The presented research is the continuation of the complex analysis of forming features of the binary concepts GENEROSITY – STINGINESS on the basis of their phraseological objectivation in English, German, Ukrainian and Russian languages through the prism of the new contrastive-linguoculturological approach [6] that proves indisputable topicality of the research. The study of such mental construct as a concept on the basis of the above mentioned approach fully corresponds with the principle of modern linguistics that the most important category of linguoculturology is the concept. At the same time most researchers share the opinion that the linguocultural concept is a multidimensional mental formation having exit into the culture of the society [10, p. 13]. Methodological openness as one of the main features of linguocultural concepts causes variety of methods of their study. That is why the previous articles establish philosophical-religious, psychological and moral-ethical parameters of the concepts GENEROSITY – GREEDINESS, determine their inner form (etymological analysis), conduct defining (component analysis with some use of the context one), establish nominative fields of the contrasted concepts by determining their direct nominations, distinguish the most relevant correlations of the analysed concepts within the concept systems of the contrasted languages [7; 8; 9].

Although the completeness of the methods of linguoculturological description taking into consideration their three-layer structure (notional, figurative-perceptual and value constituent) is envisaged at least two more features: 1) modelling the cognitive structure of the concept (figurative constituent of the concept fixes cognitive (concept) metaphors maintaining the concept in the (language) consciousness); 2) describing the value dominants of a certain linguoculture accumulated in one or another culturally significant concept. Thus, this article aims at establishing cognitive features of one of the basic metaphors representing the concept STINGINESS in British, German, Ukrainian and Russian language societies – “STINGINESS IS A SICK PERSON” on the basis of its phraseological objectivation. The fact that the analysis of the above mentioned concept is conducted in the aspect of linguoculturology proves the scientific freshness of the suggested research.

The basis for the relevance of the anthropomorphic concept metaphor "STINGINESS IS A SICK PERSON" in the contrasted linguocultures is viewed in the fact that "language belongs to the physical and emotional culture code and is included into the anthropomorphic metaphor due to personification that likens it to human" [5, p. 251]. Due to literature and cinematography we "draw" a distinct figure-prototype of a stingy person, for example: Eng. stingy like Scrooge (McDuck) – “extremely stingy” (the famous cartoon character notable both for its wealth and its extreme stinginess); Russ. скупая как дочь Шейлок – "about a very stingy woman" (allusion on the play "The Merchant of Venice" by V. Shakespeare where the main character is a Jew-moneylender Shylock has a daughter Jessica); скупой как Плошкин – "very stingy" (allusion on the novel "Dead Souls" by M. Gogol). We have already described the figure of a niggard on the example of Gobseck – anticharacter of the novel of the same name by O. Balzac [9], where the typical sick-pathological characteristics of a stingy person are evident: 1) unpleasant and ugly appearance; 2) steady, cold face like made of bronze; 3) small and yellow eyes hating the bright light (secretive way of life) (compare the German proverb Ein Geiziger ist nicht am hellen Tag).

As we can see, an envious, jealous or stingy person has a dark-yellow complexion (yellow eyes) that is explained physiologically – these emotions stimulate extensive secretion of gall (that is why the dark-yellow colour is one of the symbolic meanings of stinginess [1]). However, in the imagination of Ukrainians, for example, the stinger the person is, the darker complexion he / she has: Скупий, але синий (there is also possibly the allusion on the extremely overstrained face expression by keeping smth.).

The figure of Gobseck can be completed by the features of the stingy knight by O.S. Pushkin determined by T.O. Kalashnykova [2, p. 53-54]. So the possession, torture of the knight as a peculiar mental disease while waiting for money (income) when he hopes to open the cast is defined with the help of:

1) the use of the certain vocabulary with semantics "physical feature of the disease" (fever, trembling, etc.), for example:
   И каждый раз, когда хочу сунуть
   Свой отпереть, впадаю в жар и трепет;
2) comparison with phraseological, abnormal feeling, for example:
   Нас уверяют медики: есть люди,
   В убийстве находящие приятность,
   Когда я ключ в замок вклаю, то же
   Я чувствую, что чувствовать должны
   Они, вздыхая в жертву нож: приятно
   И страшно вместе...
Analysis of the research material establishes that phraseology as the reflection of the soul of any nation is widely presented by phraseological units (further – PU), especially by proverbs (it is logically taking into account a compulsory presence of the moral constituent in the proverbs, and the researched concepts are, as known, moral-ethical) for denoting sick balefulness of the stinginess. The anthropomorphic concept metaphor “STINGINESS IS A SICK PERSON” is represented by such cognitive features:

1) "pathological unwillingness to let smb. to the depository of his / her own resources", for example: Eng. dog in a manger; Germ. Des Gärtners Hund bitt keinen Kohl und will nicht, daß andere davon essen; Der Geizhals liegt auf seinem Geld wie der Hund auf dem Heu; auf seinem Geldsack sitzen (lit.: to sit on own sack with money) – "to be a niggard"; auf dem Geld sitzen (lit.: to sit on money) – "to be stingy"; am Geld hängen / kleben (lit.: to hang on money / to stick to money) – "to be stingy"; Ukr. Сидять, як пес на сіні; Сидять як чорт на грошах у болоті – "to be a very stingy person";

2) "sick incapacity of a stingy person to spend resources on smth. necessary or share the most needed", for example: Eng. He promises mountains and performs molehills; Big bellies were never generous; Germ. Nicht zu gehen, findet der Geizige allweg Ursach; Der Geizige ist das Roß, das Wein fährt und Wasser sauft; Bei dem kannst du Wasser saufen gehen; einen Igel in der Tasche haben (lit.: to have a hedgehog in the pocket) – "to be very stingy"; die Hand auf der Tasche halten (lit.: to hold a hand in the pocket) – "to be very stingy"; den Daumen auf dem Beutel halten (lit.: to hold a thumb in the wallet) – "to stint"; Ukr. У стайні є хвиля, але в хвіті – постійний піст; Дав як кіт наплакав!; У людей ще скаже, а в скунго руб плаче; у кого-н. надкушеного їжіку не випросили – "very stingy"; Russ. Щедрый даёт, а у скунго сердце болит; Кто много сунул, тот мало даёт; У скунго и в Крестьянъ людь не випросили; Конь худой – хозяин скунго. As we can see, there is such through motive of stinginess as unsociable person or retention in the German CWP (compare also with Germ. nicht von Gebersdorf sein (lit.: not to be from Gebersdorf (word-play: Gebersdorf – lit. "the village of those who give")) – "to be stingy")

It is significant that in the Russian naive world picture the process of keeping wealth (money, property, etc.) is associated with the somatism зубы, since a stingy person is ready with the help of teeth not only Russ. рвать, i.e. unceremoniously save wealth by all possible ways – but also with the help of teeth – to hold it to blood, for example: От смущённости кровь из зубов (compare Ukr. важно вырвать у кого-н. – щеки из зубі – "about a very stingy person");

3) "uncontrolled desire for profit (pathological insatiability)", for example: Eng. He who is greedy is always in want; Earth provides enough to satisfy every man’s need, but not every man’s greed; Love is blind and greed is insatiable; No gain satisfies a greedy mind; Poverty wants much, butavari-rice – everything; The more you have the more you want; Give him an inch and he’ll take an ell; Give him a ring and he want your whole arm; Germ. Dem Geiz ist nichts zu viel; Der Geiz und die Augen kann niemand erfüllen; Der Geiz hat keinen Boden; Der Geiz und der Bettelsack sind bodenlos; Der Geiz wächst mit dem Geld; Ukr. Важко набереш – додому не донесеш; І якщо хочешь, і жадно купити; Убогому мало що брать, а руки шантажуєте; Russ. Хоть лопни брови, щоб ти не останній добрій! Хлодка узнає, як два кишені, развести пошаре, вивчає четвіре; Кабби у меня брало з семи очей, все один бы втік; Сколько собаки ни вхватите, а съетой не бывает; Глаза – яны, а руки – грабли; Дай Бог много, а захочется и побольше; Съятых глаз на свете не бывает; Душа не принимает, а глаза все больше просит; Стоит по горло в воде, а пить просит; Жадное брюхо не накормишь; Дай бог похоть, захласть с локоть; The existence of zoological metaphors is common in the contrasted CWP, for example: Eng. Like a pig, no good to anyone till he’s cut up and you’ve got the flux; Germ. gierig wie ein Hamster (lit.: stingy as a hamster) – "very stingy"; Ukr. жадна зелена – "a very stingy person"; цеєвый як вовк – "about a stingy, greedy-person"; скунго как хомяк – "very stingy". Instead, the concept GREEDINESS shows specific metaphorical connections in German, Ukrainian and Russian CWP where stinginess has external material symbols – eyes and hands (compare Germ. Der Geiz sieht ihm aus den Augen. In Ukrainian and Russian CWP the cognitive feature "greedy to death" creates a linguocultural contrast, for example: Ukr. Такий гроші і кури не клюють, а за копійку вдягався; Такий скунго, що за гріш повислося б; Russ. Такой скунго, что за копейку удаваться;

4) "constant worry of a stingy person (mental disease and psychological disorder), excessive suspiciousness", for example: Eng. He looks twice at every penny; Ukr. За копійку же трудись; Russ. Жадный сам себе нюхает не дает; Скунго и во сне деньги считает; Над кождою копейкой дрожат; Шуба лежит, а щука дрожит; Жад-
ness is a sick person" is the most relevant quantitatively and the most ramified qualitatively and is represented by the cognitive features: 1) "pathological unwillingness to let smb. to the depository of his / her own resources"; 2) "sick incapacity of a stingy person to spend resources on smth. necessary or share the most needed"; 3) "uncontrolled desire for profit (pathological insatiability)"; 4) "constant worry of a stingy person (mental disease and psychological disorder), excessive suspiciousness"; 5) "pathological envy of a niggard"; 6) "extreme immorality of a stingy person" which develop themselves in the contrasted language societies mostly on the common perceptive-figurative basis. However the PUs objectivising the concept STINGINESS which are even built on the common figurative-motivational basis can differentiate to some extent in content in the researched languages (compare Germ. auf dem Geld sitzen and Russ. Сидеть на деньгах). The prospect of this research is viewed in the study of common and divergent features of the value dominants of British, German, Ukrainian and Russian linguocultures which are accumulated in the binary concepts GENEROSITY – STINGINESS.

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