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## **ABOUT THE UNIVERSAL EXPRESSION RESOURCES NEUROPHYSIOLOGICAL BASIS OF THE EMOTION CONCEPT IN AZERBAIJANI, ENGLISH AND RUSSIAN LANGUAGES (in the context of the limbic system role in the expression of emotions)**

*The object of research of the article is the verbalization resources of the concept of “emotion” in Azerbaijani, Russian and English languages. Subject-problem based on theoretical ideas investigated with reference to specific examples. In the semantic universal rank of the concept of “emotion” realized metaphorical transitions of cognition, neurophysiology, psychology, also carried out in the context of theoretical approaches to psycholinguistics. The choice of such a research method is due to the fact that the metaphorization of the concept of “emotion” in expressions is based on the description of psychosomatic effect created by emotions. There are different resources for verbalizing the concept of “Emotion” in different systematic languages.*

*The analysis of specific examples shows that expressions related to the concept of “emotion” in Russian, English and Azerbaijani languages created with reference to universal paralinguistic means and they have neurophysiological similarities with each other in terms of etymology.*

*It was concluded that although there are various resources in Azerbaijani, Russian and English for the verbalization of the concept of “emotion”, this process is basically among the resources of universal verbalization to be based on neurophysiological, psychosomatic, psycholinguistic, and paralinguistic resources too. Although these languages carry different mentalities, have common “emotion-generating” resources and this community provides universal mechanisms for the verbalization potential of the concept of “Emotion”. It means the activation of these universal mechanisms, despite there are national mental differences, in the process of verbalization of the concept of “Emotion” in Azerbaijani, English and Russian languages are various in form, but in the content are almost in the same expressions.*

**Key words:** *psychosomatic “Emotion”, concept, ethno mental, verbalization, limbic system, psycholinguistics*

**Introduction.** It is known that metaphorical transitions, mechanisms of mutual conditioning between the parties of the metaphorical “implication chain” can be evaluated in the context of semantic universals and uniqueness. So, in the situations of semantic universality regardless of language, race, gender, religion, or even local religious denomination as well as the structure of the social hierarchy of the society to which it belongs to without taking into account the abundance (or minority) of inventory of material and spiritual goods, in general (universally) language carriers for the “human race”, metaphorical terms that may be valid for any individual come to the fore. In this regard, it is related to concepts that are universal, it means, those associated with colors that are far from linguacultural conditioning, health – disease, youth – old age, death – life, etc. can be noted the opposition to be based on such referring eternal dichotomies comparisons. Semantic uniqueness can be characterized by metaphorical coding mechanisms, “implication

chains” that are valid only for one language community. For example, the phrase “Drowning as Shamakhi drowns” which is “readable” only for native speakers of the Azerbaijani language has a negative semantic connotation, for other related Turkic languages, this expression has a semantic lacuna, it means, a semantic “gap” that cannot be adequately translated and has the status of a phraseology which meaning can be conveyed only through lexical explanation.

The verbalization resources of the concept of emotion can be distinguished in the most primitive plan, in the foreground plan within two groups; universal and unique. Among the universal resources related to the ways of generating emotions, as well as related to the etiology of the stress effect on emotional reactions especially comes to the fore in the universal metayage. Thus, not depending on emotional language, race, gender, social status and intellectual level formed in the same brain centers in all people, that is felt by the individual with psychosomatic connections in

the same direction, this in itself leads to the formation of metaphorical transitions of a psychosomatic nature. For example, such expressions “bogazi duyunlemek” in Azerbaijani Turkish, in Russian “pochustvovat kom v qorle” and in English “*a lump in the throat*” means fear and excitement and appeared on the basis of description of psychosomatic effect created by this or that emotion, and as naming the metaphorical of that emotion in all three languages, also are used for characterizing this or that aspects. Such facts, in turn, in the process of verbalizing the concept of emotion universal mechanisms of human cognition reveals that is required more detailed analysis. In this regard, in the context of semantic universals for analyzing the mechanisms of realization of the concept of emotion involvement of the latest achievements of cognition, neurophysiology, psychology, including psycholinguistics are necessary and appropriate.

According to many famous linguists: R. Langacker, C. Fillmore, R. Rudzka-Ostyn, A. Vejbitskaya the leading theorists of modern cognitive semantics, throughout their wide-ranging work focused on the analysis of the points of semantic universality and uniqueness. Thus, as noted in his famous study of “Semantic universals” and “Primitive thinking”, differences between various cultural groups, first of all the keywords to be based on the differences in the means of lexicalization of key concepts [Rakhiлина E.V. 1998: 280]. Thus, the differences means that one basic concept exists in one cultural group and does not take place in another and rather, it is based on the diversity of verbalization mechanisms of those basic concepts. A. Vejbitskaya emphasizes that “Fundamental differences between cultures, application of basic concepts, and the utilization of basic concepts due to differences in scale [2, p. 322]. In other words, according to the linguist, the semantic “space” of different languages is more important than the presence or absence of certain basic concepts, that means the presentation of “semantic primitives” in what format, in what form, in what “form” of ethnomental realization differs in its specificity. However, the linguist, who continues her analysis on the topic, emphasizes in his other research that exactly, semantic primitives, means that semantic base concepts are the cornerstone of the semantic system of any language, and these partnerships, formed on the basis of the common path of development of mankind, without semantic basic concepts, people from different cultures and languages will not be able to cross the walls of their “conceptual prisons”, so they would be helpless like desperate “prisoners” deprived of the opportunity for communication [2, p. 369]. Just

like semantic universality a situation that manifests a state of correlation in languages with different origins, as well as in different systemic world languages, not only created the conditions for the existence of common concepts, but in many cases made it possible for these concepts to refer to common verbalization mechanisms. At the root of A. Vejbitskaya’s “theory of semantic primitives” to be based on the fact that the purpose of semantics is to “reveal the structure of thought hidden behind the form of a foreign language” has the thought about the assumption that “semantic system” is ready in everyone’s mind: such a system means a set of elementary concepts that forms the basis of the emergence of more aggregates semantic complexes [4, p. 137–150]. Undoubtedly, in this universal system, which includes basic concepts, “implication chains” have a special place that encompass the expressive resources of our emotions. Thus, emotions, which are an organic and inseparable source of expression of human existence, presents in people with different worldviews, different genders, races, national identities, although they manifest in different ways and allow different emotional reactions to different objects to take place in there are definitely partnerships in the human brain, in the mechanisms of “preparation” in the higher nervous system, and “transmission” to the surrounding world. And these metayages, during the information metabolism of the human race, the modern “thinking man” (*Homo sapiens*) due to the neurophysiological features of cognitive mechanisms involved in mental activity has a certain inevitability of parallelism and common denominators. From this point of view, it is quite logical that cognitive science should be focused on research in this area. Thus, “cognitivism – in itself, namely, within the framework of human activity, is the science of perceiving, comprehending and mastering the knowledge of the surrounding world”. Linguists N.V. Nikolayeva, V.I. Sergeyev notes that “The science of cognitive linguistics on the perception of the thinking person (*homo sapiens*), together with other related fields, means cognitive psychology, cognitive philosophy, along with cognitive sociology, although included into the part of general cognition, analysis of human cognition mechanisms and in general, cognitive linguistics is still deciding on the periphery of anthropolinguistics” [5]. From this point of view, the “provincial position” of human cognition and consequently of cognitive linguistics, to be drawn from the periphery to more anterior positions, mechanisms of cognition, it means, the metaphorical implications that are universal, it is very important to study the general denominator,

the neurophysiological source of semantic transitions. It is known that “the formation of cognitive terminology, which played an important role in the formation of anthropological linguistics”, has played an exceptional role in the study of “...cognition, perception as the highest form of human mastery of the world around”. Thus, anthropological linguistics is a naive worldview, that follows the mechanisms of linguistic expression of “pre-scientific primitive thinking”, shed light on the history of formation of cognition process [6, p. 5]. It is on the basis of the realization of concepts in this evolutionary process, monitoring the formation of cognitive processes, can also strengthen the position of cognitive linguistics, and can direct its research mechanisms to more leading positions. From this point of view, the concept of “Emotion”, which is considered universal creates particular interest to follow the metaphorical transitions that take place in the rank of semantic universals. Thus, it is known that emotional reactions are controlled by decision centers in the human brain and refers to the reactions that take place against one or another stimulus from the surrounding world.

Research in the field of neurophysiology has revealed the leading brain centers that respond to emotions are located in the limbic system. Because the limbic system triggers vegetative reactions, emotional reactions and motivated behaviors are controlled from here [*The role of the limbic system*]. That is why in many languages of the world, the notion included in the concept of “emotion” common metaphorical passages are expressed by “implication chains”. On the other hand, in the context of the connection with semantic universality, we would also like to note that prototherms, also, naming mechanisms is belonged to the period of pre-scientific primitive thinking and the fact that metaphors belong to the common history of mankind within the concept of emotion made it inevitable that concepts related to the primitive worldview would find its place. Thus, the primitive worldview is used to metaphorically characterize the different emotional states: so in Azerbaijani Turkish “qan ağlamaq”, “qanı qaralmaq”, “çıtma vursan qanı çıxmaz”, “gözləri kəlləsinə çıxmaq”, “gözləri hədəqəsindən çıxmaq” (translation: “crying blood”, “feel upset”, “if you hit it, it won’t bleed”, “eyes go to the skull”, “eyes go out of socket”) and etc. compounds benefit from metaphors based on such vegetative reactions. As we will see in more detail later, such phraseologisms, which are universal and based on the metaphorization of psychosomatic state assessments took place in many languages of the world (and on the basis

of descriptions of similar vegetative reactions). And first of all, despite the realization of the phylogenetic process, all the languages of the world, regardless of the stage of development, in its semantic space (or, in A. Vezhbisky’s terminology, in its “semantic universe”) clearly demonstrates that it is characterized by a large number of primitive worldviews. To clarify our opinion, whether in Azerbaijani, English or Russian let’s pay attention to the sentence “Güneş qalxdı” – “Güneş batdı”. Approximately in the same sense, in Russian: “Солнце взошло”, in in literal translation means as “The sun rose”, “Солнце село” – “The sun sat down” but in English means as “The sun rose; The sun has set”. Modern astronomical data leaves no doubt in any average Azerbaijani, Russian or English that the Sun “rises” or “does not sit”. It is known that the Earth revolves around the Sun. However, in all three languages, as well as in dozens of developed world languages the rudiments of the primitive worldview guided are preserved by primitive world outlook. Verbalization of our topic, it means emotional reactions by universal metaphorical mechanisms, returning to the analysis of the points, we can note that the examples of metaphor we have already mentioned (“qan ağlamaq”, “qanı qaralmaq” and etc. “crying blood”, “darkening blood”, it means “complain bitterly”, “to be upset” and etc.) mastering the surrounding world from its primitive worldview filter is nothing more than the verbalization of the limbic system reactions of an ancient man.

Regarding the metaphors that are related to body language and have a universal character, we would first like to note that this group includes semantic connections that occur in phraseological units and metaphors with direct reference to limbic system reactions. For a fuller and broader range of research, in this context, there is a need to refer for research in the field of non-verbal language signs. Among them the analyzes of J. Navarro and M. Carlins create particular interest. According to J. Navarro and M. Carlins “... the limbic system is the main part we need to study when it comes to body language. The reason is that the limbic system means a part of the world that reflexes and immediately reacts unconsciously. In other words, the limbic system is the most accurate response to external information” [8, p. 45]. Theoretical research as well as experimental research that the reactions of this or that body language occur against the background of the corresponding emotional reactions and they cannot be consciously managed, as well as the fact that verbal metaphorisms contain emotionally paralinguistic mean that are

directly universal. So, body language that belongs to a person or simply a social group is one of the rare cases when emotional reactions can “appear” in a metaphorical format. Navarro and Carlins also note that “People think they have a single brain and value it as the backbone of their intelligence and talent. In fact, inside the human skull, there are three separate brains, each with a specific function and working together as a “command-control center.” They are united in a center that regulates every movement that our brain does. In 1952, well-known scientist Paul McLean described the human brain as a “reptile brain” and a “mammalian brain” (limbic system) and the “human brain” (neocortex) as a triune brain made up of three parts” [6, p. 43] (limbic system) and the “human brain” (neocortex) as a triune brain made up of three parts” [6, p. 43]. In other words, although we as homo sapiens, express our emotions through the neocortex (“human brain”) try to curb, regulate, most of our body language reactions are beyond our conscious control, that is, the limbic system (“mammalian brain”) is “under the control.” It is known that according to Kennon-Bard theory, the “Papes Circle” is in the brain of “center” of our emotions. Namely, James Papes is not the whole brain center, he later proved that the “circle” associated with his name and was responsible for our emotions. And it knowns, that the vast majority of this “circle”, namely covers the area of the limbic system [9, p. 128]. With our sudden sensory reactions, that by the reactions of our sensory organs we “capture” ourselves, or more precisely, our emotional state. Because this point has attracted people’s attention throughout the development of mankind referring to uncontrollable body reactions in different languages and presenting a characterization of emotional states:

Within the microconcept sadness: in Azerbaijani: “mıs-mırıq sallamaq”, “mıs-mırıği yerlə getmək” and etc.; Within the framework of the microconcept “Təəccüb” mikrokonsepti çərçivəsində: “gözü alacalanmaq”, “gözü kəlləsinə çıxmaq”, “gözü hədəqəsindən çıxmaq”; “gözü bərələ qalmaq”; “göz bərəltmək // bax göz ağartmaq” [10; 395]; gözləri bərələ qalmaq (təəccüblənmək) – to be shocked / to open one’s eyes / to widen one’s eyes on seeing someone or smth. / someone’s eyes are nearly popping out of his (her) head / to stare wide-eyed at someone or smth. / to raise one’s eyebrows – (с)делать большие глаза/сделать круглые глаза/ глаза на шесть копеек/ смотреть большими глазами (выражать крайнее удивление, недоумение) [10, p. 395]; gözlərini bərəltmək – to gape at someone or smth. / to stare at someone or smth. with bulging eyes / to open one’s

eyes wide / to stare goggle-eyed (to goggle at someone or smth.) – вытаращить зенки / выкатывать (выкатить) глаза (выпучить глаза) [10, p. 397]; In Azerbaijani Turkish: within the microconcept of the emotion of dissatisfaction: ağzını əymək, ağziyəri olmaq, in English: to be on bad terms / to be not on speaking terms (to be displeased). In Azerbaijani Turkish: qaşqabağını tökmək / qaşqabağını sallamaq, in English: to put one’s lips / to be in a pet / to take the pat / to be in the pouts / to puff up one’s cheeks / to make a sulky face; in Russian: надуть губы / надуть щёки [10, p. 541]; фыркать под нос, (брюзжать, сердиться, выражая недовольство чем-л.) [Dictionary of the Russian language, 1999]; within the microcontext of anger in Azerbaijani Turkish: dişini dişinə qıçmaq in English: to bear a grudge against someone / to nurse a grudge against someone / to owe a grudge against someone / to bear someone ill-will / to have a down on someone, in Russian: вострить зубы / иметь зуб (на кого-либо) [10, p. 297];

Within the framework of the cumulative microconcept of dissatisfaction-indifference-resentment in Azerbaijani Turkish: dilucu danışmaq; ağzının ucuyla danışmaq, in English: to speak with the tip of his mouth; in Azerbaijani Turkish: üz-gözünü // üzünü turşutmaq, in English: to put a bad face on the matter / to make a sour face / to make a wry face, in Russian: делать кислую мину [10, p. 782].

The analysis of concrete examples shows that these or other expressions are based on universal paralinguistic clearly demonstrates that it has neurophysiological partnerships in terms of emiology. For example, in the Azerbaijani language: gözləri bərələ qalmaq, gözləri kəlləsinə çıxmaq, gözləri hədəqəsindən çıxmaq, in Russian: глаза полезли на лоб, глаза вылезли из орбит;; in English: eyes pop out // eyes pop out of one’s head (used to say that someone looks very surprised, amazed, shocked, etc. His eyes were popping out of his head with astonishment when he saw how big it was!) [15] and so on. the emotional reaction of such expressions to the moment of human surprise, fear, astonishment refers to neurophysiological conditioning. That is, in many cases, these emotions are involuntary, accompanied by those psychosomatic reactions and in turn, has led to assessments among paralinguistic tools (methods of expressing body language). For example, in the book “Body Language” by Alan and Barbara Pease’s we read: “Depending on our attitude and mood, our eyeballs come in different sizes throughout the day. For example, an excited man’s eyes can be four times bigger than usual (“Eyes



widened cause of excitement.” The baby of a negative and angry person, on the contrary, becomes smaller. If we describe such a person, we can say that “his eyes are like the eyes of a snake” [11, p. 189]. By the way, we would like to say something about the last point. The expression “to be blinking” in the Azerbaijani language appeared on the basis of a metaphorical description of that negative reaction. It is known that the word “blinking” means as “coward” in our language: Take care of Alasgar for not growing as a coward (V. Nasib) [12, p. 97]. Let’s look at another examples: Forced involvement of people in personality worship and labor has led to the emergence of stereotypes that our people are submissive and blind. [11, p. 20]; I lost my fear when it turned to dust. I hate this wrinkled, sour, feeling like a question mark. It does not allow a person to live in the blink of an eye [14, p. 20].

“Eyes pop out of one’s head” returning to the analysis of the etiology of type expressions, let’s note that Alan and Barabara Piz mentioned that paralinguistic study eyebrow-raising gesture “observed in all over the world”, they even emphasized that it was a gesture characteristic of monkeys’ communication with biosymbols. Researchers fear, surprise and in certain situations this gesture (at the moment of sudden encounter) claimed to be able to express surprising joy [11, p. 195–196]. We also read in the explanatory dictionary of Azerbaijani Turkish: “Gözü (gözləri) kəlləsinə çıxmaq // Gözləri hədəqəsindən çıxmaq – *to be furious, to be angry; to be overly surprised, astonished.* [15, p. 178]. A similar explanation is found in Russian and English dictionaries. In Russian: глаза на лоб лезут, полезли – Eyes pull out (from strong surprise)... expression of extreme surprise [16], in English: your eyes pop out of your head – a way of describing the way you look when you are extremely surprised to see something or someone [17].

Let’s look at examples. In Azerbaijani: Bir dəfə bir avropalı dostuma dedim ki, toyuma 400 adam çağırmışdıq, gözü kəlləsinə çıxdı. Niyə bu qədər adam? [18]; Birdən lap yaxından arvadın çox sakit, titrək səsinə eşitdim: “Bu nədi, ay Əlfi?” – heyrətdən yazığın gözü hədəqəsindən çıxmışdı (Əlfi Qasimov) [19]; In English: If your eyes pop out of your head, it describes the look of complete surprise on your face when you see someone or something that is very unusual or surprising. ... When John asked Jane to marry him and gave her a diamond ring, her eyes popped out of her head: it was completely unexpected [20]; in Russian: Глаза лезут на лоб от дизайна этих вещей [21]; Ее водитель с хохотом

ко мне подходит, говорит: «У мужика глаза на лоб полезли: «Там баба за рулем!» [22].

Positions of development of these expressions, as well as lexical units with similar content in the context in which they are used (for example, surprise, nervousness, fear, etc.) “contextual connection” leaves no doubt that they belong to the concept of emotion: Fironun əsəbdən gözləri hədəqəsindən çıxmaq dərəcəsinə gəlmişdi. (Pharaoh’s eyes popped out of his head) [23]; Balıq elə təəcübləndi ki, az qaldı gözləri hədəqəsindən çıxa. (The fish was so surprised that they almost were shocked) [24]; Бывает, что глаза лезут на лоб и от страха. (From fear the eyes turn out and go out of forehead). (Yani, A.)

As it can be seen, since many emotional reactions are universal in nature, even in the most diverse genealogies and languages of different systems, there are undeniable commonalities in the metaphorical characterization of those emotions. In connection with the realization of emotionality in language in recent years and also in connection with the mechanisms of verbalization of the concept of emotion in the concept of this or that language the research has entered to a new stage of quality. The intensity observed in this field of research is directly related to linguistic thinking has emerged as a logical consequence of the fundamental changes that have taken place in recent decades. When we look at the history of the study of emotions in linguistics, at this time among the fields of linguistics in its modern state the emotiology established on an equal footing we can see that the history of its formation is quite fleeting.

According to many researchers, the number of basic emotions is basically seven: 1) Joy / Satisfaction; 2) Surprise; 3) Anger /Rage /Fury; 4) Disgust; 5) Hate; 6) Fear; 7) Grief/Sadness; Because some emotions involve an emotional-cognitive assessment of a person’s activities and behavior in society know that they are not included in the basic emotions that this has led to controversy as to whether they are or are not interested in relevant linguistic research.

**Conclusion:** It turns out that there are different resources for verbalizing the concept of “Emotion” in different systematic languages. Among the universal verbalization resources of the concept of “emotion” resources of neurophysiological, psychosomatic, psycholinguistic, as well as paralinguistic nature come to the fore. Thus, regardless of language, religion, race, social group and gender, there are “emotion-generating” resources that people have in common. These resources are linked to the limbic system, which has evolved in the process of phylogeny. Exactly that

metayage the verbalization potential of the concept of “emotion” provides universal mechanisms. Research in the field of neurophysiology showed that the leading brain centers that respond to emotions are located in the limbic system. The limbic system is the part that responds to the surrounding world with reflexes and immediately, unconsciously. Of course, this reaction manifests itself in different forms in humans, this leads to the emergence of new expressions and concepts in the language. For example, in the language landscape of the English people emotionality, because the crazy expression of emotions is met with serious criticism here in the peripheral zone of the microconcepts “Love”, “Hate”, “Fear”, “Anger”, “Sadness”/

“sorrow”/ “grief”, and it is inevitable that it will be limited by the micro-concept of “shame”/“shyness”. That is, for the bearer of the English mentality during the expression of any feeling belonging to this emotional sphere consideration of the shame-shyness factors are necessary and inevitable.

The conclusion of the study is that the semantic field created by the concept of “emotion” is due to mental carriage even if they differ significantly from each other they have common features and this metayage is made up of expressions that are different in form and almost identical in content. In the presented article we have tried to clarify this with the theoretical opinions of various linguists and various examples.

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**Рзаєва С. ЩОДО УНІВЕРСАЛЬНИХ ЗАСОБІВ ВЕРБАЛІЗАЦІЇ НЕЙРОФІЗІОЛОГІЧНОЇ ОСНОВИ КОНЦЕПТУ «ЕМОЦІЯ» В АЗЕРБАЙДЖАНСЬКІЙ, РОСІЙСЬКІЙ ТА АНГЛІЙСЬКІЙ МОВАХ (у контексті ролі лімбічної системи у вираженні емоцій)**

*Об'єктом дослідження статті є засоби вербалізації концепту «емоція» в азербайджанській, російській та англійській мовах. Тема-проблема, заснована на теоретичних уявленнях, вивчена на конкретних прикладах. У семантичному загальнолюдському рангу поняття «емоція» реалізуються метафоричні переходи пізнання, нейрофізіології, психології, які також здійснюються в контексті теоретичних підходів психолінгвістики. Вибір такого методу дослідження обумовлений тим, що метафоризація поняття «емоція» у виразах ґрунтується на описі психосоматичного впливу, створеного емоціями. Існують різні ресурси для вербалізації поняття «емоція» у різних систематичних мовах.*

*Аналіз конкретних прикладів показує, що вирази, що стосуються поняття «емоція», у російській, англійській та азербайджанській мовах створені з прив'язкою до універсальним паралінгвістичних засобів і мають нейрофізіологічну схожість один з одним у плані етимології.*

*Зроблено висновок про те, що хоча для вербалізації концепту «емоція» існують різні ресурси азербайджанською, російською та англійською мовами, цей процес в основному відноситься до ресурсів універсальної вербалізації, заснованих також на нейрофізіологічних, психосоматичних, психолінгвістичних та паралінгвістичних ресурсах. Хоча ці мови несуть різну ментальність, мають спільні «емоційно-породжуючі» ресурси, і ця спільність забезпечує універсальні механізми вербалізації потенціалу концепту «Емоція». Це означає активацію цих універсальних механізмів, незважаючи на наявність національних ментальних відмінностей у процесі вербалізації поняття «Емоція» в азербайджанській, англійській та російській мовах різні за формою, але за змістом майже збігаються. одні й самі висловлювання.*

**Ключові слова:** психосоматика «Емоція», концепт, етноментал, вербалізація, лімбічна система, психолінгвістика.