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Conceptualization of negative emotions in modern linguistic consciousness (on the material of Russian, English and Slovak linguistic cultures: a contrastive analysis)

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Abstract

The article aims to provide cross-cultural insight into the examination of emotion “envy” through comparative description of the emotional worldviews in Slavic (Russian and Slovak) and non-Slavic (English) linguistic cultures represented in the form of the concept. The obtained results have allowed us to clarify some common and different features of Slavic and non-Slavic nations in the realm of display the emotion “envy” to explore cultural peculiarities of nations and to contribute to the professional training and practices of professional dealing with international communication. The article also seeks to enhance public awareness on the following important issues: how cognate are perceptions of Slavic and non-Slavic nations; what universal features and cross-cultural differences are in regulation, somatization, the degree of prototypically of a seemingly equivalent concept, and how cultural rules influence the shaping of meaning and the expression of the investigated emotion in discourse.

Key words: concept, cognitive linguistics, envy, emotion, Russian, English, Slovak.

Introduction

The subject of the present research is the negative emotional concept “envy” in Russian, English and Slovak linguistic cultures. The present article focuses on the comprehensive comparative analysis of objectification of the emotional concept “envy” in languages with different structures. The issue is of scientific and practical interest not only because it conducts a comparative research of Slavic languages in comparison with a Germanic language, but it also conducts a comparative research of the emotional worldviews in Slavic linguistic cultures: in the Slovak linguistic culture as part of the Western culture, belonging to Slavia Latina group and the Russian linguistic culture, belonging to Slavia Orthodoxa

group. It should be noted that in the modern linguistics theoretical researches of a comprehensive study of emotional concepts in the comparative perspective on the material of several language groups are represented only in fragments, although the problem of universality, on the one hand, and the cultural identity of names of emotions on the other hand, is one of the leading topics of the discussion in the mainstream of conceptual analysis. Therefore the subject is relevant in the contemporary linguistics because the issues of comparative description of the emotional worldview of different languages: Russian, English and Slovak have not been sufficiently developed yet. The beginning of the study concerned the investigation of the concept “envy” in idioms (Grigorjanova, Matytcina, 2015) and in poetic and prose texts (Grigorjanova, Matytcina, 2016).

The emotional concepts as components of a linguistic worldview require the special research, since the verbalization of emotions in different linguistic cultures is not always the same as the shape and volume of emotive meanings. Difficulties of translation of emotional concepts from one language to another are caused by the specifics of their place in the national worldview and require its review from the conceptual, comparative and lingvo-cultural aspect. The coincidence of the core, i.e. notional part of the concept does not mean the identity of its periphery – evaluation and numerous images associated with it. It is submitted that at the present time, there is a need for a comprehensive analysis of the structure of the concept as an emotional fragment of the national linguistic worldview taking into account the peculiarities of the language structure of the compared languages.

Based on the foregoing, the relevance of our research is defined by the following points.

Firstly: The study and the description of emotions is situated in the center of the interests of anthropological linguistics, the interest of modern linguistics to show the nations mentality through the language, reflecting separate fragments of the linguistic worldview, has been constantly increasing. The linguistic reflection of the emotional concept “envy” as the fragment of the emotional internal world of man may become part of the study of a linguistic worldview in general and contribute to the study of ethno-semantic personality in Russian, English and Slovak linguistic cultures.

Secondly: It is submitted that at present there is a need of studying emotional concepts as an element of the ethnic identity of the individual speaker and the group in the context of the progressing dialogue of cultures. Lack of the comprehensive research of emotional concepts in comparative perspective of languages with different structures has determined the choice of our research subject.

The object of the present research is the emotional concept “envy”, verbalized by means of lexical, phraseological and paremiological units in Russian, English

and Slovak linguistic cultures. This research has been carried out with the involvement of illustrative examples of phraseological fund, folklore, literary texts and other sources, reflecting the situation in which the subject is in a state of an emotional experience. The scientific novelty of the research is that it is the first attempt of a comprehensive conceptual analysis of the objectification of the emotional concept “envy” as the fragment of the national linguistic worldview in languages with different structures: Slavic languages in comparison with a Germanic language; it is the first attempt to establish some specific features of emotional worldviews in the studied linguistic cultures defined by the ideas of each linguistic worldview. The following hypothesis is the basis for the research: a conceptual analysis of an emotional concept in languages with different structures will allow describing some peculiarities of Russian, English and Slovak linguistic worldviews. The objective of the research is to collect, summarize, analyze and systematize the necessary information to make the system comparative research of the emotional concept “envy” as a complex, multidimensional, verbalized and mental formation on the material of Russian, English and Slovak languages. The following tasks are put forward in accordance with the objective:

- 1) to identify the scope and content of the notion “emotional concept”;
- 2) to compare the structure of the emotional concept “envy” of different languages and to clarify the common and distinctive traits of characteristics;
- 3) to reveal the specifics of the metaphorical, idiomatic and paremiological comprehension of the emotional concept “envy” in Russian, English and Slovak languages;
- 4) to analyze the notional, figurative and definitional components of the emotional concept “envy”.

Theoretical framework

The comparative studies of emotional expression in different linguistic cultures are extremely important because according to Dorfman, “every time we are attempting to ride emotions we have to wonder again and again how difficult it is to bring them under any general subject area and to harness them in the logic of a particular paradigm ...” (Dorfman, 1997, p. 138). There are some studies, which contain the conceptual analysis of emotions. However, the system researches of emotional concepts in comparative aspect of two Slavic and non-Slavic linguistic cultures have not been taken yet.

Thus, a comprehensive study of emotional concepts in a comparative aspect of Slavic and non-Slavic linguistic worldviews is a new line of study arousing a great deal of interest. Such studies are in the forefront of linguistic development, since they look at how emotions are reflected in the language and in the linguistic

worldview, and, thus, serve to develop an anthropocentric description of the language.

The present research is related to all three study lines, since, on the one hand it aims at describing and analyzing an emotional concept, on the other hand the analysis of the phenomenon of emotions in the language conceptual space contributes to a better understanding of the essence of the linguistic worldview and, last but not least, it deals with linguistic worldview as a whole, since it studies the language as a carrier of certain national mentality and problem solutions should definitely be based mainly on the methods of cognitive linguistics.

The main goal of cognitive linguistics research is to show how cognitive processes are reflected in the language. The object of cognitive linguistics research is concept. *Concepts* are perceptions about elements used in human thought, and they reflect the result of human experience, knowledge, all human activity and cognition. The concept as the knowledge about the fragment of the objective world in all its connections and relationships can be reconstructed through its linguistic reflection. Y. Stepanov defines the concept as “a bunch of culture” in the form of which it enters the mental world of man (2001, p. 43). Thus, cognitive linguistics is focused on studying how the process of conceptualization of the fragments of the objective world is going and how during this process concepts are formed in the consciousness.

The understanding of concepts in world linguistics is highly variable. Wierzbicka has made an important contribution to the development of the concept theory. According to Wierzbicka, concepts are nationally specific that is important for the comparative research of the cultural identity of people (2001, p. 23). Lakoff points out that conceptual structure is meaningful because it is *embodied*, that is, it arises from, and is tied to, our preconceptual bodily experience (1980, p. 265). As to Russian linguistics there have also been different approaches to *concept*: linguistic approach – when the concept is presented as the potential word meaning with its connotative element, cognitive – in which the concept is seen as a global mental unit and cultural – where the concept is understood as a basic unit of culture in the man’s mental world.¹ The authors of the present article have based their research on the theories evolved both in Russian linguistics and in the works of a number of Western scholars. The ambiguity of concept interpretation is caused, firstly, by interdisciplinary character of the concept used in the whole complex of sciences, including different linguistics directions, and, secondly, by the complexity and

¹ During the Cold War isolation Russian and other Eastern European linguists remained dissociated from the mainstream of formal linguistic theories and developed home-grown traditions, some of which became known in the West (Rakhilina, 1998, p. 274-323).

multidimensionality of the phenomenon. The analysis of the various definitions and approaches to the term “concept” in modern literature enables the author of the project to consider *concepts* as complex discrete units of consciousness by means of which the process of human thought is carried out. The description of emotions, their essence and culture specification is possible only through the analysis of the linguistic means by which these emotions are represented, in other words, through the analysis of *emotional concepts*.

Thus, in this study the concept studied is perceived as an emotional concept, while the units of linguistic analysis implementing it are linguistic means. In the present study “*emotional concept*” has been provisionally defined as ethnically, culturally caused, complex structurally semantic, mental, usually lexically and / or phraseology verbalized unit, based on a conceptual basis, which includes, in addition to notion, image, cultural value and functionally replacing in the process of reflection and communication objects (in the broadest sense of the word) of the world for the man, causing a biased attitude towards them on the part of the man.

The culture-specific and the ethno-specific components of the concept, allowing to speak about the concept as a conditional mental unit are used in the integrated study of the language, consciousness and culture are also in the focus of attention of the present project. Thus, in this sense the concept is the structure of consciousness where the values of society are fixed, and which bears “the mark of the spiritual experience of the person of a certain culture” (Tilman, 1999, p. 9). Taking into consideration all the aforesaid, in this work under the *emotional concept* we understand a mental construct which has notional, figurative and definitional components, which is stored in the memory of the national speakers and implemented in views, knowledge and associations expressing the cultural identity of the ethnic group.

The concept is closely associated with the *worldview*. The worldview is our view of reality; holistic, global image of the world, which is the result of all spiritual activity of man: all his ideas about the world, all contacts with the world. If the world is a man and the environment in their interaction, the worldview is the result of the processing of information about the environment and a man (Maslova, 2001, p. 160).

The language is the most important method of knowledge formation about the world. Depicting the objective world during the activity, a man fixes the results of his knowledge in words. The totality of the knowledge embodied in the form of language represents what is called the *linguistic worldview*. The *linguistic worldview* is understood as a system of value orientations encoded in associative-image complexes of language units and recoverable by the researcher through the interpretation of associative-image complexes by means of reference to their signs and culture concepts. Each language has its own linguistic worldview

according to which a speaker organizes the content of the utterance. Specific human perception of the world, fixed in a language, is manifested this way (Oparina, 1998, p. 375).

If the *worldview* is usually understood as “grid coordinates through which people perceive reality and build the perception of the world that exists in their minds” (Gurevich, 1972, p. 15-16), the *linguistic worldview* is usually determined as a “historically developed in the everyday consciousness of the language community and reflected in a language the set of beliefs about the world, a certain way of reality conceptualizing” (Zaliznyak, 2011, p. 1). Academician Y. Apresyan and his school formulated two important methodological positions concerning the linguistic worldview: 1) in the linguistic worldview “a naive worldview” is reflected; 2) every language “paints” its own picture depicting the reality a little differently than other languages do. The *linguistic worldview* is created by means of linguistic units (lexical and idiomatic, imaginative, phonosemantic), and with the help of functional and discursive means of the language (Apresyan, 1995, p. 348-388). A *conceptual domain* of a specific language like a mosaic is composed from the concepts of the culture and it draws the *national linguistic worldview*.

Alongside with the *linguistic worldview* we should speak more specifically about the *emotional worldview*, associated with the study of emotive and emotional concepts, where the emotional concepts are an essential tool for its analysis. The *emotional worldview*, which objectively reflects the existing reality through the prism of human emotions, is formed by the emotional concepts and reflects universal and cultural-specific understanding of the emotional experiences.

Methodology

In modern linguistics there are lots of approaches to the research of a *linguistic worldview*. One of such approaches is the method of conceptual analysis. The purpose of the conceptual analysis is to consider the ways of the linguistic expression of concepts and to study concepts as “units of a conceptual worldview of linguistic identity of the author” (Bolotnova, 2003, p. 83). The conceptual analysis of emotional concepts in multi-structural languages will allow to describe some of the features of Russian, English and Slovak *linguistic worldviews* and to establish differences and common features in the implementation of emotional concepts in Russian, English and Slovak linguistic cultures.

The following methods of research have been used: method of definitional analysis to describe the semantic content of units that represent the emotional concept; method of etymological analysis that allows to consider the semantics of words, nominating the emotional concept; method of interpretative analysis that establishes the character of comprehension of the concept in the linguistic

consciousness; comparison and collation method that allows to establish the similarities and differences in the language conceptualization of emotions; contextual analysis that allows to determine the specifics of the functioning of emotional concepts in different types of texts; free association experiment.

In modern linguistics there is no universal sustainable model for a conceptual analysis and the existence of different methods of its implementation is a proof to it. Complex analysis will be the most comprehensive one when it is carried out with the consistent use of several mutually supportive techniques. We suggest that conceptual analysis should be carried out in four stages: 1) defining and etymological analysis; 2) paremiological analysis; 3) contextual analysis 4) free association experiment.

The aim of the first stage is conducting a definition based analysis in order 1. to determine the semantic features of the investigated concept; 2. to compare the amount of definitions in the appropriate languages; 3. to identify common for all examined languages definitional features of the concept; 4. to identify the definitional features that are unique to each language. During this stage it is important to identify the concepts' inner form in order to disclose the "initial idea" of the concepts and their historical sources. The analysis of emotional concept "envy" has been carried out on the material of historical and etymological dictionaries of Russian, English and Slovak languages.

The second stage of the conceptual analysis consists of an analysis of proverbs and aphorisms to identify national and cultural identity of the investigated concept, the content specificity in the conceptual domain of the speaker of the studied cultures. The material of the research is continuous sampling data from:

Dal', V. I. (1989). *Sbornik poslovic i pogovorok russkogo naroda v 2 tomah*. (The collection of proverbs and sayings of the Russian people in 2 volumes)

The Oxford dictionary of proverbs. (2008). Ed. by J. Speakes, 5th edition,

The Wordsworth Dictionary of Proverbs. (2006). Ed. by G. Apperson, Hertford.

Záturecký, A. P. (2005). *Slovenské príslovia, porekadlá a úslovia*. (Slovak proverbs and sayings)

Synonymický slovník slovenčiny. (2004). Ed. by M. Pisárčiková. 3rd edition. (Dictionary of Slovak Synonyms);

Fronek, J. & Mokráň, P. (2003). *Slovensko-anglický frazeologický slovník*. (Slovak-English Phraseological Dictionary);

Kvetko, P. (2014). *Prekladový anglicko-slovenský frazeologický slovník*. (English-Slovak Phraseological Dictionary);

Slovník slovenského jazyka V. Letters V – Ž. (1965). Ed. by Š. Peciar;

Zlatý fond digitalizovaných literárnych diel. (online). (Golden Fund of Digitized Slovakia Literary Works).

The third step is to conduct a contextual analysis of literary texts. It is the stage to highlight the functioning specifics of the emotional concept in different types of texts. Free association experiment which helps to get information about the understanding of studied concept by different groups of native speakers and is aimed at identifying the signs of peripheral features of the concept.

All the stages of analysis have been conducted in a contrastive perspective. The choice of the emotional concept “envy” as the subject to analysis is connected, firstly, with the particular value that this emotional concept has in the formation of an emotional worldview, reflecting axiological priorities in the national worldview. Secondly, with the high frequency of use of the emotional concept under investigation in proverbs and phraseological units of studied languages, in Russian literary texts (poetry or prose), as shown by frequency dictionaries (Zasorina, 1977; Ljashevskaja & Sharov, 2008), in American-English literature and in Slovak literary texts. Frequency indicates that the element belongs to the nucleus of the macroconcept (since the nucleus comprises the most important information of the concept).

The material for contextual illustrations has been taken from literary texts (poetry or prose) of Russian, English-language (American and English) and Slovak writers. To justify the choice of material it is important to remember that emotional concepts are a complicated mental complex including the core – the main semantic content, recorded in dictionary entries and the periphery-connotative and associative increments that are brought by culture and implemented under a specific set of words-representatives (Maslova, 2004, p. 115). Thus, to determine the meaning scope of the concept it is necessary to address not only dictionaries, but also to involve the analysis of a variety of contexts to identify peripheral signs of the concept. The results of the study show that an emotional concept “envy” as a construct of naive worldview is the subject of a large number of proverbs, metaphors and phraseology. It is a paremiological fund of the language as a genre of oral folklore where the specific features of ordinary ethnic group consciousness are kept. The knowledge reflected in proverbs is based on the everyday people experience as members of certain ethno-cultural communities, their traditions, customs and beliefs. Mythology reflected in proverbs and sayings is the “cultural minimum, knowledge of which is compulsory for all members of a given culture” (Karasik, 2002, p. 121), and their linguistic analysis allows to establish the value priorities of compared cultures. However, the description of the conceptual content of a concept on the material of proverbs and sayings does not give full confidence that the model of the concept established in this way will coincide with the concept that exists in the modern linguistic consciousness. This requires the current functioning analysis of different linguistic representations of the emotional concept in texts

of different genres and the data of psycholinguistic experiments that can give an idea about the relevance of concept features in the speakers' minds.

Results and Discussion

Stage 1

According to the *Etymological Dictionary of the Russian language* the word *зависть* [envy] originates from the Latin *invidia* and the verb *завидовать* [to envy] comes from the verb *видеть* [to see], supposedly based on the "idea of the evil eye" (Fasmer, 2004). According to the *Concise Etymological Dictionary of the Russian language* the word *завидовать* [to envy] has a "common Slavonic origin and is formed on the basis of common Slavic noun *завида* – *зависть* [zavida – envy] which is derived from the verb *завидѣти* – *завидовать* [zaviditi – to envy] (Shanskij, 1971). Envy as a "feeling of ill will and dislike of somebody" is recorded in Old Russian (OR) since the XI century and the adjective *завистливый* [envious] appeared in dictionaries in about 1771 (Chernih, 2008). According to the *Concise Etymological Dictionary of the English language* by Skeat (1963) the word *envy* is a lexical doublet got into the English language in the 1200-1300 from Old French (OF) as a lexeme *envie* which, in turn, is derived from the Latin *invidia* < *invidus*, having hatred or ill will < *invidere*, look askance, look angry. Middle English (ME) *envien* < Old French (OF) *envier* < Medieval Latin (ML) *invidiāre*, derivative of Latin *invidia* (envious).

The lexeme *envy* in Slovak – *závist'* [envy]. However, there is another lexical mean to express this feeling. It is *žiarlivosť*. Both of these lexemes, along with *envy* can denote another feeling – *jealousy*. In the Slovak language the lexeme *závist'* due to highly developed family of words and its derivatives (*závistivec*, *závistlivosť*, *závistlivo*, *závistivý*, *závistný*, *závidieť*) are used as actively as the Russian *зависть* [envy]. The lexeme *závist'* is also etymologically motivated by the verbs *vidieť* and *zrieť* [to see and to view]. In conjunction with the prefix *za-* [pro-] these verbs originally seemed to denote the ability to see something that is behind the obstacle, something hidden. The figurative meaning of verbs *zazirati* and *zaviditi* and their derivatives seemed to develop under the influence of beliefs in the evil eye. So, first the meanings "look askance, angry" and "see misconduct" appeared and then the semantics of these lexemes developed towards the definition of negative ethical concepts. For example, in OR a verb *zazirati* could have the meanings: *to condemn*, *to blame* and *to envy*; a substantiv *zazorъ* meant *sin*, *shame*, *suspicion*, *reproach*, *rebuke*, and finally *envy*; an adjective *zazorivъ* meant *enviable* (Stefanskiy, 2006, pp. 14-21). Obviously, the etymology of the word "envy" leaves no possibility of its positive interpretation. According to a Historical Dictionary of the Slovak language along with synonymous lexemes *závist'*, *zázrivý*, *závistlivý*, *zázrost'* and lexeme *krivý* was used as an antonym to *pravdovravný* (telling the true) (an antonymous couple of *krivda* – *pravda*) (the

false – the truth) with the meaning: *boss-eyed, lying, giving false evidence, unfair* (SHS, 2008). The word *závist'* [envy] was used in everyday life, and *krivý* and its derivatives – in court to determine some types of crimes related to giving false evidence (eg. *krivý svedok* - a false witness, *krivá prísa* - false evidence, *krivé obvinenie* – a false accusation). The proposed motivation of such act was envy. Lexemes *zázrost'*, *zázrivý* are archaisms and are not used in contemporary Slovak literary language (Kuchar, 2013, pp. 134-136). Thus, vocabulary sources indicate that the envy implies such negative ideas as resentfulness or contempt towards the person being envied and the conceptual correlation *evil eye* is common to all three studied languages.

Stage 2

The analysis of proverbs in the investigated worldviews reveals:

1) a kind of relationship between eyesight and envy where eyes is the main organ with sordid desires to possess something. In Rus. they are *очи, око, глазища, глазки* and metaphorically perceived as hungry, greedy, not knowing shame. In some proverbs eyes are *бездонный сосуд, на что ни посмотрят (взглянут, пучатся, окинут), всего хотят; разгораются желанием, глядя на чужое добро* [bottomless vessels, wherever they look at (cast a covetous eye) want everything; the desire heats up, looking at other people's property]. In some proverbs they are *вороги*, given deathwards: Rus. *завидуши глаза не знают стыда; у зависти глаза рачьи* [envy eyes do not know any shame; eyes like an envy crawfish]; / Eng. there are fewer cases with the element of eyes: *envy has smarting eyes; cast no greedy eye at another man's pie, envy is blind*; / Slov. a person obsessed with envy has poor eyesight: *málo vidí a moc závidí*.

2) in Russian in describing an envious person we can meet the reflected in the phraseological units spatial metaphors that are associated with a horizontal organization of space, while in the Slovak mentality, which is characterized by verticality (Alefirenko, Korina, 2011, p.143), the spatial component is not explicated in describing an envious person: Rus. *звонки бубны за горами; завистливое око видит далеко; завидны в поле горох, да репа* [drums are loud far away; evil eye sees far; peas and turnips far are enviable in the field].

3) in addition to eyes another somatism is used in describing an envious man – hands: Rus. *гребут как грабли; хватают; захватывают; загребают; глаза (очи) завидуши, руки загребуши* [rowing as a rake; grab; rake]; / Eng. *greedy folk have long arms; grasp all, lose all*; / in Slovak such units have not been identified.

4) high prevalence of anthropomorphic metaphors: Rus. *зависть рождается и умирает; зависть терзает и сама терзается; зависть клеимит; зависть прежде нас родилась; завистливый от зависти погибает; злой плачет от зависти, а добрый от радости* [envy is born and dies; envy rankles and is rankled; it puts to shame; envy was born before we came; an envious man dies and

cries of envy]; / Eng. *envy eats nothing but its own heart; envy shoots at others, and wounds herself; envy never dies; envy envies itself; envy doesn't enter an empty house; envy feeds on the living; envy never has a holiday;* / Slov. *závist' zožiera vlastného pána [envy eats its host].*

5) figurative comparison with animals: Rus. *курица соседа всегда выглядит гусыней; на чужом дворе и курица с гуся; хороша рыба на чужом блюде; не то беда, что у меня корова сдохла, а то беда, что у соседа живая [neighbor's hen always looks like a goose; good fish is always on another plate; not matter that my cow died, the trouble is that a neighbor's cow is living];* / Eng. *it is good fish if it were but caught; the camel going to seek horns lost his ears;* / Slov. *susedova krava viacej mlieka dáva; susedova krava sladšie mlieko dáva [the neighbor's cow gives more milk; the neighbor's cow milk is sweeter].*

6) the idea that when you are envied gets a positive assessment in all lingvocultures: Rus. *лучше быть у других в зависти, нежели самому в кручине; лучше быть в зависти, чем в жалости [better to be envied than to be sorrow; better to be envied than to be pitied];* / Eng. *better be envied than pitted; it is better be spited than pitied;* / Slov. *nech radšej sto ľudí závidí, ako má jeden ľutovať; bohatstvo plodí závist', chudoba nenávisť [better hundred people envy than one regret; wealth gives rise to envy, poverty gives rise to hate].*

Stage 3

With regard to this study, the combination of the cognitive methodology with the contextual analysis method, considering any statement as the product of the social activity of the man included in the social interactions and a specific situation, provides a complete study of the concepts semantics, allows to find out common criteria for concepts categorization and to investigate common and specific features of their verbalization in different linguistic worldviews, Slavic and Germanic in particular.

The contextual analysis shows that the meaning "a feeling of discontent you have when someone possesses things that you would like to have for yourself" is common for emotional concepts *envy* in all studied languages and despite some slight semantic difference between concepts they can function identically, synonymously in the contexts of the studied languages. Here are some examples to confirm this statement:

Но ничему я не завидовал столько, как счастливому, благородно откровенному характеру Володи, особенно резко выражавшемуся в ссорах, случавшихся между нами [I envied Volodya's happy and frank character very much sharply expressed in our quarrels, this example and all subsequent examples are translated by TG. & MM].

He actually envied Jolyon the reputation of succeeding where he, Soames, had failed.

Ludia ich pozorujú so závišťou i s podozrením: vyzerajú tak šťastne, tak nevinné ... [People looked at them with envy and suspected they looked so happy, so innocent...].

The analysis of the notional part of the concept on the basis of factual material in combination with the study of data from lexicographical sources of Russian, English and Slovak languages indicates the number of additional shades of meaning of the concept *зависть* / *envy* in Russian and English in comparison with the concept *závišť* in the Slovak language. In particular, in the notional part of Russian concept *envy* the meaning “a sense of anger directed at the object of envy” is added that can be seen in the following examples:

Затем все исчезло, и души юнкеров наполнились завистью, злобой и тревогой.

– У... с-с-волочь!.. – проныло где-то у стрелки, и на теплушки налетела жгучая вьюга. [Then everything disappeared, and the junkers souls were filled with envy, anger and anxiety. – Ugh ... bastard!.. – The wind sang somewhere near the spit and the snowstorm swooped down upon the vans].

Живут жадностью, живут завистью. Все рады зло сделать. [They are greedy and envy. Everybody is glad to do evil].

The analysis of the metaphorical and figurative part of the concept on the material of literary, poetry and journalistic texts suggests that in Russian, English and Slovak texts anthropomorphic and color metaphors are widely presented. In Russian linguistic culture *envy* is *white, pale and black*, in English - *black, green and pale*, in Slovak - *black, pale, green and gray*. Here are only a few examples to illustrate this statement:

Но вас хвалить никто не смеет, –/ Пред вами нищий – наш язык: / Отважный юноша робеет, / И зависть тайная бледнеет, / И изумляется старик [But no one can praise you, – / The language is poor: / The Brave young man is timid, / And envy secretly turns pale, / and the old man is amazed] (А. Фет. Л. И. Офросимовой); *И зависть бледная, усилившись, синела, / Которая в устах его всегда сидела* [And pale envy growing and becoming blue, / Was always in his mouth,] (Я. Княжнин. Бой стихотворцев. Песнь первая); *Вас-ли черная зависть клянет* [Does black envy curse you].

There cannot be those numberless offenses / “Gainst me, that I cannot take peace with; no black envy / Shall make my grave. Commend me to his Grace”.

Aj Fidel Castro so svojou už kultovou džogingovou súpravou by zbledol od závišti! [Even Fidel Castro has turned pale with envy!] (<http://noveslovo.sk/node/4437>).

Harmful malicious feeling of envy is compared with illness, disability, or their source – a poison, an infection in three studied languages:

Кто завистью не болен? Кто участью своей доволен? [Who is not sick with envy? Who is happy with his fate?] (С. Аксаков. Роза и пчела).

Even so was it that into the gall of envy (H. Melville. Billy Budd).

Absurditou závisť je, že reakciou je bolesť na bolesť [Envy is absurd, the response to pain] (<http://baina.eu/index.php/blog/vladimir-cervenak/211-zavist>).

Envy causes heartache, nibbles, rankles, gnaws, bites, stings, hurts, wounds and bothers:

Затем, что зависть жжет его, как ржа. [Then, that envy burns him like rust]. (И. Северянин. Медальоны); *Куру грызла зависть.* [Envy gnawed Kira]. (Д. Донцова. Доллары царя Гороха).

"Sure, it's swell for you," returned Clyde, burning with envy and disappointment. (T. Dreiser. An American Tragedy); *The boys were all eaten up with envy...* (M. Twain. The Adventures of Tom Sawyer).

"Je to talent," nelútostne vydýchla Vieročka. Ó, nenávisť. Čierna závisť ťa rozpaľuje. Pochybnosti. A strach. Hrozné ["It's a talent," whispered Verocka fiercely. Oh, hate. Black envy was hurting. Doubt. Fear. Horror].

The contextual analysis enables us to understand the difference in the perception and language representation of emotional concepts in different linguistic cultures.

Stage 4

Free associative experiment. Free associative experiment involved the Russian-speaking and foreign respondents (Slovaks) in a total amount of 100 people aged from 18 to 55 years old, male and female, teachers, undergraduate and graduate students.

When processing the survey results the authors applied the methods of cognitive generalization of the results to formulate the features revealed by certain meanings or by semantic components of language units. As a result of data processing it was found that envy for all respondents is mainly a negative phenomenon and is associated with *evil* (40%), *black colour* (31.2%), *friend* (6.4%), *bad feeling* (6.3 %), *greed* (2.3%), and *hate* (2%). Unlike the respondents from Slovakia some Russian-speaking respondents (12.4%) say that envy can be *white*, (meaning "innocent envy"). In Slovak the word envy generally carries a negative connotation and it did stem from a puritanical culture, so that may be a reason they do not dilute the meaning of the word. The envier in the imagination of Russian respondents is *a man* (26.7%), *a hypocrite* (23.3%), *bad* (23.3%), *ill-will* (13.3%), *wicked* (8.8%) ,*a loser* (6.2%); in the view of respondents from Slovakia - *a woman* (40%), *unkind* (24.3%), *wicked* (22.5%). 50% of Russian respondents believe that the differences between male and female envy does not exist. However, the respondents from Slovakia (80%) believe that there are differences between male and female envy in what and how they envy. The processing of the survey results also showed that the Russian-speaking respondents together with

the respondents from Slovakia on the right side of 30 find it difficult to answer the question about the literature characters with whom they associate envy. Nevertheless, for Russians it is *ткачиха, повариха* and *сватья баба Бабариха* (weaver, lady-cook) from "The Tale of Tsar Saltan" by Pushkin, *мачеха* (the stepmother) from "Cinderella" and for Slovaks, and it is interesting to note, – *Marfushka* from the Russian movie "Morozko".

Conclusion

The importance of cross-cultural study of emotional concepts is of paramount importance in current cognitive and anthropological linguistics research. In this context, it becomes imperative to create awareness on universality and cultural specificities in the conceptualization of emotions when members of different cultures express their emotional state according to their specific cultural rules to minimize the risks of misinterpretation and misconception.

The procedure of comparative conceptual analysis opens wide horizons for researchers to determine the verbalization specifics of a mental construct in different linguistic cultural conditions and provides scholars and practitioners with an opportunity to revisit some analyses to study the impact the emotions and discursive strategies have on communication, policy and perception.

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Abbreviations

CEDEL – *A Concise etymological dictionary of the English language* (Skeat, 1963).

Eng. – English

HSSJ – *Historický slovník slovenského jazyka* (Majtán, Kuchar, Skladaná, 2008).

ME – Middle English

ML – Medieval Latin

ODP – *The Oxford Dictionary of Proverbs* (Speakes, 2008).

OF – Old French

OR – Old Russian

PASFZ – *Prekladový anglicko-slovenský frazeologický slovník* (Kvetko, 2014).

Rus. - Russian

SAFS – *Slovensko-anglický frazeologický slovník* (Fronek & Mokráň, 2003).

Slov. – Slovak

SSJ – *Slovník slovenského jazyka V.* (Peciar, 1965).

SSS – *Synonymický slovník slovenčiny* (Pisárčiková, 2004).

WCCLP – Web Corpora & Corpus Linguistics Portal (online)

WDP – *The Wordsworth Dictionary of Proverbs* (Apperson, 2006).

ZFDL – *Zlatý Fond digitalizovaných literárnych diel* (online)