**EMOTIONAL WORLD OF A PERSON**

**REFLECTED IN THE HEROIC EPOS OF THE MIDDLE AGES**

Modern linguistics centered, as is known, on the human factor in language. As the cognitive direction is intensively developed in linguistics, there is increased a range of investigated phenomena relating to the *sphere of man* and being of particular importance for the characteristic of a person not only as rational one but also as an *emotional personality*. In this connection, it is necessary to emphasize a great importance of studying medieval literature. As is known, D. S. Likhachev has always stressed in his works an aesthetic value of medieval literature, where the aesthetic value is not always visible.

The major elements of the emotional world of a person in the Germanic heroic epos are "anger", sorrow", "fear", "pain", "disappointment", "excitement", "love", "joy", "happiness", and "unhappiness".

As the analyzed material shows, the emotion of anger in German culture corresponds associatively to a male type of behavior. Confer the saying: *Zorn ist ein Mann, Sanftmut – eine Frau*. In this case, anger is opposed to the emotion, i.e. to a character trait – gentleness (*Sanftmut*). According to the theory of the differential emotions, anger is included in the hostility triad, thus it is directly correlated with an aggressive type of human behavior.

The selected verbal dominants of the emotional world of a person in the heroic epos of the Middle Ages ("sorrow", "pain", "fear", "love", etc.) reflect the specific character of the cognitive mechanisms for the explication of the emotional, mythopoetical picture of the world in the heroic songs of the ancient Germans.

The peculiarity of the cognitive model of the concept "grief/pain" is that this emotion is felt both by male characters and female ones. The state of deep sadness/emotional pain/suffering is an emotional component of the phenomenon "people" in the poetics of the Middle Ages.

The concept "man" in Germanic heroic songs and legends is a hierarchically complex of cognitive-and-verbal structure *sui generis*, which forms mainly the basis of ethical requirements, the emotional world of the person which is of paramount importance.

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