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## ЛІНГВІСТИКА ЕМОЦІЙ: ЕТАПИ СТАНОВЛЕННЯ (ДОСЛІДНИЦЬКІ ТЕОРІЇ, ШКОЛИ, ПЕРСОНАЛІЇ)

**Анотація.** У статті досліджено етапи формування лінгвістики емоцій. Зазначено, що лінгвоемоціологія формувалася на межі різних наук: лінгвофілософії (з урахуванням семантики, синтактики й прагматики), психолінгвістики, лінгвокультурології, лінгвокогнітології, лінгвоконцептології, етнолінгвістики, гендерної лінгвістики, теорії та історії мовознавства, зіставної та порівняльно-типологічної лінгвістики. Вона інтегрує форми, уявлення, знання низки лінгвістичних напрямів про сутність, функції, структуру й динаміку вербалізованих у мові емоцій та почуттів у цілісну систему, моделюючи в цьому ракурсі культурні конфігурації різних епох, народів, конфесій, укладів, виявляючи й систематизуючи риси своєрідності емоцій та почуттів різних культурних світів.

Акцентовано, що лінгвоемоціологія – наука про минулу та сучасну емоційну лінгвокультуру. Цей лінгвістичний напрям має відповідну спадщину та певну перспективу, а також «білі» плями, що потребують ліквідації. Вона вивчає світ людини в контексті лінгвопсихологічного та лінгвокультурного існування емоцій та почуттів, тобто в аспекті того, як наш світ, довкілля сприймається крізь емоції та почуття людини, якими емоційними смислами, значеннями він наповнений. Лінгвоемоціологія як напрям мовознавства скерована на розуміння світу емоцій крізь мову не просто як накопичення явищ і фактів, а як осмислення цих фактів і явищ у сукупності – як цілісність. Виокремлення лінгвоемоціології як самостійного наукового напрямку – це наслідок реальних процесів диференціації та інтеграції гуманітарних наук. У її завдання входить розкриття характеру взаємозв'язку людських емоцій та почуттів, їхньої динаміки, структури і функцій, змісту й значущості, зафіксованих у мовленні людини, комунікації та мові загалом. На сьогодні креативна філософська думка має значні напрацювання в трактуванні ролі почуттів та

емоцій у житті суспільства та людини; вони спричинилися до розбудови методологічної бази сучасної лінгвоемоціології. Унаслідок роздумів філософів над сутністю природи емоцій сформувалися дві течії: інтелектуалістська та сенсуалістська.

Показано, що емоції були предметом досліджень і Чарльза Дарвіна; він створив біологічну концепцію емоцій, де типові «емоційні рухи» потрактовано як рудимент важливих інстинктивних виявів. Подальші спостереження над емоційними реакціями людей і тварин привели до виникнення низки теорій про природу емоцій, серед яких чільне місце посіла теорія Зигмунда Фрейда.

Увизначено думку Л.А. Булаховського, що із ділянок психології мови, найбільш розроблених у науці сер. XIX ст., найперспективнішою треба визнати психологію народів (нім. «Völkerpsychologie»), розроблену В. Вундтом, тобто ті аспекти психолінгвістичної теорії, яким він присвятив особливу увагу, обґрунтовуючи її проблематику. У розрізі теорії психології народів досліджувалася насамперед семантика, студіювання ключових питань якої неможливе поза врахуванням психологічного чинника, до того ж не лише лексична семантика, але й семантика граматична.

Засвідчено актуальність проблематики лінгвоемоціології в працях ровесника В. Вундта О. Потебні (1835–1891), насамперед у його ключовій монографії «Мысль и язык». О. Потебня – зачинатель не тільки лінгвістики емоцій, а й – ширше – психолінгвістики, оскільки одним з перших українських мовознавців указав на потребу й можливість зближення мовознавства та психології. Лінгвіст слушно вважав, що такий підхід до вивчення фактів мови сприятиме поєднанню наукового пошуку загалом.

**Ключові слова:** лінгвістики емоцій; етапи формування; філософські течії; психології народів.

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## LINGUISTICS OF EMOTIONS: THE FORMATION STAGES (RESEARCH THEORIES, SCIENTIFIC SCHOOLS, PERSONALITIES)

**Summary.** The article focuses on the analysis of the formation stages, research theories of linguistics of emotions. It has been elucidated that linguistics of emotions is formed on the border of different sciences: *linguo-philosophy*, taking into account

*semantics, pragmatics, psycholinguistics, linguo-culturology, linguo-conceptology, ethno-linguistics, gender linguistics, etc. It has been highlighted that linguistics of emotions fixates the expression of an ethnic and individual emotionality; it takes into account the auto-interpretation of emotions and feelings, which is manifested in different speech styles or the system of discursive practices. Linguistics of emotions aims at understanding the world of emotions through the language, not simply as the phenomena and facts accumulation, but as the very understanding of these facts and phenomena. As a result of the philosophers' reflections on the essence of the emotions' nature two trends were formed: intellectualist (I.F. Herbart) and sensualist. O. Potebnya and W. Wundt were at the origin of psycholinguistics and, accordingly, linguistics of emotions.*

**Keywords:** *linguistics of emotions; formation stages; philosophic currents; ethnic and individual emotionality; peoples' psychology.*

**The Problem Statement.** Emotions and feelings of a person, undoubtedly, are peculiarly reflected in the language consciousness, conceptualized and accordingly verbalized, accumulating the emotional experience of the language personality, the collective life of people in general, which is reproduced in the discursive practice of each linguo-culture and language, in particular.

Linguistics of emotions is formed on the border of different sciences: linguo-philosophy, taking into account semantics, pragmatics, psycholinguistics, linguo-culturology, linguo-conceptology, ethno-linguistics, gender linguistics, etc. It integrates the knowledge of a number of linguistic tendencies into a coherent system.

Linguistics of emotions is the science about the past and modern emotional linguo-culture. Linguistics of emotions investigates the systemic object – emotions and feelings as a sophisticated form of existence of a human being experience, a consequence of a symbolic and practical human activity, a particular modus of a social and historical being.

Linguistics of emotions fixates the expression of an ethnic and individual emotionality, it takes into account the auto-interpretation of emotions and feelings, which is manifested in different speech styles or system of discursive practices. Linguistics of emotions, like any science, consists of theory, that is, based on the relevant theoretical principles, methodology, and history, that reflects its formation.

History of Linguistics of emotions explores the past: the formation and development of the expression of linguistic forms of emotions and feelings, their peculiar fixation in the language image of the world and discursive human practices, texts, after all, their grammaticalization.

The question what emotions or feelings of a person are, how they are verbalized can be resolved from the standpoint of a holistic understanding of the history of emotions expression, that is, a philosophical understanding of their meaning and nature. Linguistics of emotions cannot be limited to the study of the individual forms of emotions and feelings verbalization of one linguo-culture. It seeks for a universal synthetic generalization, including all the individual (fixation of the expression of emotions of a particular linguistic personality is projected on the parameter the

«emotional competence» (V. Shakhovsky, T. Kosmeda) – an emotional stratum of a linguistic personality structure, the so-called *Homo sentis*) and the linguo-cultural forms as the generalization of the specific emotions expression in a certain linguo-culture (Shakhovskii, 2010; Kosmeda, 2012).

Linguistics of emotions aims at understanding the world of emotions through the language, not simply as an accumulation of phenomena and facts, but as an understanding of these facts and phenomena.

Singling out linguistics of emotions as an independent scientific direction is a consequence of the real processes of differentiation and integration of the humanities. Its task is to uncover the nature of the interconnection of the human emotions and feelings, their dynamics, the structure and functions, the content and significance, which is recorded in a human speech, communication and language in general.

**The goal** of the article is to characterize the history of linguistics of emotions, the stages of its formation, the research theories, personalities. The goal of the research requires the fulfillment the following **objectives**:

- a) to analyse the formation stages of linguistics of emotions;
- b) to characterise the topical philosophic theories about the interpretation of feelings' and emotions' role;
- c) to analyse the basic psychological concepts of understanding emotions;
- d) to elucidate L. Bulakhovsky's, O. Potebnya's views on emotions.

**The Material Statement.** Linguistics of emotions has its history of formation and development. Emotions play an important role in a person's life, first and foremost in the everyday communication process. Emotions, feelings are already at the heart of the theories of language origin (i. e., the interjection theory of a language origin).

Emotions are verbalized by an emotionally coloured vocabulary. They underlie the creation of the connotative meanings, the evaluative meanings, since the emotional evaluation depends first and foremost on the actualization of the corresponding positive or negative emotions, which can be also expressed by the system of the grammatical forms and meanings.

Nowadays, a creative philosophical thought has a considerable experience in the interpretation of feelings and emotions role in the life of the society and the person, which have developed the methodological basis of modern linguistics. We will only attempt to outline the main philosophical and psychological theories of interpretation of the role of feelings and emotions in the society life.

Human emotions, undoubtedly, have attracted the attention of the scientists. The ancient philosophers tried to understand their nature. The individual emotional reactions have been described by the philosophers as useful or harmful, evaluating them positively or negatively. Some of the researchers were convinced that emotions should obey the mind: these are, primarily, the stoics, for example, Mark Aurelius, the others – recommended not to be involved into the so-called «a hopeless struggle» with natural emotions, for example, Erasmus Rotterdamsky.

As a result of the philosophers' reflections on the essence of the emotions nature, two currents were formed (Gerbart, 2007):

a) the intellectualist current (I.F. Gerbart), whose representatives claimed that the organic manifestations of emotions are the results of mental phenomena;

b) the sensualist current, whose supporters, on the contrary, argued that the organic reactions affect mental phenomena significantly.

Emotions were the subject of Charles Darwin's research. Based on the comparative studies he created a biological conception of emotions, according to which typical «emotional movements» were interpreted by him as the rudiment of important instinctual expressions (Darwin, 1953).

Further studies on the manifestation of emotional reactions of the human beings and the animals led to the emergence of a number of theories that determine the nature of emotions, among which the prominent Sigmund Freud's theory should be mentioned. The psychologist associates the expression of emotions with the excessive energy stored in the human brain. The source of such energy is the subconscious, and conflict situations, which occur in an everyday human activity, are transformed into a kind of «a negative body» that is fixed in the subconscious (Freid, 1975).

The researchers are also attracted by Pavel Symonov's theory of emotions, which focuses on the sensory nature. The biological theory of emotions of Peter Anokhin focuses on the fact that in the course of the emotions evolution, they were perfected, developed, as well as a human being's muscles, his eyesight and organs of sense perception. It is known knowledge that *homo sapiens* have the most developed system of emotions. According to the researcher, the positive emotions arise when the real result exceeds the expected one. An insufficient amount of the real result, the fact that it does not coincide with the expected one causes the emergence of the negative emotions (Anokhin, 1979).

James Lange's peripheral theory of emotions is based on the fact that the occurrence of emotions is caused by the changes that occur during the course of the processes in the human body (breathing, pulsating, facial expressions, gestures, etc.). According to the researcher, the emotions are a set of organic sensations, for example, a person is sad because he or she cries, and not the other way (Lange).

A cognitive theory of M. Arnold-R. Lazarus is based on the need to evaluate intuitively the relevant situations, for example, the situation of threat, which causes the desire to act actively, which is expressed by various changes of the body, the non-verbal expression (Arnold, 1960).

The theory of differential emotions by American Researcher Carol Izard (Izard, 1999) is based on understanding emotions as an extremely complex process that takes into account the aspects, related to the neuro-physiological processes. The scientist considers emotion as a properly organized system. Some emotions, in his opinion, have a hierarchical structure. According to his point of view, the sources of emotions are:

a) the neural and nerve activators (hormones, neurotransmitters, drugs, changes in blood temperature, brain, etc.);

b) the affective activators (pain, fatigue, etc.);

c) the cognitive activators (assessment, memory, etc.).

This theory is most widespread in modern humanities.

We will illustrate a conceptual understanding of emotions and feelings in the system of the key figures views of the psycho-linguistic representatives in linguistics of the late XIXth – early XXIst century.

The basic psychological concepts of understanding emotions, represented in the system of views of outstanding writers, have been singled out in our research. H. Skovoroda (1722–1794) developed the original philosophical doctrine that there are two matters of all things – visible and invisible, which are realized in relation to a man. In his view, a human cognition is the only way to make sense of the world. Matter is eternal to God, but the spiritual nature, which is true, cannot adequately be embodied in the material, and hence dynamic, intense vision of the world.

H. Skovoroda professed the theory of cordocentrism that manifests itself in the mentality of the Ukrainians. Cordocentrism is understood as a passive perception of the reality – a socio-political regime, the values, the norms and the rules of a social life, adapting to every ideology or social regime. Cordocentrism involves the unscrupulousness or refusal to choose a certain civic and life position, the unwillingness to take responsibility for one's actions and their consequences. The cordocentrism theory involves the expression of emotions and feelings, the perception of the reality through their prism.

M. Hohol (1809–1852) is considered to be the creator of the concept of an «imperceptible evil». The writer declared that the most inconspicuous deviation from the truth and the good leads to the destruction of the soul, which is reproduced in his texts, including through the verbalization of emotions and feelings.

T. Shevchenko (1814–1861) as a brilliant exponent of the national spirit romanticized the historical past of Ukraine while reflecting on its future. He consistently held the idea of an organic unity of a man and nature, expressing optimism about the progressive role of the scientific progress. He was a supporter of the people's violent revolution, worshiped his mother, believed in the ultimate historical justice that God would establish. He spoke of emotions that characterize the Ukrainians, that is why he was called the emotion of the nation (S. Smal Stotsky), and therefore, he professed, after H. Skovoroda, the theory of cordocentrism.

P. Kulish (1818–1897) was the creator of the concept of «village Ukraine» for romanticizing the historical past of Ukraine. Reflecting on the historical prospects of Ukraine, he believed that the industrial development destroys the spirituality of the people, and therefore argued that the best social form for Ukraine is the rural farms with a natural economy and closeness to nature with a genuine expression of natural emotions and feelings.

I. Franko (1856–1916) developed the Ukrainian natural philosophy. He was a supporter of the theory of individualism, pointing at the power and an important role of each individual in the state formation, developing futuristic ideas about the statehood of Ukraine. He professed the theory about the role of literature in the knowledge of the human soul, human feelings and emotions. He significantly

influenced the philosophical theories of existentialism, personalism, and the philosophy of life in general. I. Franko created original verbal forms of feelings and emotions expression.

Lesya Ukrainka (1871–1913) was a supporter of positivism and rationalism in philosophy. She cultivated the philosophy of heroism, believing that one must courageously overcome all obstacles on the way of service to the people. Thus, she verbalized emotions and feelings related to heroics, both positive and negative.

The creative psychological theories of the key figures of literary and creative creativity of the second half of the XVIIIth – the half of the XXth century are reflected in fiction, characterized by the development of verbal forms of feelings and emotions expression.

According to L.A. Bulakhovsky, from the sphere of language psychology, the most developed and promising in science in the middle of the XIXth century, there was the psychology of the nations (in German «*Völkerpsychologie*»), developed by W. Wundt, i.e., those aspects of the psycholinguistic theory, to which he paid a special attention, substantiating its problems (Bulakhovsky, 1975).

Under the influence of the theory of the psychology of the nations, the semantics was first of all studied, during which it was impossible to analyze it without the psychological factor. It should be emphasized that not only lexical semantics but also grammatical semantics attracted attention. The very name of W. Wundt is associated with the existence of the folk psychology as a scientific discipline, that is, the science, which is intermediate between psychology and linguistics. This discipline appeared in Germany in the 60-ies of the XIXth century. Its leading ideas are found in the works of Steintal, Lazarus, Geiger and the others. But this discipline became of great importance only with the publishing of the monograph by W. Wundt «*Völkerpsychologie*» (Wundt, 1984).

Thus, at the origins of psycholinguistics and, accordingly, the linguistics of emotions, was Wilhelm Wundt (1832–1920). His theory is based on the actualization of a psychophysical parallelism: the changes in the mental states occur in parallel with the expressive movements, giving them a special signal value for the expression of feelings. W. Wundt considers the bodily reactions as the reaction to feelings. When the emotion arises in a person's mind, it each time updates relevant emotions, feelings, based on a particular association.

If we reject the idea of the «people's soul» (in German *Volksseele*), which formed the basis of the concept of *Völkerpsychologie* of W. Wundt and his predecessors (G. Steintal, M. Latsarus, etc.), and to make it a more acceptable view of a «collective psychology» or the «psychology collectives», then a separate science is outlined with a complex research object. Language is precisely the object that most clearly represents the dependence of the individual mental acts typical of the groups, to which the individuals physically and mentally belong. As W. Wundt points out, a «collective psychology» (*Völkerpsychologie*) mainly deals with those phenomena in the life of peoples that are generalized, and in which the influence of the individuals is not clearly visible.

The problem of describing the formation history of linguistics of emotions seems to be relevant nowadays in Ukraine. In this regard, we would like to emphasize that the problems of linguistics of emotions were raised in the works of O. Potebnya (1835–1891), first of all in his key monograph «Thought and Language». It should be noted that O. Potebnya was not only at the origin of linguistics of emotions, but at the origins of psycholinguistics, since he was one of the first Ukrainian linguists to point out the need and opportunity to bring linguistics closer to psychology (Potebnia, 1993).

We try to generalize the system of views of O. Potebnya on the problems of linguistics of emotions and prove that modern linguistics of emotions consistently takes into account and develops the postulates of O. Potebnya. However, linguistics of emotions has not been properly described nowadays.

Stating that «the analysis of feelings is a powerful tool for the development of mankind», O. Potebnya:

1. Supported the theory of the origin of language, based on the verbalization of feelings, emotions, arguably denying the theory of its divine origin.

2. Described in detail the status of interjection, which is the main grammatical marker of emotions.

3. Characterized the importance of a speech tone for expression of emotions.

4. Distinguished between the simple and complex levels of a human activity – senses and feeling.

5. Reflected on the peculiarities of the expression of feelings, emotions and will of homo sapiens in the textual (discursive) space in the Slavic languages.

6. Actualized the problem of ontology of senses and feelings, a combination of verbal and non-verbal expression of emotions.

7. He studied the degree of connection of the word with the spiritual life of people, the soul, describing after V. von Humboldt the concept of «a spirit of a language», in which he interpreted the feelings.

8. He stated that in the language of each nation there is a sensual and emotional image of the world, which together with the common features of all languages (universal) has a corresponding peculiarity.

9. He singled out the emotional factor as a characteristics of the people and the language.

As we can see, the scientist associates feelings (emotionality) with the category of evaluation, emphasizing the peculiarities of the person's perception of feelings of positive and negative, which are accordingly verbalized in the language, taking into account a number of associations – more or less intimate. Thus, O. Potebna's creative work contains original ideas that confirm: the origins of linguistic of emotions can be traced in the system of the scientist's linguistic and philosophical views.

**The Conclusions.** Thus, the human emotions verbalization is an endless process, so it is quite logical there is an independent direction, called linguistics of emotions. However, the formation process, the development of its metalanguage, the research methodology is long and complicated. Singling out linguistics of emotions



as an independent scientific direction is a consequence of the real processes of differentiation and integration of the humanities. At the origin of psycholinguistics and, accordingly, the linguistics of emotions, was Wilhelm Wundt. The problems of linguistics of emotions were raised in the works of O. Potebnya. It should be noted that O. Potebnya was not only at the origin of linguistics of emotions, but at the origins of psycholinguistics, since he was one of the first Ukrainian linguists to point out the need and opportunity to bring linguistics closer to psychology.

**The perspectives** of further research consist in the analysis of the means of the negative emotions verbalization in modern English.

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