

Concept metaphor "STINGINESS IS A SICK PERSON" in British, German, Ukrainian and Russian linguocultures: contrastive-linguoculturological analysis

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Abstract. The article deals with establishing cognitive features of one of the basic metaphors representing the concept STINGINESS in British, German, Ukrainian and Russian language societies – "GREEDINESS IS A SICK PERSON" – on the basis of its phraseological objectivation. While analysing this concept metaphor the authors discover that it is the most relevant quantitatively and the most ramified qualitatively, and its cognitive features are created in the contrasted language societies mainly on the common perceptive-figurative and motivational basis.

Keywords: *stinginess, concept, phraseology, cognitive metaphor, linguoculture*

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-perceptive and valorative (value) constituent envisage 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 personi-

fication 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 Шейлока* – "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 Плюшкин* – "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 ißt nicht am hellen Tag*).

As we can see, an envious, jealous or stingy person has 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 stingier the person is, the darker complexion he / she has: *Скупий, аж синій* (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:

*Я каждый раз, когда хочу сундук
Свой отпереть, владаю 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 владаю, то же
Я чувствую, что чувствовать должны
Они, вонзая 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 ißt 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. *Сидить, як пес на сні: і сам не їсть, і другому не дає; Сам не їсть і другому не дає*; Russ. *Как собака на сене: и сама не ест, и другому не дает; Спряже деньги, что собаке сено; Сидеть на деньгах; Скупой запирает крепко, а потчует редко; Горе наше – гречневая каша: есть не хочется, а покинуть жаль*. As we can see, the winged phrase from Aesop's fable *as dog in a manger / crib* functions actively in the contrasted languages. Therefore it has lost the authorship and has been transformed into the proverb but it has saved its common figurative-motivational basis. Of course, the differences are traced here in the component structure (*manger – crib*) and in the figurative one (*dog – the gardener's dog*). Besides, the linguists point [3] that the figure of a dog in the German proverb is a model not only for stinginess (compare Germ. *der frißt seinen eigenen Dreck wie ein Hund* (lit.: he eats his own shit like a dog) – "about a very stingy person" [4, p. 299] but also for envy, since these emotions often accompany each other.

It is worth mentioning that PUs built on the common figurative-motivational basis can differentiate to some extent in their content in the researched languages. Thus, the German idiomatic expression *auf dem Geld sitzen* and the Russian proverb *Сидеть на деньгах* are different, because for Russians, this PU definitely transfer stinginess unlike for Germans, where sitting on money means first of all (1) existence of a certain amount of money owned by a person, (2) holding a high-paid post, (3) delay of paying debts aimed at using money for other purposes and at last (4) stinginess. Although stingy Germans do not only sit on money – they can hang on them or even stick to them. In Ukrainian concept world picture (further – CWP) sitting on money as a scenario for stinginess is associated with the evil spirit and unsociable person, i.e. here we can implicitly see one of the through motives of stinginess – "reticence", for example: *сидить як чорт на грошах у болоті* – "a stingy, unsociable 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 geben, findet der Geizige allweg Ursach; Der Geizige ist das Roß, das Wein fährt und Wasser säuft; 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 хвіст, але в хаті – постійний ніст; Дав, як кіт наплакав!; У людей шаг скаче, а в скупого руб плаче; у кого-н. надкушеного яблука не випросиш* – "very stingy"; Russ. *Щедрий дает, а у скупого сердце болит; Кто много сулит, тот мало дает; У скупого и в Крещенье льду не выпросишь; Конь худой – хозяин скупой*. 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 скупости кровь из зубов* (compare Ukr. *важко вирвати у кого-н. що-н. як псові із 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, but avarice – 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; Den Geiz und die Augen kann niemand erfüllen; Der Geiz hat keinen Boden; Der Geiz und der Bettelsack sind bodenlos; Der Geiz wächst mit dem Gelde*; Ukr. *Важко набереши – додому не донесеши; І тяжко нести, й жалко кинути; Убогому мало що бракує, а захланному всього; У попа очі завидуючі, а руки загребучі; Хоть лопни брюшко, да не оставайся добро!; Ложка узка, таскає по два куски, развести пошире, витящит четыре; Кабы у меня брюхо из семи овчин, все один бы съел; Сколько собаке ни хватать, а сытой не бывает; Глаза – ямы, а руки – грабли; Дай Бог много, а захочется и побольше; Сытых глаз на свете не бывает; Душа не принимает, а глаза все больше просят; Стоит по горло в воде, а пить просит; Жадное брюхо не накормишь; Дай с ноготок, запросит с локоток*. The existence of zoological metaphors is common in the contrasted CWPs, for example: Eng. *Like a pig, no good to anyone till he's cut up and you've got the fitch*; Germ. *gierig wie ein Hamster* (lit.: stingy as a hamster) – "very stingy"; Ukr. *жаба зелена* – "a very stingy person"; *щедрий як вовк* – "about a stingy, greedyperson"; *скупой как хомяк* – "very stingy". Instead, the concept GREEDINESS shows specific metaphoric connections in German, Ukrainian and Russian CWPs where stinginess has external material symbols – eyes and hands (compare Germ. *Der Geiz sieht ihm aus den Augen*). In Ukrainian and Russian CWPs the cognitive feature "greedy to death" creates a linguocultural contrast, for example: Ukr. *Там грошей і кури не клюють, а за копійку вдаються; Такий скупий, що за гріш повісився б*; Russ. *Такой скупой, что за копейку удавиться*;

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 аж труситься*; Russ. *Жадный сам себе покою не дает; Скупой и во сне денежки считает; Над каждой копейкой дрожит; Шуба лежит, а шкура дрожит; Жад-*

ность покою – лютый враг. It should be noted that in the mythological consciousness of the ancient Slavs, the personified Earth did not take the dead men who had been greedy. So the worry (suffering) waits for niggards even after their death. The Russians believe the worry torments the greedy person especially after he/she lends, for example: *Рад будешь, как долг забудешь*;

5) "pathological envy of a niggard", for example: Eng. *Greed and envy are good neighbours; Envy and greed grow on the same stalk*; Ukr. *Очі завидючі, руки загребучі; За очей завидючих і руки загребучі*; Russ. *На чужое добро и глаза разгораются; Не столько смущает свой убыток, сколько чужой прибиток; У людей и шило бреет, а у нас и ножи неймут; Берут завидки на чужие пожитки; Глаза завидючи, руки загребучи; Не столько смущает свой убыток, чем чужой прибиток; Кто чужого желает, скоро свое утратит; Не зарься на чужое, свое береги*. The interlacement of stinginess and envy is observed in the German proverb *Je mehr man hat, je mehr man will* and in the Ukrainian PU (*придавила*) *давить кого-н. жаба* – "1) very stingy; 2) very envious";

6) "extreme immorality of a stingy person", for example: Eng. *A greedy father has thieves for children; He would flay two devils for one skin*; Germ. *Der Geizige trägt seine Seele feil; Der Geizige möchte die Laus um den Balg schinden*; Ukr. *Скупому душа дешевше гроша; Скупий, якби міг, то б два рази одно їв; Скупому про все байдуже, аби гроші цілі; Скупий ладен з воші чоботи пошити*; Russ. *Скупому душа дешевле гроша; Он и с камня лыки дерёт*. The representatives of English, Ukrainian and Russian language societies think the stinginess makes the niggard behave unpredictably, often even paradoxically: he / she does not pass round the tiniest profit, that is why he/she is ready to shave eggs, to save the reek of the own shit, to bring a sparrow to bay in the field, to jump into the well for a penny, to bite off the nose, to twine a rope from sand to get it. Such paradoxes are the basis for figurative-motivational English FUs, for example: *to shave an egg* – "about stingy behaviour"; *smb. cannot spare the reek off his own shit* – "to be extremely stingy"; Ukr. *хто-н. горобця (в полі) загаяє* – "very stingy"; *хто-н. за копійку плигне в колодязь* – "very stingy"; *хто-н. і ніс відкусить* – "very stingy"; Russ. *Из песку верёвку вьёт*.

Stinginess is perceived by the representatives of the contrasted language societies both as mental (psychological) and

physical disease destroying a person from inside. This is a motive for the cognitive feature "stinginess as a deathly disease" which also represents the concept metaphor "STINGINESS IS A SICK PERSON", for example: Germ. *Geiz zerstört die Seele und den Körper*; Ukr. *Скупі, – що бджоли: завжди мед збирають, а після й самі пропадають*; Russ. *Иссох, что тряса над куревом; В гроб смотрит, а деньги копит; У скупого не цирьем, так вередом вырвет*. The establishment of one more disease as a cognitive feature of stinginess – rheumatism by British and Germans is linguoculturally contrastive, for example: Eng. *smb. born with a cramp in his fist* – "a niggard"; Germ. *Er hat Rheumatismus zwischen Daumen und Zeigefinger*. As we see, the representatives of the English speaking society believe the niggard cannot open the fist / hand (the motives of "unsociable person" / "retention" are clearly traced) and for the native speakers of German, the thumb or the forefinger is relevant in this connection since they are used to take money from the wallet and when the fingers suffer from rheumatism, a person cannot take money.

So, the analysis of the research material establishes that the anthropomorphic concept metaphor "stinginess is a sick person" is the most relevant quantitatively and the most ramified qualificatively 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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