

## ABSTRACT

The 'story' is the main medium of the relationship, as well as being the first element of any pursuit of well-being, if we consider that the living individual, 'narrating himself', manifests himself to the other. However, it is mostly based on *recursive mechanisms*: *A says B; C says A says B; D says C says A says B* and so on. These linguistic schemes, of repetition and combination, facilitate the processes of understanding, limiting their content to approximation, but make the relationship uncertain and, in the long run, the speaker. In fact, they translate into the forms of *conversational implicatures* in which and for which A asks "Have you read the newspaper?" and B replies "I have a stomach ache", altering the psycholinguistic flow. The purpose of the investigation, therefore, is to propose a real theoretical model of intervention in the relationship through the systemization of the metalanguage of humanistic psychology, of the analysis of the myth, very dear to psychologists of the depth, and of the word of origins, the greek one, in the present case. From that follows the opportunity to rediscover and rework the authentic meaning of *trauma* not only as an effect, a concept typical of modern and contemporary lexicography and diagnostics, but also and above all as the cause of an existential process. The originality of the work, essentially, is revealed in the analysis of the language system within which the figures of speech take shape. *Repetitions* and their semantic function, *ambiguity* and *vagueness* as elements of the *approximation of meaning* and other phenomena of communicative intention are indicators of the interaction between the *organism* and the *environment* that the author takes care of, in an attempt to illustrate a different path of *self-realization*, in which discomfort can appear in the forms of awareness.