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ENVY AS A PSYCHOLOGICAL AND COGNITIVE PHENOMENON IN UKRAINIAN AND SLOVAK LINGUISTIC CONSCIOUSNESS (BASED ON THE ASSOCIATIVE EXPERIMENT)¹

Pavydas kaip psichologinis ir kognityvinis
reiškinys ukrainiečių ir slovakų kalbinėje
sąmonėje (remiantis asociaciiniu eksperimentu)

ANNOTATION

The complex psychological, sociocultural and semiotic phenomenon of ENVY is explored in the paper. It is regarded as a mental correlating factor of cultural signs and symbolic stereotypes, norms and values. Additionally, it serves as the element of cognitive and evaluative experience, ethical, and religious customs and beliefs, such as the naive model of the world in the magic texts, body and evaluative metaphors of up and down, the concepts of success, wealth, poverty, the domestic and the strange, etc.

A linguistic-cognitive analysis of the conceptual sphere of ENVY has been conducted. It is based on the associative experiment on its stimuli reactions, their frequency as well as national and cultural specificity received from Ukrainian and Slovak respondents.

The frame model of ENVY has been developed according to gender, associative imagery, evaluative and metaphoric features. The obtained results have been interpreted in cognitive, quantitative and qualitative terms, sustained by the proverbs and sayings actualizing the notion of ENVY. The empirical material has been modelled as corresponding subframes. Zones of their semantic interconnections with the concepts of HATRED, JEALOUSY and GREED have been identified.

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Envy as a Psychological and Cognitive Phenomenon in Ukrainian and Slovak Linguistic Consciousness (Based on the Associative Experiment)

KEYWORDS: concept of ENVY, associative experiment, frame, subframe, Ukrainian and Slovak respondents.

ANOTACIJA

Straipsnyje nagrinėjamas sudėtingas psichologinis, sociokultūrinis ir semiotinis reiškinys PAVYDAS. Jis laikomas psichiniu veiksniu, koreliuojančiu su kultūriniais ženklais ir simboliniai stereotipais, normomis ir vertybėmis. Be to, jis yra kognityvinės ir vertinamosties patirties, etinių ir religinių normų bei tikėjimų elementas, pavyzdžiui, naivusis pasaulio modelis magijos tekstuose, kūno ir vertinamosties metaforos, nurodančios kryptį aukštyn arba žemyn, sėkmės, turto, skurdo, buities, svetimybių sąvokos ir kt.

Atlikta lingvokognityvinė konceptualiosios PAVYDO srities analizė. Ji grindžiama ukrainiečių ir slovakų respondentų asociacinio eksperimento reakcijų į stimulus, jų dažnumo, taip pat tautinės ir kultūrinės jų specifikos duomenimis.

Koncepto PAVYDAS freimų modelis buvo sukurtas pagal lyties, asociacinių vaizdinių, vertinamųjų ir metaforinių ypatybių požymius. Remiantis patarlėmis ir priežodžiais, aktualizuojančiais konceptą PAVYDAS, gauti rezultatai buvo interpretuojami kognityviniu, kiekybiniu ir kokybiniu požiūriu. Empirinė medžiaga buvo modeliuojama kaip atitinkami pofreimiai. Nustatytos jų semantinių sąsajų su konceptais NEAPYKANTA, PAVYDAS ir GODUMAS sritys.

ESMINIAI ŽODŽIAI: konceptas PAVYDAS, asociacinis eksperimentas, freimas, pofreimis, ukrainiečių ir slovakų respondentai.

1. INTRODUCTION

Linguistic consciousness has been the central object of psycholinguistic research in contemporary studies. It determined its multi-vector study from various perspectives: methodological, cognitive, semiotic, ethnolinguistic, axiological, lexicographical, etc.

ENVY as one of the basic anthropological categories is a complex multifunctional, cultural, mental, and linguistic phenomenon that needs separate consideration. The axiometric and semantic reconstruction of the associative field of ENVY requires ethnocultural and ethno-psychological reconstruction of emotions by focusing on 1) both common and distinctive features of images of linguistic consciousness peculiar to representatives of different nations; 2) the study and comprehension of identity and historical memory of the ethnos; 3) the values and cultural stereotypes of the ethnos by applying psycholinguistic and cognitive techniques.

The mentioned cognitive techniques prove Kutter's statement (1998: 72–73) that "ENVY is a greed engorging a person from inside [...] it turns into a resentment which Friedrich Nietzsche termed as "existential ENVY" (Germ. *Lebensneid*)." The destructive semantics of ENVY and HATRED are highlighted by Maria Szymkowska (1989: 27) who regards the emotional states through the prism of "psychological hygiene": they have "the sense of destruction and disease both from the point of somatic health of those who experience them and those to whom they are directed. They constitute a threat for the physical health."

As a multidimensional category, ENVY has always attracted the attention of scholars who try to find answers to questions about its composition and manifestations. From the viewpoint of nursing science, the analysis of ENVY is based on the desire to understand human beings from the perspective of subjective health and illness (Maijala, Munnukka, Nikkonen 2000).

Similar studies focus on the study of ENVY and JEALOUSY, and how their positive and negative aspects among nurse academics affect the workplace (Cleary, Walter, Halcomb, Lopez 2016), and try to prove that not only can patients ENVY their analysts' creativity, but that therapists and analysts can ENVY their patients' creativity (Safán-Gerard 2019; Hupka, Zaleski, Jurgen, Reidl, Tarabrina 1997). Oleh Tyshchenko (2020: 248) found out the features of lexemes compatibility with the ENVY and JEALOUSY in Slavic languages. In numerous works comparative and typological reflection of the considered concept is presented: Irina Nesvetajlova (2010), Irina Koltuckaja (2014), Natalija Šapran (2015), Tatjana Grigorjanová, Marina Matytcina (2018).

Based on the categories of cultural anthropology and human psychology, Schoeck proves that FEAR and ENVY are integral components of human relationships existing in modern and primitive cultures where relevant representations and concepts categorize and regulate various manifestations of ENVY (Gawarkiewicz 2008: 11).

ENVY is one of the Seven deadly sins, and the most shameful one, derives from the Latin *invidia*, "non-sight". It is deeply ingrained in the human psyche, being common to all times and people. It is usually directed towards the people who compare themselves or feel they compete.

Envious people tend to be hostile, angry, resentful and irritable. For a clearer delineation of these nuances in the investigated emotions, the researchers use the principle of semantic primitives, suggested by Wierzbicka: 1) X feels ENVY: "Something good happened to someone else. It did not happen to me. I do not want that to be the case. I want such good things happen to me, not to someone else. Therefore, I suffer and hate the others"; 2) X feels jealous: "I fear that the person who is dear for me has good feelings for someone else. I'm afraid that the

person who is dear for me may lose good feelings to me. I do not want that to be the case. I wish the person who is dear for me had good feelings only to me. Therefore, I suffer and hate the other" (Wierzbicka 2006: 123).

The given research aims to create the linguistic and cultural image of ENVY based on associative experiment as well as to present its "psychological portrait" in the framework of established discursive practices, and in particular, in its functioning in individual's everyday consciousness, in subjective, individual acts of speech, revealing its frequency and creating its typology in Ukrainian and Slovak students.

To achieve the *aim* of the research, the following *tasks* have been put forward: to make a brief overview of ENVY as a psycho-cognitive and social phenomenon; to present the conceptual sphere of ENVY of Ukrainian and Slovak respondents in the frame structure form and to find the verbal content of each given the frequency and qualitative composition of reactions; having established the mutual associative concept connection index, to find the areas of semantic intersection in the associative pairs ENVY – GREED, ENVY – JEALOUSY within the associative-verbal network; to describe the reaction typology within each of the offered subframes (scenario, axiological, parametric, causative, etc.) given their universality, uniqueness and national and cultural markedness; to visualize the received reactions to the word-stimuli in the appropriate graph form and comment on them.

2. METHODOLOGICAL BASIS OF RESEARCH

In the present paper, the frame modelling of ENVY in the linguistic consciousness of the Ukrainians and Slovaks is based on the notion of a frame as a complex taxonomic structure. American sociologist Goffman interprets the frame as the ability of practical consciousness "to assemble the world into an organized whole without the participation of discursive control", as "a certain perspective of perception that creates a formal definition of the situation", i.e. frames are basic elements that a researcher can identify within the framework of situations. Situations are subjected to organizing principles that "generate" different events, e.g. social events. The same principles also regulate our subjective participation in events (Goffman 1974: 10–11; Sineleva 2014: 78).

As commonly recognized, an associative experiment is a technique for studying speech reactions to words or word combinations (stimuli), revealing reflexive temporary connections of sensations, feelings, images, concepts and designations in the mental lexicon of native speakers.

An associative experiment involves informants questioning with a list of stimuli and subsequently establishing the most frequent reactions (Galton, Tumb, Marbe). It is aimed at modelling the language system in the form of an associative-verbal network (Yu. N. Karaulov) or associative fields of vocabulary, the formation of an “associative profile” of consciousness images (Ufimceva 2008: 20).

Furthermore, the associative experiment “allows to confirm the psychological relevance of the theoretical assumptions of the researcher, i.e. to represent the associative network of meanings [...] as a reflection of hierarchical conceptual structures in the mind of a speaker” (Potapenko 2013: 20), and reactions to a specific stimulus can be considered as a reflection of the corresponding conceptual structures, which to some extent are accompanied by emotions and evaluations following informant’s conceptual picture of the world.

As Zinaida Popova and Josif Sternin specify (2007: 203), “a cognitive interpretation of the results of associative experiments can be performed through the stage of describing psycholinguistic meanings or through a direct cognitive interpretation of associates”. According to Roman Gawarkiewicz (2008: 7), “associative experiment aims to analyze the ways of describing, interpreting and perceiving the world, its evaluative categorization by modern native speakers, to represent the “system of meanings created by culture”.

Language is a reflection of our conceptual system (Tyshchenko, Korolyov, Palchevska 2021), and by conducting cognitive psycholinguistic associative experiments as well as using other various methodologies, we may find a complex solution of the language to thought conceptual framing together with its subframes. The emotional component plays a leading role in shaping both the mythological and modern picture of the world.

Fundamentally contrasting associative tests are carried out on various thematic groups of vocabulary in closely related as well as structurally and geographically distant languages. For instance, Petrova (2018: 14) presented the associative field of stimuli names of FOOD in Ukrainian, English and modern Greek, identifying the following types of reactions: syntagmatic, paradigmatic, thematic, phonetic, word-forming, reminiscent (quotation), hyponymic, personalities, geographical trademarks, national and cultural, evaluative, individual (subjective) associations. For a complete analytical review of this issue in Ukrainian and comparative psycholinguistics, see (Levchenko, Tyshchenko, Dilai 2020).

3. RESEARCH PROCEDURE AND FINDINGS

The empirical basis of the research comprises the results of the associative experiment conducted in 2019. The general scenario of the free-associative experiment consisted of the following research procedure: the students and cadets of Lviv State University of Life Safety (Fire Safety, Civil Security specialities), the students of Lviv Polytechnic National University and University of St. Cyril and Methodius in Trnava took part in the associative experiment. In total, 194 Ukrainian and 127 Slovak respondents were offered 67 incentives, such as *envy(n)*, *to envy(v)*; *envious(adj)* *like/as* which in the aggregate of the received reactions create the associative verbal network of ENVY concept sphere. Thus, a total of 145 reactions from Ukrainian respondents, including 104 unique, and 536 reactions from Slovak respondents received in the process of associative experiment have been presented in Figures 1 and 2 correspondingly.

The experiment flow shows that the participants (Ukrainian respondents) reacted without missing the stimuli, mostly towards the middle of the given list; by the end of the list, the number of reactions significantly decreases (or is limited to one response to a stimulus word). Several respondents indicated “no association” even at the beginning of the list or put a line indicating the absence of any reaction.

On the contrary, Slovak students (despite the smaller number of respondents) participated more actively and they tried to give answers to all word stimuli equally during the poll. Thus, several answer reactions were given for most of the word stimuli. This subjective factor can be used to explain several disproportions of the received answers from Ukrainian and Slovak respondents.

In the research presented, the experiment and analysis of verbal responses did not involve the task of determining the correlation and specificity of respondents' answers based on their gender. We believe that investigating this aspect warrants a separate study.

However, in the process of the directed association experiment, a separate task was to trace the typology of reactions depending on comparison standard (which objects ENVY is compared with in word combinations ‘envious as’ in masculine form and ‘envious as’ in feminine form). To ensure the universality of the findings and highlight the social component, particularly the gender factor, in the relevant segment of the experiment, we find it essential to provide commentary on the frequency of verbal associations in each of the compared languages, along with specifying the number of male and female responses, respectively.

An aspect of the offered methodology is the determination of the “associative” distance between concepts using the data analysis on their common associates

(the mutual associative connection index), as well as the associative experiment visualization results, which makes it possible to identify such common areas (e.g., between ENVY and greed, ENVY and jealousy). Fig. 3–4 shows the investigated section of the associative-verbal network.

The mutual associative concept connection index was calculated by detecting the correlation between the number of identical reactions to the total number of received reactions. Previously, a similar technique was offered (Ulanović 2010: 214).

It is important to state that not all received reactions were taken into account for the obtained results description, but only those that correspond to the reaction distribution method (by subframes within the frames) offered by the authors, since these verbal associations have the greatest pragmatic and cognitive-value relevance for the obtained results. Thus, the description does not include the reaction results associated with declarative, participle, and possessive (belonging of ENVY to a certain object) subframes. Therefore, the number of described reactions presented in the main part of the investigation is much smaller than the received list of reactions in general.

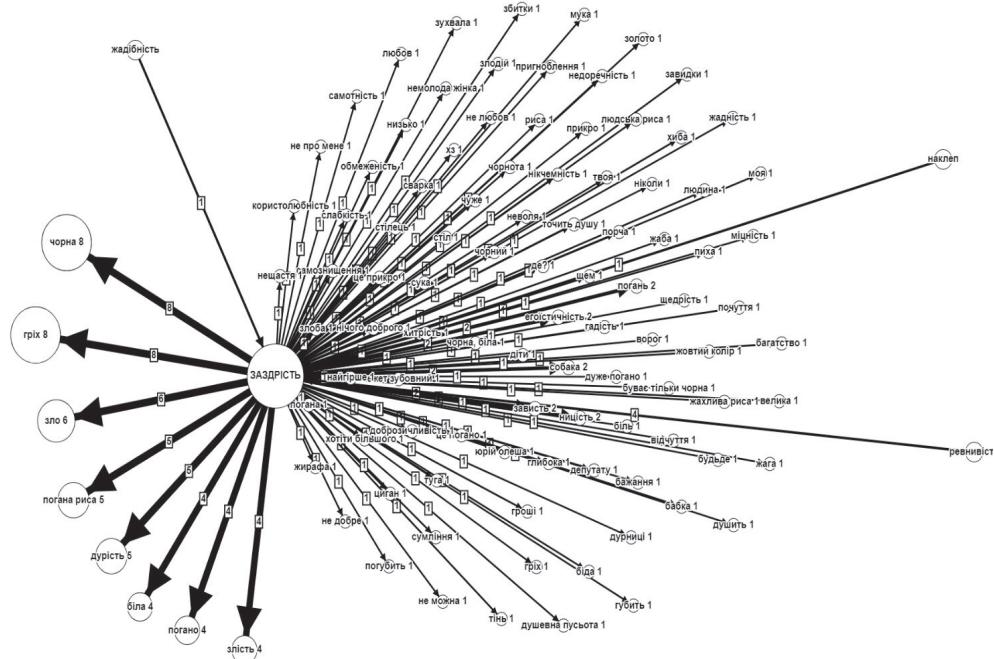


FIG. 1. Reactions to *заздристь* 'ENVY' stimulus

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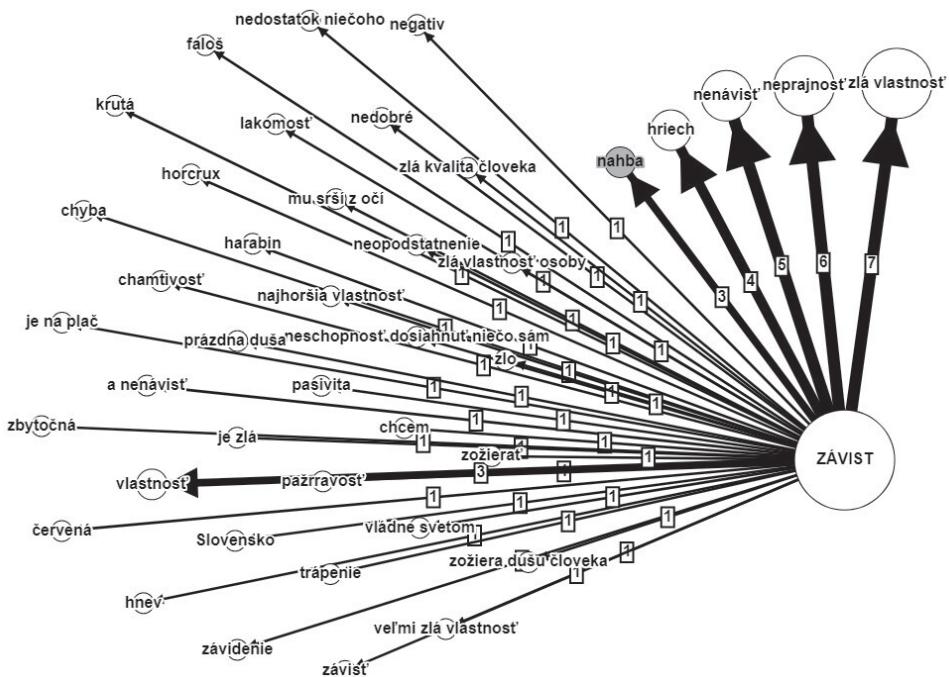


FIG. 2. Reactions to *závist* 'ENVY' stimulus

To commence, an in-depth analysis of *the axiological and colour* subframes is provided. The rating of ENVY within the category of GOOD-EVIL takes mainly the negative pole of the axiological scale. It primarily manifests the incentive to ENVY in the categories of current norms violations, ethical evaluation, rejection, sometimes with a significant manifestation of negativity (in a person's thoughts or actions): Ukrainian *не варто/not worth* (f 1,3), *дуже погано/very bad* (m 0,65), *думати погано/think poorly* (f 0,65), *зле/bad* (f 0,65) *зло/evil* (f 1,3/m 1,3), *недобре, негатив/not good, negative* (f 1,3), Slovak *negatívne/negatively* (f 2,00).

Similar reactions are observed to *заздрість* ‘ENVY’ stimulus: *найгірше/the worst* (m 0,69), *недобре/not good* (m 0,69), *нічого доброго/nothing good* (m 0,69), *обмеженість/narrow-mindedness* (f 0,69), *погана/bad* (f 0,69), *погано/badly* (f 0,69/m 2,07). We observe similar reactions to the stimulus *заздрити* ‘to ENVY’ (f 3,9/m 2,6): *погань/badness* (m 1,38), *низько/mean* (m 0,69), *нищість/meanness* (f 1,38), *недоречність/inappropriateness* (f 0,69), *нікчемність/worthlessness* (f 0,69), *користолюбність/selfishness* (f 0,69). This concept is interpreted within the limits of ethical and religious norms as a violation of certain prohibitions and regulations: *зпікс/sin* (typically a sufficiently productive

female reaction to *заздрість* ‘ENVY’ stimulus f 4,83 and f 1,95 to the stimulus *заздрити* ‘to ENVY’. A negative evaluation is also verbalized using *негарно*, *погана/ugly, bad* (m 0,65), *собі шкодити/harm oneself* (f 0,65), *шкідливо/harmful* (m 0,65), sometimes the reactions contain modal descriptors – *варто-не варто*, *дозволене-недозволене/worth-not worth*, *allowed-not allowed* where the second one prevails: there are also some negative markers, words of the category of state: *не варто/not worth* (f 1,3), *не можна/not allowed* (f 0,65/m 0,65), *ненопрібно/unnecessary* (f 0,65/m 0,65), *неможна/impossible* (m 0,65). Examples of evaluative and pragmatically oriented reactions in the Slovak linguistic consciousness: *hanba/a shame* (f 4,00), *nedopriat/to not indulge* (f 2,00), *nedopriat druhým/to not indulge others* (m 11,76/f 2,00), *neunesť pravdu* (f 2,00)/*can't stand the truth*, *pokrytectvo/hypocrisy* (5,88), *zneuctovať národnú hrdosť/to dishonour national pride* (f 2,00).

Regarding the degree of ENVY expression reflected in the revealed verbal associations of Ukrainian and Slovak respondents, it is most clearly reflected in the parameterization of the specified emotion through associations related to colour. It is important to highlight that the categorization of ENVY through colour symbolism mostly coincides with the data presented at the level of a naive world model in phraseological and explanatory dictionaries, proverbs and sayings of the compared languages.

Moreover, as key lexeme collocations and their phraseological connections show, in East Slavic languages ENVY is black, but in Czech, similarly to English and German, it is green. Compare: Czech *bledá (zelená) závist'*, *ozeleniet'/zeleniet' od závisti* (ČRFS 2002: 629), English *The green-eyed monster* (SAFS 878). The same appears in Polish: *Zzieleniał z zazdrości (zawiści)* (NKPP III 836). See more details: Tyshchenko 2020: 262.

4. ASPECTS OF ENVY PARAMETERIZATION: COLOUR SUBFRAME

It is relevant to state that in this reaction group somatic code is often combined with metaphors of BLACK COLOUR, for example, reactions to the stimulus *заздрити* ‘to ENVY’ – *по чорному/very jealous* (f 1,3), *чорний/black* (f 0,65), *чорно/terribly* (f 1,3); *чорно, погано/very, bad* (f 0,65); reactions to the stimulus *заздрість* ‘ENVY’ – *буває тільки чорна/There is only black ENVY* (f 0,69); *біла заздрість/white ENVY* dominates in women’s responses (f 2,76), reactions to the stimulus *заздрити* ‘to ENVY’ – *по-білому/jealous* (f 1,3). There is also a specific response to *заздрість* ‘ENVY’ stimulus – *yellow colour* (f 0,69). The Ukrainians associate gall with malice, ENVY (*Аж у нім жовч кипить/He is on*

edge). Separate associative-symbolic parallels (we shall name their reactions of the epidigmatic type) can be reduced to the following: *тінь/shadow* (m 0,69), *чорний, чорнота/black, blackness* (f 0,69).

In the context of ENVY parameterization, certain associations are identified that metaphorically signify the intensity and depth of emotions (*parametric* subframe). The intensity of ENVY expressions in respondents' reactions is mainly represented by the adverbs: *ярісно, несамовито/brightly, frantically* (f 0,65), *дуже/very* (m 0,65), *сильно/strongly* (m 0,65), *дико/wildly* (f 0,65), the verb *міряти/measure* (f 0,65), the adjectives *велика/big* (m 0,69), *глибока/deep* (f 0,69); the evaluation *мyno/stupidly* (m 0.65), and, sporadically, the reactions of physiological type with a negative, pejorative expression of action intensity *запльовуватися/to spit oneself* (f 0.65).

5. ENVY AS A DISEASE AND SUFFERING FROM THE SUCCESS OF OTHERS, METAPHOR. ENVY – DESTRUCTION

Subframe *experiencing emotions* related to the emotional states consists of the following responses to *заздрість* 'ENVY' stimulus: *пригноблення, туга* (m 0.69). In general, this group of verbal associations is characterized by the domination of somatic metaphors expressing mental pain, suffering and disease which is natural to the ontology of these and similar emotional states: *біль, щем/pain, sharp pain* (f 0,69), *страждати, мучитись/suffer, undergo* (f 0,65), *муга/torment* (f 0,69), *самотність/loneliness* (f 0,69), Slovak *trápenie/suffering* (f 2,00), *torture, túžiť/to desire* (m 5,88).

Some of them reveal the semantics of cause as a result of witnessing the other's achievements *страждати від досягнень інших/suffer from the achievements of others* (f 0,65). The associative manifestations of ENVY are accompanied by neutral (*переживати* (f 0,65), *сумління* (f 0,69)/*to worry* (f 0.65), *conscience* (f 0,69)) or negative emotions FEAR, DESPAIR, HATRED, etc.: *заздрити* 'to ENVY' – *боятися/to be afraid* (m 0,65), *відчай/despair* (m 0,65); there are also frequent modal operators such as 'loss of belief in something' or expressive pragmatic presuppositions directed towards the subject: *зневіра, невпевненість/despair, insecurity* (f 0,65), *не вірити у себе/not to believe in oneself* (f 0,65), as well as *злість/anger* that prevails in female reactions (f 2.07/m 0.69), *зло/evil* (with about the same number of reactions by 2.07), *злоба/malice* – to *заздрість* 'ENVY' stimulus, Slovak *nенависть/hatred, hnev/anger, je zlá/she is bad, krutá/*

cruel, zlo/evil, zlá kvalita človeka/bad quality of a person (f 2,00), zlá vlastnosť/a bad trait (m 5,88).

These reactions can be combined with a somatic code, including 'influencing senses', compare: *дразнити, дражнити/tease, mock* (m 0,65), as well as with the expressions of emotional intensity: *бути одержимим/to be obsessed* (f 0,65), *не любити/to dislike* (m 0,65), *ненавидіти/to hate* (f 0,65). Sometimes there are reactions of phraseological type correlated with figurative statements such as *скрежет зубовний/tooth grinding* (f 0,69). Common reactions of intellectual type to *заздрість 'ENVY'* are observed in female responses: *дурити, дурниші/stupidity, nonsense* (f 2,76/m 0,69) and of characterological type *хumpicтв/cunning* (m 0,69), *хиба/mistake* (f 0,69), *nuxa/pride* (f 0,69). Slovak respondents, mostly female, react to *závist' 'ENVY'* by negative axiological marking related to the idea of mistake, violation of certain norms, anti-norm, deviation, falsehood, sin *chyba/a mistake, falosť/fakeness, nenormalita/abnormality* (f 2,00), *hriech/a sin* (m 11,76/f 2,00) rarely associated with the person's mental abilities: *hlupák/a fool* (f 2,00).

In some associative reactions, an ambivalent-moderate degree of HATRED is manifested: *по-доброму ненавидіти/to hate in a good way* (f 0,65). This is also observable in other accompanying positive reaction features: *радити/be happy about* (m 0,65) or reactions expressed by exclamations *фyy/ugh* (m 0,65). Psychologists prove similar considerations, compare *єгоїзм/selfishness* as one of the reactions in female responses (f 1,38), the Slovak reaction of this group prevails in male responses: *egoista/egoist* (m 5,88), *a nenávist'/hatred* (m 5,88).

6. BODY METAPHORS OF ENVY

Referring to the metaphorical categorization of ENVY, it should be emphasized that the latter appears as AN AGGRESSIVE CREATURE which can cause some negative physical and detrimental effects on the object: Ukr. *Заздрість єсти людину, як носуха битину/To be green with ENVY*. Some of the received reactions are related to the idea of demolition, loss and other destructive actions: *ногубити/will destroy* (m 0,65), *губити/is crushing* (f 0,69) *руйнувати/to wreck* (f 0,65), *самознищення/self-destruction* (f 0,69), *точить душу/destroys the soul* (f 0,69). Slovak reactions to the body metaphors of this type are represented in male responses by verbal epidigmatic associations such as *zožiera dušu človeka/he sees the soul of man* (m 5,88), *zožierat'/to eat up* including word-building ones *pažravost'/gluttony* (f 2,00).

Some verbal reactions represent the metaphorical model ENVY IS AN ANIMAL (reaction *жаба/frog* (f 0,65/m0,65); *дущити/strangles* (f 0,69) that

correlates with the contexts: Ukr. *жаба давить (придавила) кого, жаба заїла (їсть) кого; жаба зелена/the frog crushes (crushed) someone, the frog ate (eats) someone; green frog (To be cheap).*

Metaphorical models EMOTON IS A DISCRETE ENTITY and BODY IS A CONTAINER in cognitive science characterize female reactions (f 0,65) related to the image scheme CONTAINER (BODY IS A CONTAINER OF EMOTIONS), for example: *в души/at heart* (заздрити 'to ENVY' stimulus) and *душевна пустома/emotional emptiness* (f 0,69) associatively mark the spiritual, inner state of a human being. Typologically similar reaction to the stimulus *závist 'ENVY'* has been recorded in the Slovak responses *prázdna duša/empty soul* (f 6,00).

7. CAUSATIVE SUBFRAME: SUCCESS, CAREER, WEALTH-POVERTY

The causative subframe is predominantly actualized in its verbal reaction to the idea of social state, success and career. The reactions of the first type are characteristic of men *бідність, біда/poverty, trouble* (m 1,30) correlating with the motives of well-being and prosperity, as recorded by Nomys (1993: 55; 279): *Нехай завидують гірше, щоб прибуло більше, Завидуй гірше, так уродить більше/Let them ENVY the worse, so that more will come, ENVY the worse, so it will bring forth more* (ibid., 279), *Нема щастя без заздроми/There is no happiness without ENVY* (ibid., 55). Similar expressions are registered in the Slovak language: *Kto má šťastie, tomu závidia, a kto má škodu, má i posmech/The lucky ones are envied while the unfortunate ones are ridiculed, Šťastie bez závisti nebýva/There is no happiness without ENVY, Šťastie budí závist'/Happiness evokes ENVY* (Záturecký 2018: 153).

In the verbal associative network, there exist certain relations between ENVY and AVARICE, however, they are not vividly expressed by the obtained reactions to all stimuli of ENVY: *ревнувати/to be jealous* (f 0,65) is sometimes represented by men's slang *жмом/curmudgeon* (m 0,65) alongside with the literary *скynicтв; подавитись/parsimony; suffocate with ENVY* (m 0,65); *avaricious person* is traced in female comparative reactions within the subframe *avaricious as/like* and the reactions to the stimulus *ENVY-greed* (m 0,69). In their turn, Slovak respondents provided the following reactions: *chamtivosť/greed, chamtivec 'a greedy person, mainly female'* (f 6,00), *chamtivec* (f 3,00) to the stimulus *závistlivý ako* and *neprajník/hater, nedoprajný/grudger* (f 2,00), *neprajný ako/malicious* (m 5,88), *žiarlit'/to be jealous* (m 5,88/f 2,00) mainly in male responses, where the ties of ENVY with JEALOUSY and GREED can

be observed (cross-conceptual connections, associative verbal zones of their intersection).

The same reactions represent the stimulus *заздрість* ‘ENVY’ and *avarice*: *багатство/wealth* (m 0,69), *гроуї/money* (m 0,69), *золото/gold* (less common male reaction 0,69) to the stimulus *заздрість* ‘ENVY’, to the stimulus *жадібність* ‘greed’ – *бідність/poverty* (по 0,65), *бідолаха/poor man* (m 0,65). The following Slovak verbal associations of symbolic type have been recorded to the stimulus *závidieť* ‘to ENVY’: *blahobyt/well-being*, *majetok/property*, *nemat to, čo ostatní/not to have what others have* (f 2,00), *peniaze/money* (f 2,00), *bohatstvo/each* (f 2,00). These reactions are distinguished based on the Slovak naive picture of the world, which reflects the attitude towards the poor and the rich: it is better when people ENVY the richness, welfare and good health rather than sympathize the poverty: *Bohatstvo plodí závist*, *chudoba nenávist’/Majetok ide so závisťou/Property goes with ENVY*, *Bodaj by mi ľudia závideli, ako by mali ľutovať/I wish people would ENVY me rather than pity me*, *Odvŕát’, bože, ľutovníkov a prispor nám závistníkov!/Turn away, O God, the pitiful and bring forth the envious!* (Záturecký 2018: 164; 153). Numerous similar expressions are represented in Polish and Czech linguistic pictures of the world.

Specifically unique association in the Slovak language to the stimuli *závist* ‘ENVY’, *závidieť* ‘to ENVY’ contains the following female reactions *kravina/bullshit* (f 2,00), *Harabin/Harabin* (a politician’s surname in Slovakia), *Horcrux/Horcrux* (*magical object from Harry Potter*), *vládne svetom/he rules the world, spoločnosť/Slovakia* (f 2,00), *aj nos medzi očami/even the nose between one’s eyes* (f 4,00), *nebezpečenstvo/danger* (m 5,88). Purely male reactions include *vlasy/hair*, *pasivita/passivity*, *je na pláč/one could cry about it* (m 5,88), some of them are characterized by national and cultural peculiarities, e.g. *aj pekné počasie na pohrebe/even good weather during a funeral* (f 2,00). The latter refers to the phraseological relics and can be explained utilizing a phraseological dictionary: *závidieť niekomu nos medzi očami*. There is a quotation by Samuel Smiles: *Jestvujú ľudia, čo človeku závidia aj pekné počasie na jeho pohrebe* which means that there are people who ENVY even the good weather on funeral. ENVY here is used ironically: everybody envies the person, he/she has everything, even the good weather at his/her funeral.

Examine the typology of the obtained reactions to the word stimuli *заздрість* ‘ENVY’ and *заздрити* ‘to ENVY’ grouped around success, career, increase, work: for example, stimulus *заздрити* ‘to ENVY’ – the reactions *досягнення, уcnix, уcnixам/achievement, success, successes* (f 0,65). Sometimes such reactions reflect a distinctive modal-pragmatic intention of a person: *прагнути кращого; сам добийтися/to strive for the best; do it yourself* (m 0,65), to the stimulus *жадібність* ‘greed’ – *бажання/desire* (f 0,69). Seldom there are some vague causatives to

the stimulus *заздрість* 'ENVY' – *за щось/for something* (m 0,65), *заздрити* 'to ENVY' – *робома/job* (f 0,65), *кар'єра/career* (m 0,65). Slovak associations are similar and are characteristic mainly of men: 'ENVY' – *pre niečo/for something*, 'to ENVY' – *práca/work*, *kariéra/career*.

Typological coincidences can be traced in the verbal reactions related to conterminous concepts *заздрість* 'ENVY' and *жадібність* 'greed' / *závist* 'ENVY' and *chamtvost/greed* (f 1,95/m 0,65) (see Figures 3, 4).

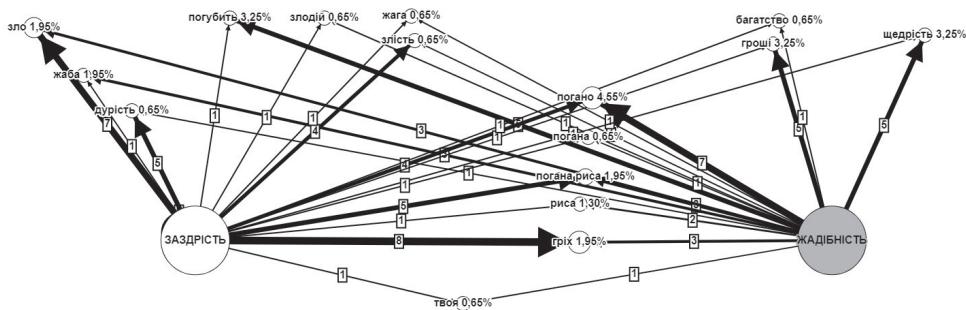


FIG. 3. Coincidence of reactions to the stimuli *заздрість* 'ENVY' and *жадібність* 'greed'

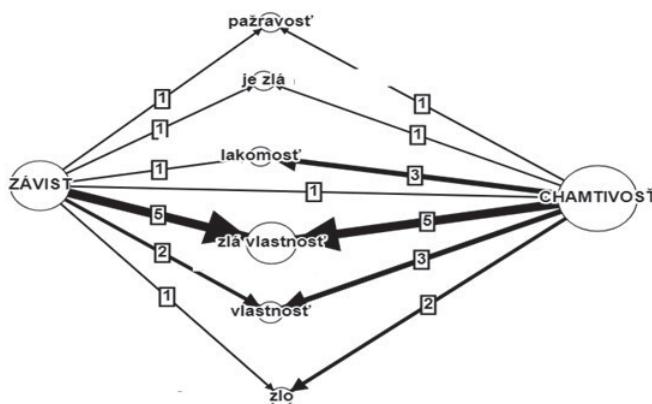


FIG. 4. Coincidence of reactions to the stimuli *závist* 'envy' and *chamtvost* 'greed'

As to prototypical beliefs about envious people (comparative subframe *envious as/like*), usually, a poor, deprived person envies the wealth and prosperity of the other (*бідний, бідняк/poor, poor man* or reactions by words that have suffixes of subjective evaluation *бідося/ill-fated* (f 0,65/m 0,65) or *одинокий*,

відлюдькувати/*lonely, withdrawn* (f 0,65). Reactions to the stimulus *envious as/like* (feminine form) associated with poverty are less frequent (m 0,65). In general, the obtained anthropocentric reactions containing a generic term *human being* (predominantly female) sometimes with pejorative adjectives *найгірша людина, одинока нещасна жінка/the worst person, a lonely unhappy woman* are also connected to *evil eye/вріклива* (f 0,65).

8. THE COMPARATIVE SUBFRAME: REACTIONS TO STIMULUS *ENVIousAS/* *LIKE* (IN MASCULINE FORM) AND *ENVIous AS/LIKE* (IN FEMININE FORM)

Rare and atypical reactions are connected with the names of plants. According to the obtained data, a single female reaction of this type *морква/carrot* (f 0,65) has been recorded, the sense of which is hard to explain rationally. We can speak about situational or highly subjective reactions. Only female respondents compare an envious woman with *a witch/відьма* (f 1,56), anthroponym *Параска/Paraska* (presumably under the influence of fiction), with a gossip *пліткарка/scandalmonger* or with an indefinite subject *не знаю хто/do not know who* (f 0,78); whereas men – with children and some vital human universal values such as life and goodness (m 0,78). Moreover, male reactions are connected with concepts of JUSTICE and TRUTH: *виправдання і хотіти чи бажати чогось/justification and wanting or desiring something* (m 0,78). Women tend to relate ENVY with HONESTY (f 0,78) and regard it as stable and unchangeable *завжди/always* (f 0,78). We can also sporadically observe the connection with somatic metaphoric correlates such as *жало/sting* (m 0,65). Some allusive intertextual reactions related to cartoons (*поштар Печкін/postman Pechkin* – only for female reactions 0,65), to antonomasia *Лесъкахвесъка/Leskahveska* (only for female reactions 0,65), to some religious concepts *Буда/Buda* (m 0,78) are rather expressive. Reactions of phraseological origin *жаба/frog* or comparisons *а ж очі повілазили/the eyes popped out from shock* pertain to female responses.

Many reactions represent family or interpersonal relations (*mimka/aunt* f 0,78), everyday images of close surroundings (*cyciđu, cyciđ/neighbours, neighbour* – m 0,78, attributive and pronominal word combinations *cyciđu, моя сусідка зла сусідка, cyciđka/neighbours, my neighbour is an evil neighbour, neighbour* f 6,25/m 3,13 in the function of standard comparison), social and age characteristics (*роздучена/divorced* f 0,78), profession *продажець/seller* (m 0,78), social status *дякова жінка/deacon's wife* (f 0,65). They are also typical of the

Slovaks: *chcem to, čo sused/I want what my neighbour wants* (f 2,00), *suseda/male neighbour* (m 23,53/f 8,00), *susedka/female neighbour* (f 2,00).

Status associative reactions in the Slovak language are connected to the family and kin relations – mother-in-law or a relative in general: *súrodenc/a sibling*, *svokra/mother-in-law* (f 2,00), which serve as an etalon of the comparison in the constructions like *závistlivý ako*.

However, animals and insects evoke the strongest associations: *заздрити* 'to ENVY': *бджілка/bee* (m 0,78), *вовчиця/she-wolf* (m 0,78), without emotional connotations *вовк, ворона/wolf, crow* (f 1,56), *гусениця, пантера/caterpillar, panther* (f 0,78). According to the results of associative experiment, a *snake* is considered to be a standard of female ENVY *змія* (f 3,13/m 0,78), less typical *лисиця/fox* (f 1,56/m 0,78), *миша/mouse* (f 0,78/m 1,56), *муха/fly* (f 0,78), and the least common – *зозуля, кішка, кобра, криса/cuckoo, cat, cobra, rat* (f 0,78). Male reactions, on the contrary, actualize images of *кобила, курка, мавпа, павлін, сорока/mare, chicken, monkey, peacock, magpie* (m 0,78), and *собака/dog* (m 1,56). The latter male reaction can be considered a typical negative evaluation of a malevolent person.

The comparative subframe constructed during a direct associative survey on the gender-based responses is also worthy of attention. Here ENVY was compared to other objects, and Slovak respondents revealed the following associative connections: to animals with both the generic and specific nominations *Britská mačka/British cat* (f 2,00), *hovádo/brute* (f 2,00), *hus/a goose*, *vrana/a crow* (m 5,88), *laň/a doe*, *zmija/a snake (viper)* (f 2,00), *liška/a fox* (f 6,00), *mačka/cat*, *kamoška/friend*, (f 2,00), *straka/magpie* (f 4,00), to the stimulus *závistlivá ako*; *býk/a bull* (f 2,00), *pes/dog* (f 4,00), *straka/magpie* (f 2,00), to the stimulus *závistlivý ako*. The response *Britská mačka* is interpretable in terms of Britain's leaving the EU; social and role, as well as gender-age associations *človek* (m 5,88/f 4,00), *malé decko/a small child*, *moja stará/my old lady*, *starý človek/old person* (m 5,88), *baba/an old woman*, *stará babka/old grandma*, *šľachtic/a nobleman*, *priateľka/a friend*, *jednoduchá osoba/a single person* (f 2,00), *nepriateľka/enemy*, *nadriadená/superior* (m 5,88). To the stimulus *závistlivá ako* not only real such as the antonyms *Slovák* (f 2,00), *chamtivec/a greedy person*, but also imaginary, fictitious associative connections have been fixed: *maniak/maniac*, *hráč/player* (f 2,00), including some mythological personages *strigôň/a male old witch*, *vlkodlak/werewolf* (f 2,00). Purely female reactions in the Slovak language encompass the emotional reactions containing the people's names, for example, *babizňa/a hag*, *hlupák/a fool*, *pažravica/clove*, *zatrpknutá žena/bitter woman*, *zlá kráľovná/Evil Queen*. Concerning the stimulus *závistlivý ako*, the most prominent verbal associations include not only the people's names or evaluative reactions (less frequent, yet expressive *chudák/poor guy*

(m 11,76/f 2,00), but also the nominations of the objects of ENVY verbalized by indefinite-quantitative words or pronouns (characteristic mainly of female reactions: *ja nie/I do not /not me, mnohí/many* (f 2,00), whereas *každý naokolo/everyone around* (m 5,88) is typically male response.

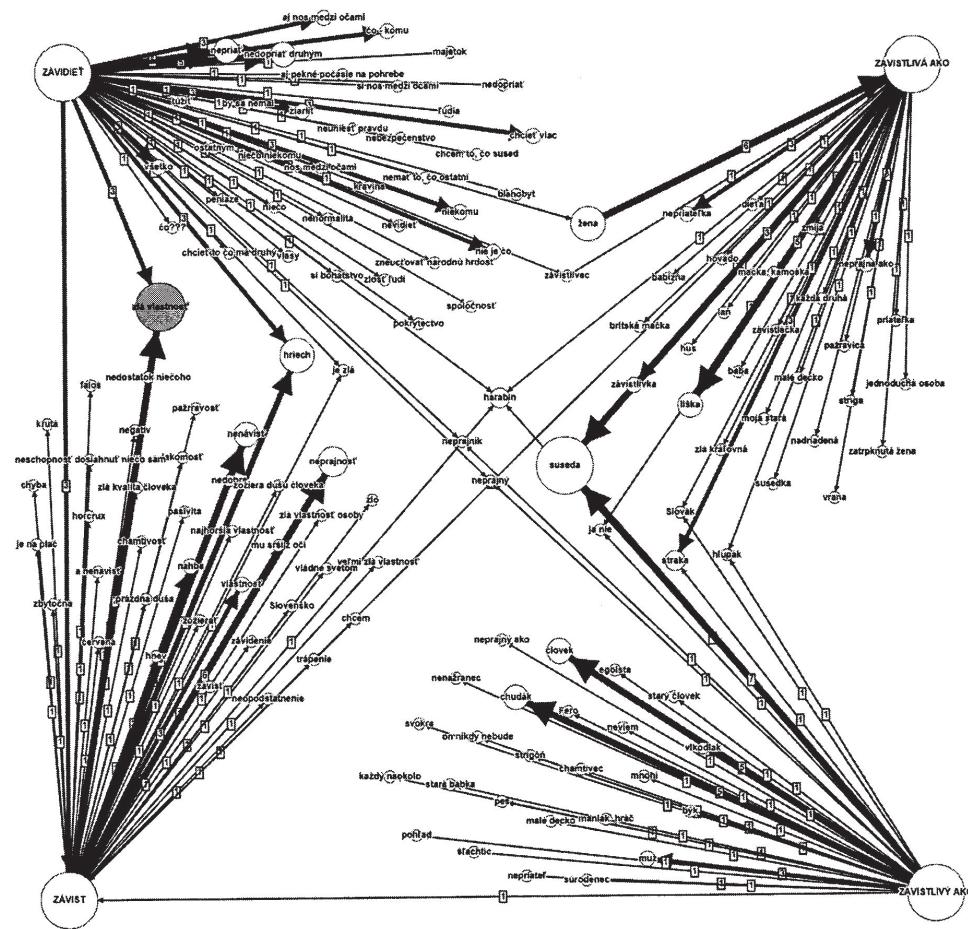


FIG. 5. ENVY compared to other objects: reactions to the stimuli *závist'*, *závidieť*' and *závistlivý ako/závistlivá ako*

There are also some unique reactions containing proper names and ethnic nominations *Fero/Fero (name)*, *Slovák/Slovak (person)* (f 2,00). Thus, *Fero* is a diminutive of *František*, it can also be a surname. This reaction could be referred to individual or, personal one.

9. CONCLUDING REMARKS

The article presents a linguocognitive analysis of the ENVY conceptosphere as a key emotion based on the data of an associative experiment conducted with Ukrainian and Slovak students. Verbal reaction typology is identified within the framework of the corresponding frame and subframe structures, their typicality and uniqueness are highlighted, and characteristics are presented in terms of frequency and quantitative parameters.

By establishing a mutual associative concept connection index, a mechanism for modelling the associative-verbal network is presented (according to the method of Ulanovič, Karaulov, etc.). This approach allowed us to establish the cases of reaction coincidence to the stimuli ENVY and GREED and to render them visually in columns No. 3 and 4.

Attention is drawn to the reaction differences according to associative-image and value characteristics. The national and cultural specificity of the obtained associates is traced, considering the realia characteristics of a particular linguistic culture (phraseological and metaphorical reactions, allusions, comparisons).

According to the analysis, the most frequent are the reactions with the value categorization, ENVY evaluation in the poles of good-evil, good-bad (axiological subframe) and its parameterization (intensity of expression, in particular through colour associations). Besides, the typical reactions common to both languages are worth considering. They are characterized by clear pragmatic markedness and a connection with the concepts of success, career, and luck, which usually evoke ENVY in others (causative subframe) or the rich-poor oppositions, which are represented by several antonymic reactions with distinct emotional and expressive connotation (Slovak *blahobyt/well-being*, *majetok/mansion*, *pienaze/money*, Ukrainian *гроуї/money*, *золото/gold*, *бідолаха/poor man*, *бідося/poor thing*).

The latter Ukrainian and Slovak reactions demonstrate typological similarities, obviously due to a common social, ethical and Christian system of values and ideas. The obtained data is supported by paremiological and phraseological contexts from the dictionaries in both languages. Purely Slovak reactions represent the negation of falsehood and lie (the conceptualization of the TRUTH and PRIDE) or the disrespect to national pride.

Many reactions reflect emotions of suffering and painful physical and mental state. They display character traits, where ENVY is perceived as a destructive entity. The most typical reactions of Ukrainian respondents are *пригноблення/oppression*, *myga/sadness*, *біль/pain*, *щеміти/hurt*, *страждати/be tormented*, *мучитись/suffer*; in Slovak – *тортур/a/torture*, *тужити/yearn*, *гнів/anger*, *ненависть/hatred*, *зпіз/sin*, *фальш/falsehood*, *єгоїзм/selfishness*; less

often- reactions associated with mental abilities – *дурість/stupidity*, *дурніцю/nonsense* and *hlupák/fool*.

Several reactions belong to the scenario frame (they are sometimes classified as reactions of the syntagmatic type). Such reactions are the activation of the corresponding phraseological units and similar metaphorical compounds in two languages in the respondents' memory: Ukrainian *руйнувати/destroy*, *точить душу/sharpens the soul (worries)*, *душевна пустота/emptiness of the soul*, *жаба душити/the frog strangles (feeling ENVY)*, Slovak *zožiera dušu človeka/eats up the soul of a person*, *prázdna duša/empty soul*. In this case, the personification of ENVY is observed (metaphorical model ENVY IS A BEING) within the cognitive structure of the BODY as a specific location.

Both Ukrainian and Slovak students responded similarly to survey questions related to comparison stimuli. Their reactions were mainly related to different animals. Nonetheless, unique associations can be traced with the similarity of reactions associated with the ENVY from neighbours (less often- ENVY to neighbours). For example, among Slovak students more frequently observed are the reactions associated with the terms of kinship and family ties (*súrodeneč/ sibling*, *svokra/father-in-law*, *baba/old lady*, *stará babka/old woman*, Ukrainian *mimka/aunt*), with social, historical and mythological realia (*nadriadená/boss*, *šľachtic/nobleman*, *maniak/maniac*, *strigôň/wampir*, *vlkodlak/werewolf*).

The Ukrainian respondents' answers were also unique. These answers can be correlated with precedent texts (in connection with children's animated films – *поштар Печкін/poshtar Pechkin* or nicknames associated with wordplay and stylization as folk speech (*Лесъкахвесъка/Leskakhveska* etc.). The Slovak students' reactions in their connection with ethnonyms and iconic proper names are also traced here.

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Pavydas kaip psichologinis ir kognityvinis
reiškinys ukrainiečių ir slovakų kalbinėje
sąmonėje (remiantis asociaciniu eksperimentu)

SANTRAUKA

Straipsnio tikslas – remiantis ukrainiečių ir slovakų respondentų asociaciniu eksperimentu duomenimis, išnagrinėti konceptą PAVYDAS kaip sudėtingą psichokognityvinį ir semiotinį reiškinį. Taip pat siekiama paaiškinti žodinių asociacijų tipologiją ir jų semantines sankirtas su kitomis konceptualiosiomis sritimis (PAVYDAS, GODUMAS ir kt.).

Remiantis kognityvinės antropologijos, filosofijos, sociologijos ir kognityvinės semantikos tyrimais, pristatomas koncepto PAVYDAS freimo modelis lyginamose kalbinėse kultūrose, kuris atspindi ukrainiečių ir slovakų kalbinės asmenybės kognityvinių stereotipų, normų ir vertybų sistemą. Sutelkus dėmesį į asociacinių kompleksų pavyko atskleisti pagrindinius skirtumus tarp vyrų ir moterų reakcijų (lyginamajame pofreimyje panaudojus stimulus *pavydus kaip* (vyriškosios giminės forma) ir *pavydi kaip* (moteriškosios giminės forma)).

Taikant freimų modeliavimo metodą, aprašyti pagrindinės metaforinės koncepto PAVYDAS aktualizacijos sritys, tokios kaip konceptualioji ir asociacinė-figūratyvioji koncepto komponentinė dalis, nustatytas jų ryšys su spalvų asociacijomis (aspektinis pofreimis), atlikta jų kiekybinė analizė, kuri apibendrinta penkiose diagramose ir grafikuose.

Atlikta bendrų, tipinių ir unikalių, tautinių ir kultūrinių asociacijų atranka atskleidė ukrainiečių ir slovakų mentalinio žodyno ypatumus panaudojus pagrindinių neigiamų emocijų aksonometriją.

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