to your forewarning.	A powerful interjection is defined as an intense outburst of expression.
“天哪，听听那傻孩子在瞎说写什么！”孩子的父亲说。	耶！年夏天我终于从大学毕业了。
"Good heavens! Listen to what that stupid kid is talking about!" said child's father.	Yay! This summer I finally graduated from university. (Expressing surprise)
天哪！这是我最无法想象的事情。	瞧！我找到了丢失的钥匙。
Oh my goodness! This is the last thing I could have imagined.	Bingo! I found my lost keys. (Expressing surprise)
	哎哟！那只虫子咬了我。
	Ouch! That insect bit me. (Expressing astonishment or pain)

Moderate interjections

Moderate interjections are relatively mild expressions of emotion and moodiness. A comma is used to separate these categories from the rest of the statement.

嗨, 嗯, 耶, 瞧, 哎哟
ammo: " hm" oh" je:h" śik" hođaji
(Expressing sadness, regret, agreement, astonishment, pain, assent or surprise)

嗨，我们一直在找你。
Oh, we've been looking for you. (Expressing sadness, regret or surprise)

Volitional interjections

Volitional interjections are often used to convey commands, requests, and needs. In dialogue, "I wish" statements are replaced with volitional interjections. 'Enough' indicates a desire to stop listening to what others are saying and possibly to make a rebuttal. 'Shoo' usually shows the speaker's desire to drive others away.

嘘, 呃哼
ş, a:h, şu:
(Expressing a convey, a command, a desire, a request or a need)

嘘！西塔应该安静。

Hush! / Shh! Sita should be quiet.
(Expressing a convey, a command, a request or a need)

呃哼！我在考虑另一件事。

Uhhuh! I'm thinking about another thing. (Expressing a desire)

Emotional interjections

Emotional interjections are phrases used to express unexpected outbursts of emotion, such as surprise, happiness, sadness, disgust, and horror. In speech, these types of phrases often replace "I feel" phrases.

咳，哎呦，好耶

oh" apoji" je:" a:ji" ajijo:

(Expressing sadness, regret, pain, annoyance and surprise etc.)

咳！那臭味是什么原因造成的？

Ugh! What's the cause of that foul odour? (Expressing sadness, regret and surprise etc.)

哎呦！这些蜘蛛是有毒的。

Ouch! These spiders are toxic.
(Expressing surprise, pain, and annoyance etc.)

好耶！我们以优异的成绩结束了这一年。

Yippee! We finished the year on a high note. (Expressing surprise)

Cognitive interjection

Cognitive interjections are terms that arise from thought and are used as interjections. These types are used to express feelings and emotions that people encounter and understand through experience.

好极了，天哪

devijəne: " ane: manda:" ma:raji" şa:" şo:kne

(Expressing surprise, desire)

好极了！多么了不起的成就！

Bravo! What a fantastic achievement!
(Expressing surprise)

天哪！你是个天才，很聪明。

Gosh! You are a genius, so intelligent.
(Expressing surprise)

Exclamative particles

Sometimes interjections and exclamative particles fill the gaps in the sentences or utterances in Chinese and Sinhala. These are also interpreted as words or phrases that exist between sounds and human language sounds, do not define, and convey only expressions. In Chinese, exclamative particles span only one syllable and Mouth radical 口 is found on many exclamative particles. Such a special word is not used in Sinhala language in exclamative particles.

哈，吓，哼，哇，兮，啥，嗨，
可，啞，呀，呸，吼，嗯，啦，呗，
吁

śah" ane:" apoji" qji:" wa:w" ši:" šiŋ" are your plans for tonight?
ha:ne:

哼(expressing disapproval or suspicion), 谁信你的!

吓(showing disapproval), 怎么能干这种事呢?

哎呀(Expressing surprise or amazement), 我找的东西在这儿呢。

唉(Expressing sadness, weariness, regret or disappointment), 她没能按时来。

嗯(Expressing agreement or assent)海伦做得很好。

Exclamative particles may be used to fill the gaps in the sentences in Chinese and Sinhala. These are used as a method of recording aspects of human speech that may not be based entirely on meaning and definition. These particles are highly informal, and they are advised not to be used in formal documents and academic papers. Their use is popular in social situations such as movie subtitles, texting, and blogs where the formality of the text is not an issue.

Interjections according to the expression of feelings

Greeting

Interjections in greeting express warmth and joy when meeting anyone.

嘿!, 你好!

he:ji" e:ji" aŋo:" halo:" ha:ji, a:jubo:ŋ" a:jubo:wan

嘿! 你今晚有什么计划? Hey! What

你好! 我叫丹尼, 是你们的新讲师。Hello! My name is Danny, and I am your new lecturer.

Attention

Interjections are used to draw other people's attention to

看!, 嘘!, 安静!, 哟—嚯!

balannə" š" ho:w" ho:" e:

看! 我现在已经筋疲力尽了, 我不会和你一起去任何地。

See! I am exhausted now, and I'm not going anywhere with you.

看! 我注意到背景中有什么东西。

Look! I noticed something in the background.

嘘! 闭上你的嘴。

Shh! Keep your mouth closed.

安静! 罗伊, 提醒米勒。

Hush! Roy alerted Miller.

哟—嚯! 这里有人吗?

Yoohoo! Is there anyone here?

Joy

Exclamations of joy are used to express immediate joy and joy on specific occasions.

哇!, 好哇好哇!, 好极了!, 祝贺!

wa:w, hure: 'subə pætum" nijəmaji

哇！它们看起来美极了！

做得好！

Wow! They look stunning!

Well done!

好哇好哇！早上十点出门咋样？

太棒了！

Wow, wow! / Hurray, Hurray! / Hurrah, Hurrah! / Yippee, Yippee!, How about going out at ten in the morning?

Great!

射门!哇,进了!太棒了!

好极了！我们队赢了比赛！

Shoo Wow, it's a goal! Great!

Hooray! Our team won the game!

Oppose

祝贺！我们祝你在杭州玩得开心。

Statements that do not agree with something or someone are classified here.

Congratulations! We wish you have a good time in Hangzhou.

没有！,不！

Praise, approve

Interjections of approval are used to express praise and approval of a statement. Bravo, good work or brilliant etc.:

næ:" ane: næ:" apoji næ:" kohetmæ næ:" næhæ" bæ:" bæhæ" kohetmæ bæhæ

完美！，好/太好了！，太棒了！，好极了，做得好！，射门!哇,进了！，太棒了！

Surprise

Surprise interjections are used to express surprise at anything that happens:

nijəməji, wiʃiʃtəji, hoðəji, ʃo:k, ʃo:ji, ʃa:

天啊，啊，唉，哦

ammo:, dejijo:" mage: dejijo:, ape: dejijo:, ha:ne:

完美！你拼写得很准确。

天啊! My God! Dear me!/Oh, dear!/ Dear, dear! Good heavens!

Brilliant! You accurately spelled it.

天啊!有一只恶狗在追我! Good heavens! A fierce dog is running after me!

好/太好了!

Good!

啊/唉/哦! Oh!

太棒了!

天啊! My goodness!

Terrific!

Sad

好极了/太棒了!

Interjections are used to express a feeling of sadness that something

Excellent!

terrible has happened: ah, damn, alas, ough or oops, etc.:

哎哟! , 唉! , 哎呀! , 救命啊!

apoji, dejijəne:, ane:, əjijo:, pihitə wanna

哎哟! 非常痛苦。Ouch! It's excruciatingly painful.

唉! 他的右肩骨折了。Alas! His right shoulder was fractured.

哎呀! 道歉。这完全是我的错。Oops! Apologies. It was entirely my fault.

救命啊! 我身处一个痛苦的世界。Help! I'm in a world of pain.

Cheer

你瞧! There!

万岁/加油! Hurrah!

万岁/好极了! Bravo!

我们赢了! 万岁! Hurrah! We won the game!

好哇! Yippee!

je:h, wa:w, hure:, cijə:s

Pain

哎呦/痛啊! Ouch!

哎呦/痛啊! 小心, 我的脚。Ouch! Be careful, my foot.

əjijo:, ane:, apoji, oh, dejijo: , ammo:

These facts confirm that interjections are a unique and important area of

Sinhala and Chinese according to cognitive sociolinguistics. Based on the above analysis, several conclusions can be drawn.

i. Interjections are one of the most expressive words in spoken Chinese and Sinhala.

ii. In terms of quantity, there are differences between the two languages, but in terms of quality, they are the same

iii. Interjections are generally used in spoken language.

iv. These are commonly used in daily communication.

v. Interjections can be in the form of words or phrases.

vi. Interjections are usually placed at the beginning of a sentence, but there are exceptions.

vii. These interjections should be used to describe the character's exclamations as emotions, and alternatives and make story reading more interesting.

viii. Another meaning of interjection is, they can communicate feelings that are often difficult to express through sentences.

Conclusion

This comparative study analyzed the function and form of interjections in Chinese and Sinhala from a cognitive sociolinguistic perspective, confirming that these linguistic units are far more than mere emotional outbursts; they are sociocognitive tools integral to meaning negotiation and cultural indexing.

The central findings of this research establish critical distinctions in how expressive language operates across the two language cultures. Interjections as Cognitive Shortcuts: The analysis confirms that primary interjections function as embodied cognitive shortcuts for immediate emotional indexing (e.g., Pain, Surprise). Their noninflectional, contextdependent nature allows for the instantaneous communication of affective states, aligning with theories of primal human vocalization. Divergent Social Encoding: While basic emotional expressions are common, the study revealed significant divergence in the linguistic mechanisms used to encode social relations. Chinese and Sinhala heavily relies on specialized honorific pronouns and statusbased address terms to establish respectability and hierarchy prior to the core speech act. similarly, manages civility and modesty through a greater emphasis on formulaic polite phrases and carefully moderated expressive language. Linguistic Inventory and Extravagance: The observed numerical disparity in interjection inventory, where Chinese possesses a significantly larger corpus of documented forms (around 300) compared to Sinhala, suggests a cultural difference in the granularity and extravagance of emotional expression encoded in the lexicon.

This research offers several key contributions, advancing the understanding of interjections beyond traditional descriptive grammar. Theoretical Bridge: The study bridges Cognitive Linguistics and Sociolinguistics by demonstrating

that the meaning of an interjection is inextricably linked to the speaker's social positioning. Cultural Specificity: By providing a focused, comparative study of two linguistically and culturally distinct languages, this paper highlights the culturespecific policing of expressive language. It confirms that the usage of interjections is governed not by universal syntax, but by local rules of Civility, Respectability, and Modesty. Pedagogical Significance: The findings have direct pedagogical implications for second language acquisition (SLA). Interjections must be taught as a special language part that requires dedicated attention to sociocultural context, rather than simply translation, to achieve true communicative competence in either language.

This study provides an analytical foundation, acknowledging that it relies on textual classification. A necessary future step is the practical investigation of natural speech. Future research should focus on: quantifying the frequency and distribution of interjections across different documents, further exploring the theory of interjections as unique, nongrammatical cognitive modules, and examining historical texts to discover how the social function and forms of respectful and polite interjections have evolved in both languages.

By integrating analytical depth with concrete evidence, this study meets the need for a rigorous examination of interjections and lays the groundwork for further crosscultural sociocognitive linguistic investigation.

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