

**APPLICATION PERSPECTIVES OF CORPUS-BASED METHODS
WITHIN LINGUO-CULTURAL AND PSYCHOLINGUISTIC ANALYSIS:
GERMAN EMOTIONAL CONCEPT *SEHNSUCHT***

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Received February 7, 2020; Revised March 3, 2020; Accepted May 15, 2020

Abstract. The paper aims at exploring the German emotional concept SEHNSUCHT features on the basis of corpus-based method being part of contrastive linguo-cultural (language-and-culture oriented) analysis of specific linguo-cultural (language-and-culture) concepts. The tested method includes two research procedures: 1) establishing relevant senses of the concept SEHNSUCHT and identifying their basic sense clusters by contrastive translation analysis of concordances built on the basis of the word query *Sehnsucht*; 2) determining the emotional concepts that can serve as the representatives of the concept SEHNSUCHT in the target linguo-cultures (languages and cultures). The latter procedure includes processing the co-occurrent profile of the word query *Sehnsucht*. This profile is an up-to-date definition of the lexeme *Sehnsucht*. By extrapolating the basic semantic features of this definition on the cognitive features of the concept SEHNSUCHT, the main concept representatives of the latter have been determined. It has been revealed that the basic emotional senses of the concept SEHNSUCHT ('striving', 'desire', 'wish', 'longing', 'mourning for a person one loses', 'passionate attraction' and others) create the following sense clusters: 1) 'intensive inner affection'; 2) 'passionate (sexual) affection'; 3) 'striving for life changes (alternatives)'; 4) 'longing (nostalgia) for life changes (alternatives)'; 5) 'mourning (grief) for another person, often with no hope'. Based on the linguistic corpus statistic data as of the frequency of co-occurrent-like forms, co-occurents and left- and right-hand collocates of the word query *Sehnsucht*, the co-occurrent profile of the word was developed. With the help of the relevant definition of the lexeme *Sehnsucht* studied on the basis of the co-occurrent profile, the basic concept representatives of the concept SEHNSUCHT, i.e. PASSION, DESIRE, SADNESS, were revealed. These concepts can facilitate an adequate transfer of the specific concept SEHNSUCHT to the target languages and cultures, provided no adequate analogue exists. The tested method may be also applied in psycholinguistic studies aimed at mental and verbal categorization of specific emotions.

Keywords: *emotion, linguo-cultural concept, contrastive linguo-cultural analysis, corpus-based method, German language, psycholinguistics.*

Мізін Костянтин, Овсієнко Леся. Перспективи застосування корпуснобазованих методик при зіставно-лінгвокультурологічному та психолінгвістичному аналізі: німецький емоційний концепт SEHNSUCHT.

Анотація. Мета статті – виявлення специфіки німецького емоційного концепту SEHNSUCHT на основі корпуснобазованої методики, яка являє собою один із фрагментів зіставно-лінгвокультурологічного аналізу специфічних лінгвокультурних концептів. Методика включає дві дослідницькі процедури: 1) установлення актуальних смислів концепту SEHNSUCHT та визначення його базових смислових кластерів шляхом зіставно-перекладацького аналізу конкордансів, побудованих на основі слова-запиту *Sehnsucht*; 2) визначення тих емоційних концептів, які можуть слугувати репрезентантами концепту SEHNSUCHT у цільових лінгвокультурах. Остання процедура передбачає опрацювання коокурентного профілю слова-запиту *Sehnsucht*. Цей профіль є актуальною дефініцією лексеми *Sehnsucht*. Шляхом екстраполяції базових семантичних ознак цієї дефініції на когнітивні ознаки концепту SEHNSUCHT визначаються основні концепти-репрезентанти останнього. Виявлено, що базові емоційні смисли концепту SEHNSUCHT ('прагнення', 'жага', 'бажання', 'туга', 'журба (скорбота) за втраченою людиною', 'пристрасний потяг' та ін.) утворюють такі смислові кластери: 1) 'інтенсивний внутрішній потяг'; 2) 'пристрасний (сексуальний) потяг'; 3) 'жага до життєвих змін (альтернатив)'; 4) 'туга (ностальгія) за певною життєвою альтернативою, часто утопічна'; 5) 'туга (журба, скорбота) за іншою особою, часто безнадійна'. На основі корпусних статистичних даних щодо частотності коокурентно-подібних форм, коокурентів та лівих і правих колокатів слова-запиту *Sehnsucht* розроблено коокурентний профіль цього слова. За допомогою актуальної дефініції лексеми *Sehnsucht*, що опрацьована на основі коокурентного профілю, виявлено базові концепти-репрезентанти концепту SEHNSUCHT – ПРИСТРАСТЬ, ЖАГА та СМУТОК. Ці концепти можуть сприяти адекватному трансферу специфічного концепту SEHNSUCHT до цільових лінгвокультур в умовах відсутності адекватного аналога. Апробована методика може бути застосована також у психолінгвістичних працях, присвячених вивченню ментальної і вербальної категоризації специфічних емоцій.

Ключові слова: емоція, лінгвокультурний концепт, зіставно-лінгвокультурологічний аналіз, корпуснобазована методика, німецька мова, психолінгвістика.

1. Introduction

The interdisciplinary nature of the modern science can be distinctly traced in cognitive science embracing the research fields focused on the human mind and mental processes, such as psychology, linguistics, computer- and neuroscience, philosophy and artificial intelligence studies which are divided into a set of derivative disciplines, in particular cognitive psychology and cognitive linguistics. Psycholinguistics is also a part of cognitive science (Stillings et al., 1995, p. 3), as it is of an interdisciplinary nature and focuses on the issues of human cognitive processes.

Each field of cognitive science studies cognitive structures and processes. However, it is psycholinguistics and cognitive linguistics that pay special attention to the direct correlation of these structures and processes with language and speech. Psycholinguistics which appeared a couple of decades earlier than cognitive linguistics has a global purpose of revealing the nature of the mental mechanisms that make it possible for humans to use the language (Garnham, 1985). This purpose determines the fact that psycholinguistics highlights a number of issues connected with mental aspects of language and speech that needs development and involving a wide variety of experimental techniques. Actually, it is a problem that concerns the semantic organization of the mental lexicon of a person and now is being studied by cognitive

linguistics. Therefore, some researchers consider cognitive linguistics to be a sub-discipline of psycholinguistics (Vater, 2006, p. 177).

However, there is no doubt that within recent thirty years cognitive linguistics has shaped as a completely independent research area considering language to be an integral part of a human's cognition. The cognitive approach focuses on the use of language, i.e. speech as a process based on mental (conceptual, cognitive) structures. Therefore, the study of language may provide information about structures (mechanisms) of a human's world perception and world understanding, in general (cf: Edgar, & Sedgwick, 2007; Maslova, 2005). To analyze such cognitive structures cognitive linguistics uses mostly methodological tools "borrowed" from psycholinguistic sciences, first and foremost from cognitive psychology, psycholinguistics and gestalt-psychology (image schemes, patterns, frames, scripts, concepts, etc.). Cognitive linguistics widely uses experimental methods developed, among others, by psycholinguists (Talmy, 2007, p. 11).

A close connection of psycholinguistics and cognitive linguistics is proven by the similar issues touched upon by the representatives of these sciences. For instance, psycholinguists have focused on the study of mental and verbal categorization of emotions, since language is considered to be the instrument to explain the nature of emotions (cf: Bahn, Kauschke, Vesker, & Schwaryer, 2018; Citron, Weekes, & Ferstl, 2014; Kuperman, Estes, Brysbaert, & Warriner, 2014). The same issue was studied by adepts of cognitive linguistics at its early stages (Kövecses, 1990; Wierzbicka, 1999), which facilitated the involvement of the new epistemological constructs, in particular emotional concepts (Gawda, 2019), to the study of emotional world of a human being.

The notion of "concept" was readily accepted by researchers of the post-Soviet countries alongside the spread of the ideas of cognitive linguistics, which ensured the shaping of new interdisciplinary areas, i.e. linguo-culture (language-and-culture) studies, the main epistemological unit being *linguo-cultural concept* (see about "linguo-culture", "linguo-culture concept", "linguo-cultural analyze" and other notions of linguoculturology, e.g.: Kalishchuk & Lazuka, 2015; Kulpina & Tatarinov, 2018). It was the moment when active studies of *emotional* linguo-culture concepts started (Vorkachev, 2007). Lately, a special attention has been paid to specific emotional concepts, in particular in the German linguo-culture (Mizin & Letiucha, 2019), as the study of such concepts may give new, research-based results concerning the matters of cognitive (conceptual) and verbal categorization of human emotions. Moreover, the analysis of linguo-culturally marked concepts makes it possible to reveal specific senses that demonstrate some features of mentality of a linguo-culture, i.e. open up extraordinary psycho-types of a nation. These studies are regarded as up-to-date, when total globalization is on track.

It should be mentioned that the notion of "specific emotions" covers the notion of "unique emotions" (on this notion see: Power, 2010, p. 32–33) as well, i.e. the emotions which are experienced by only one language ethnos, while others are not aware of them. The boundary between specific and unique emotions is blurry, as it is an extremely difficult assignment both for psycholinguists to detect ethno-uniqueness of emotions (emotional states), since it is impossible to engage in the experiment all linguo-cultures inhabiting our planet, and for linguists, since the contrastive analysis of

all modern and dead languages of humanity. It must have been a reason for recent attempts to carry out targeted search and determine ethno-unique emotions (feelings, emotional states). It can be illustrated by the project *Positive Lexicography* of the psychologist T. Lomas, consisting in registering ethno-unique – “non-translated” – nominations revealing the notions, spread specifically within a certain linguo-culture, e.g.: an Icelandic lexeme *sólarfrí* means the day off given to employees for them to enjoy a warm sunny day; a Norwegian word *tyvsmake* denotes the situation when someone, usually while cooking meals, bites a small piece of dish thinking that nobody notices; a Cherokee lexeme *yutta-hey* means the inner state (which may seem odd to a European) when a person dreams of dying on the wonderful day which this person considers to be the peak of his/her life on earth or fame; a Finnish lexeme *sisu* has a meaning of a person’s being extraordinarily determined to resist any life challenges; in Tagalog the word *gigil* has a meaning of ‘irresistible desire to squash or pinch someone who is very cute and nice’; in Bantu languages the word *mbuki-mvuki* names the irresistible desire to undress during the dance (Lomas, 2016).

It is remarkable that some of the lexical units mean emotions, familiar in some way to more than one linguo-cultures. Thus, Ukrainians know the emotional state they experience before much expected guests arrive, therefore the word *iktsuarpok* (‘impatience a person experiences checking up many times if the guest has arrived’) in the Inuit language may seem not so alien to them. It also concerns the Danish *engelgeduld* (‘Angel’s patience’) and it needs studying whose “angel’s patience” is more ethnically unique, the Danish or Ukrainian one.

Positive Lexicography contains a number of German lexemes denoting emotions, feelings and emotional states the Ukrainian language community is not aware of, in particular the noun *Sehnsucht*. Its definition in the German-Ukrainian dictionary is as follows: ‘1) a passionate desire for something; 2) attraction (affection) to someone, something; 3) longing for someone, something’ (Ling, 2002), i.e. it renders a wide emotional range, which may cause translation problems, as there is a great difference between a passionate desire and longing. Germans seem to define this lexeme in a simpler way: ‘inner, painful longing, strong desire’ (DKW, 1997, p. 832). However, we should take into account the polysemantic nature of the noun *Verlangen*, which bears the semantics of need, and longing, and desire. It is also specified by attributes *inner* and *painful*. It complies with the conclusions of psychologists as of the versatile nature of the emotion *Sehnsucht*, which has a component of utopian nature in its meaning while expressing a passionate desire or striving. Besides, the German *Sehnsucht* is a much positive emotion than, for instance, English *nostalgia* (Scheibe, Freund, & Baltes, 2007, p. 778).

The original and complex emotion *Sehnsucht* has pushed psychologists to its intensive study (Kotter-Grühn, Scheibe, Blanchard-Fields, & Baltes, 2009; Mayer, Scheibe, & Riediger, 2008; Scheibe, Blanchard-Fields, Wiest, & Freund, 2011). The emotional concept SEHNSUCHT can be regarded as specific and relevant to the modern German-speaking community, due to the high frequency of the lexeme that nominates this concept in discourses of different types. However, this mental construct has not been an object of a special contrastive linguo-cultural analysis yet. It is remarkable that the lexeme *Sehnsucht* took the third position (after *Liebe* ‘love’ and

Gemütlichkeit ‘cosiness’) in the nomination of the “most beautiful German word” (Spiegel Online, 2004).

Taking into consideration all mentioned above, the purpose of this paper is to test the corpus-based method as one of the fragments of contrastive linguo-cultural analysis of specific linguo-cultural concepts, in particular the German emotional concept SEHNSUCHT rendering a particular piece of the Germans’ emotional world. This method may be applied in a psycholinguistic research of mental and verbal categorization of specific emotions.

2. Methods

Psychophysiological processes, in particular experiencing emotions (emotional states), are characteristic of people as a specie, i.e. they are universal. However, it is true for basic emotions only, but not for the derivative ones (complex, combined), which emerge as a result of “tangling” or “overlapping” of the basic emotions (Izard, 2011; Levenson, 2011). These complex emotions, whose quality has not been identified yet (Cowen, & Keltner, 2017; Du, Tao & Martinez, 2014), are of social nature and usually differ on the interpersonal level as they arise under socio-cultural factors. The differences on the interpersonal level cause differences in perception of a social emotion on the level of a certain group, and then on the cross-cultural level. It makes the methodological basis for recognizing the fact that in the process of socialization in each linguo-culture social emotion acquires some ethno-cultural specific features, not so much its expression but socio-cultural perception of the emotions. Ethno-cultural specifics of a certain social emotion may be really significant, which makes it to be perceived as unique on the cross-cultural level.

Another methodological foundation for the proposed research is the scientifically grounded idea that the Corpus Linguistics data make the results and conclusions of linguistic research more solid and sound (Adolphs, 2006, p. 7-8).

The corpus-based method of revealing the specifics of the German emotional concept SEHNSUCHT includes the following research procedures:

1) establishing relevant senses of the concept and identifying its basic sense clusters by contrastive translation analysis of modern speech patterns with *Sehnsucht* as the key word. These patterns are provided by the concordances, automatically built by the query of *Sehnsucht*. For this purpose, the following representative German linguistic corpora are used: Digitales Wörterbuch der deutschen Sprache (DWDS) and Leipzig Corpora Collection (LCC);

2) determining the emotional concepts that most closely correlate with the concept SEHNSUCHT, i.e. that are its main representatives. Revealing such concepts may facilitate an adequate transfer of this specific concept to the target linguo-cultures, provided there are no adequate analogues. This procedure includes working on the co-occurrent profile of the query *Sehnsucht* with the help of digital functions and statistic data represented in the corpus Leipzig Corpora Collection (LCC). The co-occurrent profile includes condensed calculations of psychologically real syntagmatic and paradigmatic “setting” of a certain lexeme based on the preference-rational approach (Belica, 2011, p. 172). By means of the condensed co-occurrent profile, it is possible to identify the language profile of the lexeme *Sehnsucht*, its relevant definition, as the

basic semantic features of this definition objectify the main cognitive features of the concept SEHNSUCHT. These features point to the concepts that most closely correlate with the concept under consideration, representing it in the target linguo-cultures.

It is remarkable that defining a specific emotion is a necessary stage for both contrastive linguo-cultural and psycholinguistic analysis of a specific emotion, feelings or emotional states.

3. Results and Discussion

Contrastive translation analysis of the fragments of concordances containing the noun *Sehnsucht* as a search lemma, made it possible to reveal the fact that in this word, an “additional” sense component can be traced in all cases, and this sense cannot be compensated in translation. This very fact proves the specific character of the German lexeme *Sehnsucht* and, correspondingly, of the emotion it is used to denote.

The language objectification of the concept SEHNSUCHT gives grounds to claim that the basic sense cluster for this concept is ‘a powerful inner affection (attraction)’. The cluster embraces a wide emotional range: from a simple wish to longing (yearning). Emotions and feelings are so tangled in this concept that it is highly difficult to single out just one of them. If one of the emotions or a certain feeling is singled out during the objectification, they are still not “pure”, i.e. its ‘outline’ stays blurry as a result of “overlapping” with other emotions and feelings.

The main emotional senses of the concept SEHNSUCHT are as follows:

1) ‘affection’: *Für die Führer der Regierungen sei es eine heilige Pflicht, die Sehnsucht nach Frieden zu erfüllen // It is a sacred duty for the government leaders to fulfill their affection (desire) for peace;*

2) ‘desire’: [...] *Texte erzählten von Einsamkeit und Verlorenheit, handelten von den Augenblicken des kurzen Glücks, von der Sehnsucht nach Liebe [...] // Texts told about loneliness and seclusion, about moments of short happiness, about the desire for love;*

3) ‘wish’: *Ein Mädchen vom Lande zieht in die Stadt, um dort ihre diffusen Sehnsüchte und namenlosen Träume zu verwirklichen // A country girl moves to the city to realize her diffuse wishes and nameless dreams;*

4) ‘passionate hope’: *Die Sehnsucht ist wieder da, dass da einer kommt, der mit fester Stimme sagt: Alles wird gut // The (passionate) hope is back again that someone will come, who will say in a firm voice: Everything will be fine;*

5) ‘inner need’: *Es war Digitale Entgiftung, die Sehnsucht, ganz weit weg zu sein, geografisch, aber vor allem von jedem WLAN oder Handy-Funkmast // It was a digital detoxification, the inner need to be far away, geographically, but first of all from any WLAN or cell phone mast;*

6) ‘need’: *Offenbar gibt es in unserem Land eine große Sehnsucht nach Leuten, die [...] // Apparently there is a great need for people in our country, who [...];*

7) ‘longing’: *Borowski überkommt die Sehnsucht nach Schweden [...] // Borovski gets filled with the longing for Sweden [...];*

8) ‘nostalgia’: *Und die Sehnsucht nach einem vergangenen Amerika, das vielen Anhängern Trumps als das bessere erscheint // And the nostalgia for a past America that seems as something better to many supporters of Trump (it is remarkable that the*

emotions *Nostalgie* and *Sehnsucht* are differentiated by the German language speakers, e.g.: *Was auf spätere Betrachter wie Nostalgie und Sehnsucht nach dem Ritual wirkt, ist in Wirklichkeit das Gegenteil [...] // The thing that affects the later viewers is actually something different to **nostalgia** and the **longing** for the ritual [...]);*

9) ‘grieving (mourning) for a lost person’: *Voller Sehnsucht nach der verlorenen Geliebten irrt er durch die Schweizer Bergwelt und sucht Erlösung // **Mourning** for his beloved, he wanders through the Swiss mountains and seeks redemption.*

Considering the analysis of the factual material, one can state that there is a close correlation between the concepts SEHNSUCHT and LIEBE (love; romance), e.g.: *Liebe ist eine Hoffnung, eine Sehnsucht, kein Faktum // Love is hope, desire, not a fact.* However, the concept SEHNSUCHT contains the senses of love as a feeling between two different genders. These senses are part of one of the integral sense clusters of the concept, namely ‘passionate attraction’, meaning love and physical (sexual attraction), and irresistible desire to be close to the person you adore, e.g. [...] *aber als ich weiterlese, wird mir deutlich, dass mit der Sehnsucht nach Neuem durchaus auch die Sehnsucht nach dem anderen Geschlecht gemeint ist // [...] as I go on reading, it becomes clear to me that the desire for something new also means the desire for some other gender; Gelbe Rosen stehen für die Sehnsucht nach heißen Küssen // Yellow roses mean the desire for hot kisses.* In the “naive” perception of the representatives of the German language community the emotion *Sehnsucht* is an amalgam of these feelings and natural attractions (needs), e.g.: *Die Sehnsucht nach Liebe, Sex und Zärtlichkeit ist groß, auf die Schnelle aber kein geeigneter Partner zu Hand // The desire for love, sex and tenderness is great, but for a quick romance there is not an available partner.*

Taking into account all mentioned above, one can consider translating the American film by Elia Kazan *A Streetcar Named Desire* into German as follows: *Endstation Sehnsucht*, as the English noun *desire* renders a range of emotions, but first and foremost the passionate wish, including love and sexual attraction (NWDTEL, 1993, p. 259). On the other hand, it seems inadequate to translate the film into Ukrainian as *Tramvai Bazhannia* and into Russian as *Tramvai Zhelaniye* since *desire* is much more than a neutral *bazhannia* (Rus. *zhelaniye*) ‘wish’. Therefore, it would be better to use lexemes *prystrast* ‘passion’ or *kokhannia* ‘love’.

The emotion *Sehnsucht* is so specific that its translation often requires the use of attributive specifications or contextual substitution, e.g.:

1) *Ich schwelge nicht in Erinnerungen und habe auch keine Sehnsüchte // I do not dive into dreams and I have no **passionate aspirations**;*

2) *Dass jemand seinen Sehnsüchten so viel Raum gab [...] // That someone gives their **inner aspirations** such a vast space [...];*

3) *Sie haben eine Sehnsucht nach Neugier geweckt // They woke an **intensive attraction** to inquisitiveness;*

4) *Wenn Menschen ihren Job nicht mögen oder ihre Ehefrau [...] dann kommt eine Sehnsucht nach einem anderen Leben zum Ausdruck [...] // When people do not love their work or their wives [...], a **burning need** for other life realizations arise [...];*

5) *In der Türkei werden Menschen gefoltert, Leben zerstört, Sehnsüchte okkupiert // In Turkey people are tortured, lives are ruined, wishes, hopes and feelings are alienated;*

6) *So ist das eben mit den Sehnsüchten – ein wenig Verklärung gehört dazu // This is how it works with inner aspirations, wishes and hopes, some inconsiderable transformations are needed here;*

7) *Jetzt hab ich den ganzen Tag Sehnsucht nach ihr und muss sie mir aus dem Kopf schlagen // Now I am longing for her all day long and have to stop thinking about her.*

Identifying the senses of ethno-cultural concepts can appear as the most difficult case for an “alien” linguo-culture, when one specific concept is denoted by another one. For instance, one of the edges of the concept SEHNSUCHT, the concept FERNWEH, bears unique senses (Mizin, Letiucha, & Petrov, 2019, p. 64–67). Therefore, a representative of the Ukrainian-language community finds it difficult to understand the meaning of the following sentence: *Die Sehnsucht hat viele Facetten, Fernweh gehört auch dazu // Desire has many facets, wanderlust belongs here, too.*

The concept SEHNSUCHT contains profound senses, e.g.: *Blaue Blumen stehen für sehr tiefe Gefühle und die Sehnsucht nach Unendlichkeit // Blue flowers stand for very deep feelings and desire stands for infinity.* Deep emotions and feelings are secret, intimate, i.e. they always contain a small part of a certain individual, e.g.: *In dieser Komposition mischen sich Sehnsucht, Demut und Vertrauen, und wurden verwoben von der Sopranistin // In this composition desire, humility and trust are mixed and they were interwoven by a soprano.* Depending on the emotional situation that tunes an individual to experience a certain emotional state, the concept SEHNSUCHT activates positive or negative senses in the consciousness of an individual.

A profound and mysterious nature of the emotion *Sehnsucht* can even transform into a maniac state when one of the passions turns into a mania causing the manic-suicidal depression (Bloch, 1967). This psychopathological state is denoted in German as *Todessehnsucht*.

Thus, the contrastive translation analysis demonstrated that the concept SEHNSUCHT contains senses that form a wide range of emotions characterized by different intensity: basic and complex, positive and negative, representing culturally relevant fragment of the Germans’ emotional state. This concept is represented by emotions that can be conventionally embraced by the following sense clusters: 1) ‘intensive inner affection’ (attraction); 2) ‘passionate (sexual) attraction’; 3) ‘desire for life changes (alternatives)’; 4) ‘longing (nostalgia) for a certain life alternative, often utopian; 5) ‘longing (yearning) for another person, often hopeless’.

The fixation of these clusters as reference information about the concept SEHNSUCHT may form rather an incomplete idea in the target language community about this German emotion. Therefore, taking into account that there are no similar concepts in the target linguo-culture, the closest analogies of the concept should be found, i.e. identify the range of concepts that most closely correlate with the concept SEHNSUCHT. For this purpose, it would be methodologically correct to carry out a psycholinguistic (association) experiment. However, it requires the involvement of material and human resources to engage German language speakers as respondents. In

Ukraine, for example, it is actually impossible to carry out such an experiment, as it requires the involvement of at least 100 respondents. Therefore, it is necessary to apply alternative procedures that along with associational ones can be considered as methodologically reliable.

Today, corpus-based methods are considered to be an alternative to the association methods. The former exploit statistic data that can considerably improve the reliability of the results and conclusions of linguistic research. By means of such data there were identified the most frequent for the word query *Sehnsucht* (1) co-occurrent-like forms; (2) co-occurents and (3) left- and right-hand collocates.

1. The most frequent co-occurrent-like forms: *Bedürfnis* (0.20), *Neugier* (0.17), *Wut* (0.16), *Dankbarkeit* (0.16), *Melancholie* (0.15), *Liebe* (0.14), *Neugierde* (0.14), *Leidenschaft* (0.14), *sehnen* (0.14), *Verzweiflung* (0.13), *Trauer* (0.13), *Zuneigung* (0.13), *Hoffnung* (0.13), *Lust* (0.12), *Gier* (0.12), *Einsamkeit* (0.12), *Gefühle* (0.12), *Angst* (0.12), *Verbundenheit* (0.12), *Vorfriede* (0.12), *Freude* (0.12), *Begeisterung* (0.11), *Sorge* (0.11), *Emotionen* (0.11), *Zufriedenheit* (0.11), *Lebensfreude* (0.11), *Zuversicht* (0.10), *Misstrauen* (0.10), *Träume* (0.10), *Fantasie* (0.10), *Überzeugung* (0.10), *Enttäuschung* (0.10), *Bedürfnisse* (0.10), *Ängste* (0.10), *Motivation* (0.09), *Hoffnungen* (0.09), *Wunsch* (0.09), *Skepsis* (0.09), *Erwartungen* (0.09), *Freiheit* (0.08), *Heimat* (0.08).

2. The most frequent co-occurents: *nach* (17,512), *Liebe* (1,514), *Endstation* *Sehnsucht* (1,218), *Heimat* (1,003), *die* (873), *und* (777), *Freiheit* (701), *Geborgenheit* (666), *groß* (639), *Endstation* (625), *Leben* (616), *Frieden* (539), *stillen* (507), *tiefe* (484), *einer* (453), *dem* (449), *Menschen* (442), *Welt* (393), *weckt* (346), *Ferne* (342), *nach mehr* (340), *voller* (337), *Ausdruck* (325), *Einsamkeit* (292), *ist* (290), *Gott* (287), *Natur* (285), *wächst* (272), *größer* (265), *Wunsch* (265), *Die* (245), *gestillt* (240), *alten* (236), *Glück* (226), *unerfüllte* (220), *diese* (218), *Wärme* (218), *erfüllt* (218), *stillt* (217), *eine* (211), *Fernweh* (211), *Entschleunigung* (210), *Heimweh* (210), *Sonne* (208), *einem* (207), *Melancholie* (206), *Meer* (202), *große* (201), *Hoffnung* (200), *Erfüllung* (193), *danach* (190), *Ruhe* (188), *Zeiten* (187), *Jennifer – Sehnsucht nach was Besseres* (176), *Schmerz* (176), *unstillbare* (166).

3. The most frequent left-hand collocates:

– nominative: *Endstation* (1,019), *Café* (84).

– adjectival and adverbial: *tiefe* (738), *große* (681), *voller* (463), *unerfüllte* (294), *unstillbare* (238), *nostalgische* (154), *diffuse* (131), *uralte* (123), *menschliche* (114), *gewisse* (112), *wachsende* (103), *heimliche* (94), *ungestillte* (77), *alte* (52), *spirituelle* (50), *unbändige* (49), *starke* (49), *unendliche* (48), *ewige* (48), *irrationale* (47), *verbreitete* (44), *nostalgischen* (43), *Selige* (40), *geheime* (38), *verwurzelte* (36), *stille* (33), *unbestimmten* (32).

– verbal: *weckt* (56).

4. The most frequent right-hand collocates:

– nominative: *nach dem Leben* (149), *Torre* (77), *Flügel* (15), *Gottes* (12).

– adjectival and adverbial: *groß* (6.2).

– verbal: *gestillt* (53), *kennt* (46), *getrieben* (38), *stillen* (37), *wecken* (35), *gespiert* (34), *weckt* (28), *packt* (28), *erwartet* (27), *treibt* (25), *erfüllten* (24), *geweckt* (19),

singen (18), *steckt* (17), *darstellt* (15), *bleibt* (13), *geprägt* (10), *erzählen* (9.5), *erfüllt* (8.9), *wächst* (7.7), *warten* (5.5), *blieb* (4.2), *zieht* (4.2), *erzählt* (4.0).

The previously mentioned frequency indices of syntagmatic and paradigmatic combinability of the word query *Sehnsucht* corroborate to a great extent the results of the foregoing contrastive translation analysis of the fragments of concordances containing the word in question.

Thus, by the frequency criterion, the first ten of co-occurrent-like forms of the word query under consideration include the following nominative tokens: *Bedürfnis* ‘need’, *Neugier* ‘curiosity’, *Wut* ‘fury; rage; wrath’, *Dankbarkeit* ‘gratitude’, *Melancholie* ‘melancholy; sadness, yearning’, *Liebe* ‘love; romance’, *Neugierde* ‘interest (often to the opposite sex)’, *Leidenschaft* ‘passion’, *Verzweiflung* ‘despair’, *Trauer* ‘grief; mourning’. The only verbal token here is *sehnen*. This can be accounted for by the fact that the verb *sich sehnen* ‘being sad; strive’ is one of the components of the composite *Sehnsucht*. The common characteristic of these tokens is the fact that they denote emotions represented in the main sense clusters of the concept SEHNSUCHT. This fact is in full compliance with the fact that co-occurrent-like forms are the words that have similar distribution to that of the word query, so they have similar meaning.

On the other hand, the most frequent nominative co-occurrences, i.e. words which demonstrate the same combinability as the word query, include not only nouns denoting emotions, but also those naming abstract existential notions, e.g.: *Heimat* ‘Motherland’, *Freiheit* ‘freedom’, *Geborgenheit* ‘security; feeling secure, safe’, *Leben* ‘life’, *Frieden* ‘peace’, *Menschen* ‘people’, *Welt* ‘world’, *Ferne* ‘distance’, *Gott* ‘God’, *Natur* ‘nature’. However, the most frequent is still the emotion of *Liebe* ‘love; romance’. The most frequent adjectival tokens are though the word-forms of *groß* ‘great’, *tiefe* ‘deep’, *voller* ‘full’, while verbs include *stillen* ‘to still’, *weckt* ‘wakes’, *wächst* ‘grows’.

The aforementioned statistic data correlate with the frequency of left- and right-hand collocates of the word query *Sehnsucht*. Thus, the most frequent attributes of the noun *Sehnsucht*, its left-hand collocates, are *tiefe* ‘deep’, *große* ‘great’, *voller* ‘full’, *unerfüllte* ‘unfulfilled’, *unstillbare* ‘unquenchable’, *nostalgische* ‘nostalgic’, *diffuse* ‘blurry’, *uralte* ‘ancient’, *menschliche* ‘human’, *gewisse* ‘certain’, *wachsende* ‘increasing’, *heimliche* ‘secret’, etc.

The right-hand collocates are mostly verb tokens. The most frequent of them is the lemma *stillen* ‘to still; to quench’ and its word-forms *gestillt*, the verb *wecken* ‘to wake up, to rouse’ and its word-forms *weckt* and *geweckt*, the tokens *getrieben* and *triebt* of the verb *treiben* ‘to cause, to drive’, the word-form *gespürt* of the verb *spüren* ‘to feel’, the token *packt* of the verb *packen* ‘to embrace’, the lemma *warten* ‘to wait’ and the token *erwartet* of the verb *erwarten* ‘to wait’, the word-form *erfüllten* and *erfüllt* of the verb *erfüllen* ‘to fill in; fulfil’, etc.

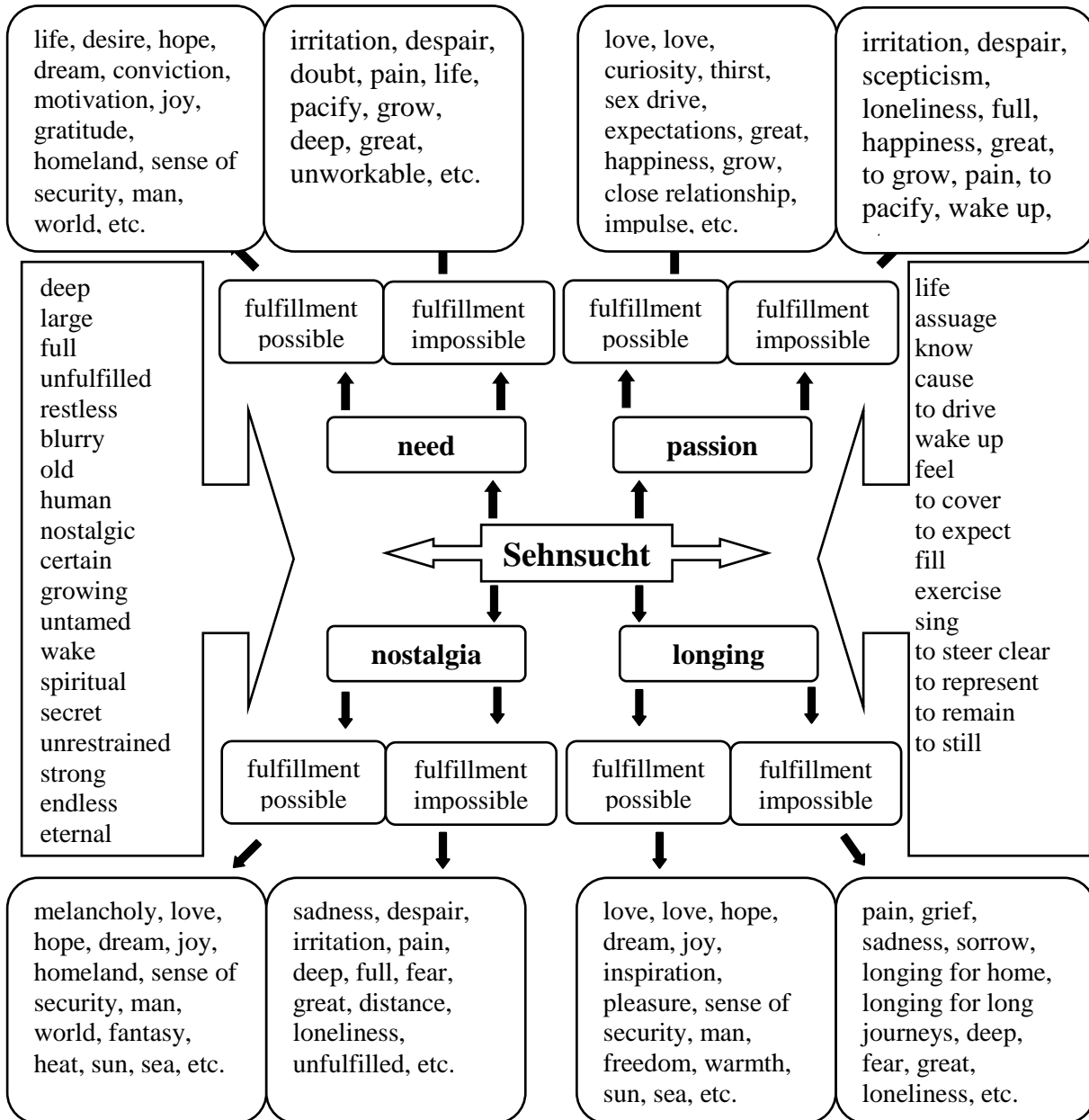
To illustrate the co-occurrent profile of the word query *Sehnsucht*, it would be reasonable to provide the most frequent and representative results of the digital processing of the word (see: Table 1; Table 2 in Appendix).

The illustration of the co-occurrent profile of the word query *Sehnsucht* made it possible to reveal that the set of the most frequent tokens represent both syntagmatic

and pragmatic distribution of the latter. These tokens form the peak ‘nodes’ of the profile (see Fig. 1).

Figure 1

Peak “nodes” of the co-occurrent profile of the word query *Sehnsucht*



To create a concentrated co-occurrent profile of the word query in question, it should be noted that the digital data unambiguously prove the emotion *Sehnsucht* to be an intensive one. Therefore, a neutral *need* would be reasonable to replace by *affection* or *desire*, and *nostalgia* by *sadness* or *longing*. Thus, we can distinguish between three content fragments of the lemma *Sehnsucht*: ‘1) deep passionate affection to another person, including the sexual attraction (usually hopeless); 2) irresistible striving, a strong desire for life changes and alternatives (usually unfulfillable, utopian); 3) deep sadness, nostalgic longing for someone or somebody

impossible to reach or lost, including the grieving and mourning for a lost person'. These fragments comprise the co-occurrent profile of the word query *Sehnsucht* in the concentrated form.

The co-occurrent profile is actually a relevant definition of the emotion *Sehnsucht*. Defining this emotion is a highly important stage of research, as there is no similar specific emotion in the target language community, which results in the fact that there are no language means to denote this emotion, while dictionary definitions are mostly inaccurate and incomplete. Moreover, the definition analysis is one of the initial stages of both contrastive linguo-cultural and psycholinguistic study of specific emotions. Thus, the adherents of Contrastive Linguoculture start studying linguo-culture concepts, in particular emotional ones, with exploring their names (etymological, definitional and contextual analysis). In fact, the same procedure is carried out by psychologists when they study the features of mental and verbal categorization of specific emotions.

Another important result of the research is that the actual definition of the lexeme *Sehnsucht* denoting the relevant ethno-specific concept can facilitate a more adequate perception of the concept by representatives of the target language communities, which is especially important for successful communication on the cross-cultural level. As soon as the analysis of the language objectification of the concept SEHNSUCHT revealed that it is represented by numerous emotional and non-emotional concepts, it is necessary to determine which concepts correlate with them most closely. These concepts can create a close to adequate perception of the German specific concept SEHNSUCHT when introduced to the target linguo-cultures. Such concepts are distinctly traced in three fragments of the concentrated co-occurrent profile, they are as follows: PASSION, DESIRE and SADNESS.

It means that the concept SEHNSUCHT represents the senses of a social emotion where the positive (passion and desire) transforms immediately into the negative (sadness), since the prospects of individual's realization are annulled by the utopian character of these prospects. In other words, "sweet" fantasies, hopes and dreams are neutralized by the "bitter" impossibility for them to come true. It is the reason why psychologists define this emotion as "bitter-sweet" (Scheibe, Freund, & Baltes, 2007, p. 779). Although this emotion *Sehnsucht* is considered to be specific to the German linguo-culture, it is known to other language communities, though in an incomplete and fragmental form (Scheibe, Blanchard-Fields, Wiest, & Freund, 2011, p. 605). It is obvious that each person may experience such emotional state when harsh reality is replaced by "sweet" dreams for a short period, resulting in happy hope and sad hopelessness simultaneously.

4. Conclusions

The paper attempts to test the corpus-based method which is one of the fragments of contrastive linguo-culture analysis of the German specific concept SEHNSUCHT. Two research procedures helped identify that the concept SEHNSUCHT contains a wide range of emotions of different intensity representing the linguo-culturally relevant fragment of the Germans' emotional world.

It was revealed that the main emotional senses of the concept SEHSUCHT are as follows: 1) ‘affection’; 2) ‘desire’; 3) ‘wish’; 4) ‘passionate hope’; 5) ‘inner need’; 6) ‘need’; 7) ‘nostalgia’; 9) ‘grief (mourning) for a lost person’; 10) ‘passionate attraction’; 11) ‘sexual attraction to the other gender’. These senses create the following sense clusters: 1) ‘intensive inner affection’; 2) ‘passionate (sexual) affection’; 3) ‘yearning for life changes (alternatives)’; 4) ‘longing (nostalgia) for a certain life alternative, often utopian one’; 5) ‘longing (grief, mourning) for another person, often hopeless’.

On the basis of the corpus statistic data about the frequency of co-occurrent-like forms, co-occurents and left- and right-hand collocates of the word query *Sehnsucht*, the co-occurrent profile of the word was developed: ‘1) a deep passionate affection to another person, including sexual one (usually hopeless); 2) irresistible striving, a strong desire for life changes and alternatives (usually unfulfilled, utopian); 3) deep sadness, grief for a lost person’. The latter is simultaneously a relevant definition of the lexeme *Sehnsucht*. The basic semantic properties of the definition objectify the main cognitive features of the concept SEHSUCHT that point out the concepts, which correlate most closely with it, they are PASSION, DESIRE and SADNESS. The amalgam of these emotional concepts creates an original fragment of the Germans’ emotional world represented by the concept SEHSUCHT.

The tested research method can be applied not only in contrastive linguo-cultural, but also in psycholinguistic studies aimed at the analysis of mental and verbal categorization of specific emotions.

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Appendix

Table 1

The most frequent co-occurrent-like forms and co-occurents of the word query Sehnsucht

Co-occurrent-Like Forms		Co-occurents	
<i>emotions</i>	<i>non-emotions</i>	<i>emotions</i>	<i>non-emotions</i>
Basic emotions:	<i>Zuversicht</i>	<i>Liebe</i> ‘love;	<i>Heimat</i> ‘Motherland’
<i>Bedürfnis</i> ‘need’	‘confidence;	romance’	<i>Freiheit</i> ‘freedom’
<i>Neugier</i> ‘curiosity’	assurance’	<i>Wunsch</i> ‘wish’	<i>Geborgenheit</i> ‘security;
<i>Wut</i> ‘fury, rage; wrath’	<i>Traum</i>	<i>Fernweh</i>	feeling secure, safe’
<i>Dankbarkeit</i> ‘gratitude’	‘daydream;	‘yearning for	<i>Leben</i> ‘life’
<i>Melancholie</i> ‘melancholy;	dream’	faraway places’	<i>Frieden</i> ‘peace’
sadness; longing’	<i>Fantasie</i>	<i>Heimweh</i>	<i>stillen</i> ‘to still’
<i>Liebe</i> ‘love; romance’	‘fantasy’	‘homesickness’	<i>tief</i> ‘deep’
<i>Neugierde</i> ‘curiosity (often	<i>Überzeugung</i>	<i>Melancholie</i>	<i>Mensch</i> ‘human being’
to the opposite sex)’	‘conviction’	‘melancholy;	<i>Welt</i> ‘world’
<i>Leidenschaft</i> ‘passion’	<i>Motivation</i>	sadness;	<i>wecken</i> ‘wake up’
<i>Verzweiflung</i> ‘despair’	‘motivation’	longing’	<i>Ferne</i> ‘distance’
<i>Trauer</i> ‘grief; mourning’	<i>Skepsis</i>	<i>Hoffnung</i> ‘hope’	<i>voll</i> ‘full’
Marginal emotions:	‘scepticism,	<i>Schmerz</i> ‘pain’	<i>Ausdruck</i> ‘expression; face
<i>Zuneigung</i> ‘affection;	unbelief’		expression’
attachment’	<i>Erwartung</i>		<i>Einsamkeit</i> ‘loneliness’
<i>Hoffnung</i> ‘hope’	‘expectation’		<i>Gott</i> ‘God’
<i>Lust</i> ‘delight; intimate	<i>Freiheit</i>		<i>Natur</i> ‘nature’
pleasure; lust; desire’	‘freedom’		<i>wachsen</i> ‘to grow’
<i>Gier</i> ‘appetite, greed’	<i>Heimat</i>		<i>groß</i> ‘great’
<i>Angst</i> ‘fear’	‘Motherland’		<i>alt</i> ‘old’
<i>Vorfreude</i> ‘anticipation’	<i>Einsamkeit</i>		<i>Glück</i> ‘happiness’
<i>Freude</i> ‘joy’	‘loneliness’		<i>unerfüllt</i> ‘unfulfilled’
<i>Begeisterung</i> ‘enthusiasm;	<i>Verbundenheit</i>		<i>Wärme</i> ‘warmth’
inspiration; excitement	‘attachment’		<i>Entschleunigung</i> ‘slowing
			down’
			<i>Sonne</i> ‘sun’
			<i>Meer</i> ‘sea’

Table 2

The most frequent left- and right-hand collocates of the word query Sehnsucht

Left-Hand Collocates		Right-Hand Collocates
<i>tief</i> ‘deep’		<i>Leben</i> ‘life’
<i>groß</i> ‘great’		<i>stillen</i> ‘to still’
<i>voll</i> ‘full’		<i>kennen</i> ‘to know’
<i>unerfüllt</i> ‘unfulfilled’		<i>treiben</i> ‘to cause, drive’
<i>unstillbar</i> ‘unquenchable’		<i>wecken</i> ‘to wake up’
<i>diffus</i> ‘vague, blurry’		<i>spüren</i> ‘to feel’
<i>alt</i> ‘old’		<i>packen</i> ‘to embrace’
<i>menschlich</i> ‘human’	> <i>Sehnsucht</i> <	<i>erwarten</i> ‘to expect’
<i>nostalgisch</i> ‘nostalgice’		<i>erfüllen</i> ‘to fill, fulfill’
<i>gewiss</i> ‘certain’		<i>singen</i> ‘to sing’
<i>wachsend</i> ‘growing’		<i>stecken</i> ‘to stick in’
<i>ungestillt</i> ‘unsatisfied’		<i>darstellen</i> ‘to depict; portray’
<i>wecken</i> ‘wake up’		<i>bleiben</i> ‘to stay’
<i>heimlich</i> ‘secret’		<i>prägen</i> ‘to shape; form; remember’
<i>spirituell</i> ‘spiritual’		
<i>unbändig</i> ‘unrestrained’		
<i>stark</i> ‘strong’		
<i>unendlich</i> ‘endless’		
<i>ewig</i> ‘eternal’		