

manifestation of physical power, a straightforward competition between its winners and losers. This “war” is presented as a struggle between the forces of reason and the forces of irrationality. The forces of reason, the USA and the EU, have to resist the irrational actor, Russia, which is “terrorising” the Ukraine and other post-Soviet states. This war has broken out on diplomatic, trade, and ideological fronts. Within this model, sanctions are perceived as weapons. This “rescue story” could appear unembellished were everybody unaware of the role of these “forces of reason” in similar conflicts; for example, in Kosovo. “But frames once entrenched are hard to dispel” (Lakoff, 2003).

The metaphorical model of “foreign policy as a chess game” is a part of the conceptual metaphor “politics as sport”, which presents politics as a set of moves (political decisions) played by strategists

or grandmasters. The player’s goal is to checkmate the opponent’s king. As the outcome of the game is completely dependent on the skill of the player, this metaphor may have negative implications. As the pieces that a political player manipulates are human beings and human lives are at stake, mistakes can cost too much.

The conventional “strict father” model implies that the conflict is over when the nation — child learns its lesson and obeys the authority; the possible outcome of a long-standing rivalry story, involving sanctions as punishment or sanctions as weapons, is, however, not easily predictable. Moreover, the “strict father” model, sufficient to justify involvement of the US in a variety of conflicts, falls into pieces if this “strict father” teaches right from wrong to his own rival.

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ПОСЛОВИЧНАЯ И АНТИПОСЛОВИЧНАЯ КАРТИНЫ МИРА

*Аннотация*

*В статье описываются некоторые характеристики и способы образования антипословиц. Производится сравнение фрагментов пословичной и антипословичной картин мира, представляющих концепт брака.*

**Ключевые слова:** пословица, антипословица, пословичная картина мира, антипословичная картина мира.

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PROVERBIAL AND ANTIPROVERBIAL PICTURES OF THE WORLD

*Abstract*

*The paper defines some features and ways of the formation of the antiproverb and focuses on the comparison of two fragments of the proverbial and antiproverbial pictures of the world connected with the concept of marriage.*

**Keywords:** proverb, antiproverb, proverbial picture of the world, antiproverbial picture of the world.

The term “language picture of the world” is extremely popular in modern Russian linguistics. In this paper it is translated word for word from Russian into English, though in modern western linguistics this term is hardly ever used, the closest term for the similar concept being “mapping”. In the opinion of the author of this paper the Russian term, going back to the works of L. Weisgerber (Weisgerber 1953), accounts for the meaning it contains in a very explicit manner, as it really refers to the picture of the world reflected in the semantics of language signs.

While the language picture of the world represents the interpretation of the world in the semantics of language signs taken as a whole, the proverbial picture of the world sheds light on the vision of the world present in the semantics of proverbs.

The proverbial picture of the world is a cognitive structure, in which cultural, social and historic characteristics of native speakers are reflected, as well as the geographic peculiarities of their country (Иванова 2002:17). The knowledge contained in the semantics of proverbs is obsolete to some degree, which is invariably true as far as other constituents of the language picture of the world are concerned. This happens because with the advance of time our language inevitably starts to reflect the culture of the past, as E.Sapir puts it (Sapir 1973:102). If we want to reconstruct a more modern

vision of the world, we must turn to more modern language signs, e.g., antiproverbs.

Antiproverbs are sayings based on traditional proverbs and changing their meaning. There exists a wider understanding of this term, in accordance to which, an antiproverb is not necessarily based on a proverb, but here we will adhere to the above mentioned narrow meaning of the term. Antiproverbs are so called because they challenge the traditional truths expressed by proverbs, sometimes going as far as mocking them.

In general, the basic ways of creating an antiproverb are as follows: the extension of the proverbial sentence, the addition of one or more components to the proverbial sentence, the replacement of a component.

Money talks – and mostly it says “good-bye”. < Money talks

No man is a hero to his wife’s lawyer.< No man is a hero to his valet.

Not all the best things in life are free.< The best things in life are free

Sometimes only the semantic formula of the proverb is preserved, while all or most of the components are replaced and the meaning changed absolutely:

Lie and the world lies with you; tell the truth and the world lies about you <Laugh and the world laughs with you; cry and you cry alone

Antiproverbs are characterized by irony, satire, sometimes they are aimed at deliberately shocking the recipients. Antiproverbs are born out of the desire of an individual to stand out in a crowd, to show off his ego. This desire is very much different from the aims one pursues when using a proverb. In the latter case a person tries to hide behind the authority of the accepted opinion, which many other people share (Cram 1996:86-87). He wants to join the masses as it were, while the antiproverb user strives to separate himself from the masses.

But despite this difference we can find some similarities. First of all, if we look at the processes of the formation of both proverbs and antiproverbs as reflected in the dictionaries (Oxford concise dictionary of proverbs 1996; Twisted wisdom, modern antiproverbs 2002), we can see that in both cases those processes were gradual and the saying had many variations before the final version came into existence. To be exact, there is no final version for an antiproverb so far, as antiproverbs always exist in a number of versions, but it is possible to imagine that with time only one of them will stay. The dictionary of antiproverbs reflects the very process of the formation of these units, as sometimes it registers more than twenty versions of antiproverbs based on one traditional proverb. But let us have a closer look at some examples.

The traditional proverb "Handsome is as handsome does" is first registered in 1580 and goes as "Goodly is he that goodly dooth". Then in 1659 appears "He is handsome that handsome doth", in 1766 – "Handsome is that handsome does", in 1873 – "Handsome is as handsome does". The word "handsome" denotes genteel behaviour, but in popular usage the meaning is shifted and refers to good looks, thus the proverb declares the importance of good behaviour over attractive appearance. In antiproverbs the importance of genteel behaviour is deliberately ignored with the good looks going into the focus of attention:

Handsome is as the photographer does.

Handsome is what makeup does.

The genuineness of good looks is very much questioned and made fun of in these two sayings. The variations of the antiproverb are more pronounced: "photographer" and "makeup" belong to absolutely different semantic groups.

The semantic formula of the proverb is used in another version of the antiproverb, only echoing in meaning the original proverb: "Crazy is as crazy does".

Some antiproverbs have a structure very much different from that of a traditional proverb. They could be long, there could be a long subordinate clause in the sentence or there could be several sentences. E.g., the next antiproverb based on the same traditional proverb contains a subordinate clause as the subject of the sentence: "Handsome is as handsome does – is the motto of all unattractive people". This diversity of variations and forms can be accounted for by the fact that antiproverbs represent a language phenomenon, which is currently in the process of its development. This feature makes them very interesting for linguistic study.

It is possible to relate the development of antiproverbs to the phenomenon "crossing of proverbs", long known to the scholars and the collectors of proverbs. "Crossing of proverbs" refers to the existence of proverbs-antonyms, proverbs that contradict each other. Proverbial antonyms are numerous, they can be found in practically any proverbial group. They allow us to look at the same situation from a different point of view and at the same time they reveal the contradictive character of human mentality.

As a hypothesis, it is possible to suggest that at the time of the appearance, at least, some of these proverbs were looked upon as antiproverbs. They were antiproverbs of the time, developing later into proverbs. But this, of course, is only a suggestion.

Antiproverbs form an antiproverbial picture of the world similar to proverbs forming the proverbial picture of the world. This antiproverbial picture reflects more modern mentality and more modern view of the surrounding world than the proverbial one. This statement should be made with some reservations, first, because antiproverbs may get obsolete very quickly, second, because the dictionary of antiproverbs contains sayings belonging to different decades of this and the last century. To get the "ultramodern" picture of the world we must do some field research, for this reason

we will have to be satisfied with the relatively modern worldview the antiproverbs from the dictionary can give us.

It is interesting to compare the proverbial and the antiproverbial pictures of the world. In the latter we can find many concepts that are central for the former as well, such as MONEY, WORK, WOMAN, HUMAN RELATIONSHIPS etc. Let us consider the concept MARRIAGE in more detail.

Proverbs display positive and negative attitude towards marriage:

A man without a wife is but half a man.

He that has a wife, has strife.

The attitude to marriage expressed in antiproverbs could be sceptical, ironic, mocking, but never positive.

Matrimony is the root of all evil, < Money is the root of all evil.

This antiproverb sounds threatening and expresses a very dark, highly negative view of marriage, which we won't find in the proverbial picture of the world.

In proverbs marriage is opposed to love in favour of the latter: "Marriage is the tomb of love", "Love is a fair garden and marriage a field of nettles"

The same opposition is found in antiproverbs:

Love is blind, and when you get married you get your eyesight back. < Love is blind.

The course of true love never runs smooth – it usually leads to marriage < The course of true love never did run smooth

Antiproverbs touch upon some aspects of marriage that are never mentioned in traditional proverbs, such as cheating and having mistresses.

The proof of the pudding is in the eating, and the proof of the marriage is in the cheating. < The proof of the pudding is in the eating.

Opposites attract: many a man has a brunette wife and a blonde sweetheart. < Opposites attract.

In the proverbial picture of the world money is considered both important and unimportant for marriage:

Money makes marriage.

Never marry for money, ye'll borrow it cheaper.

In the antiproverbial picture of the world money the role of money is emphasised.

Man proposes, and the girl weighs his pocketbook and decides.

In both pictures of the world a man faces the risk of losing his money:

Wife and children are bills of charges.

A married man and his money are soon parted. < A fool and his money are soon parted.

The new thing is the description of the role of money in the relationship with your own children:

Money isn't everything, but it sure keeps you in touch with the children. < Money isn't everything.

The dominance of a woman in marriage is acknowledged by traditional proverbs:

He that has a wife has a master.

An obedient wife commands her husband.

The same outlook is found in antiproverbs:

No man can serve two masters, unless he has a wife and grown-up daughter. < No man can serve two masters.

If experience is the best teacher how is it that some husbands still think they're the boss of the family? < Experience is the best teacher.

In antiproverbs the woman's voice sounds louder than in proverbs which are the expressions of male mentality:

A woman's work is never done, especially the part she asks her husband to do < A woman's work is never done

A man's home is his castle – let him clean it < A man's (An Englishman's) home is his castle.

What is also new for the antiproverbial picture of the world is the portrayal of the relationship between a man and his mother-in-law. In the proverbial picture of the world the relationship between a woman and her mother-in-law is described in a couple of proverbs, but here the opposite relationship goes into the foreground:

No man is a hero to his mother-in-law < No man is a hero to his valet

Man proposes, his mother-in-law opposes. < Man proposes, God disposes.

On the whole a man comes out as a sufferer in marriage in the antiproverbial picture of the world to a greater degree than he does in the proverbial picture of the world, where in general the outlook on marriage is more balanced.

On the whole the comparative analyses of the concept MARRIAGE in the proverbial and antiproverbial pictures of the world shows both similarities and differences in the outlook on marriage. The similarities are accounted for by the fact that in general the situations a person finds himself in remain the same

throughout the centuries. The differences are connected with the changes typical of the modern world, like the equal rights of women with men or the growth of sceptical attitude to marriage. The traditional proverbial portrayal of marriage is more detailed due to the much larger number of proverbs than antiproverbs.

To sum up, it is necessary to say that antiproverbs, being a currently developing phenomenon of language, deserve close attention on the part of linguists.

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#### О ВАРИАТИВНОСТИ МЕТАФОРЫ В ЯЗЫКОВЫХ ЗНАКАХ

*Аннотация*

*В статье рассматривается вариативность отношения между значением и внутренней формой пословицы. Описывается сосуществование отношений "род-вид" и "конкретное-абстрактное", демонстрирующее вариативный характер реализации метафоры.*

**Ключевые слова:** метафора, концептуальная метафора, пословица, родо-видовое отношение, отношение абстрактное-конкретное.

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#### ON THE VARIETY OF METAPHOR IN LANGUAGE SIGNS

*Abstract*

*The paper examines the variety of relationships between the meaning and the inner form of a proverb. The coexistence of concrete-abstract and specific-generic relationships which shows the diversified character of metaphor realization is described.*

**Keywords:** metaphor, conceptual metaphor, proverb, specific-generic relationship, concrete-abstract relationship.

Metaphor belongs to one of the most important concepts of modern linguistics. A significant breakthrough in the study of metaphor was achieved in the 20-th century by the interaction theory of metaphor postulated by M. Black and the theory of conceptual metaphors developed by G.Lakoff and M. Johnson.

The theory of conceptual metaphors of G.Lakoff and M. Johnson [5] is widely used for the description of various semantic groups of words and phraseological units, and can most definitely be also applied for the analysis of proverbs. Proverbial metaphor, whether it is considered the differential characteristic of a proverb or whether it is regarded as a typical, but not an obligatory proverbial characteristic, deserves most close attention and detailed description. The analysis of metaphors in proverbs allows us to contribute to the investigation of the metaphorical conceptualization of the world in general.

Besides, it is necessary to take into account that the proverbial metaphor possesses some peculiar features that differ it from other types of metaphor and let scholars penetrate deeper into the nature of metaphor taken as a whole. On the basis of the study of the proverbial metaphor it is possible to discover similar metaphoric variations in other language signs.

According to G. Lakoff, two conceptual spheres interact and one is seen through the other, which allows us to consider separate, at first sight independent metaphors as a result of the realization of one and the same conceptual metaphor, as it happens for example in the case of the metaphor LOVE is a JOURNEY, in which love is seen through the prism of travelling [4].

One of the most frequent proverbial conceptual metaphors is MAN is an ANIMAL. Proverbs are "densely inhabited" by wild and domestic animals and birds, to a lesser extent – by fish and insects. The tight inherent tie between human and animal worlds resulted in the fact that a man has always drawn analogies between himself and animals. [4, c74], which finds extensive manifestation in the language, especially in its phraseological units and proverbs. The analysis of the associations connected with this or that animal and the knowledge about the animal contained in the literal meaning of

proverbs allow us to describe the people's perception of this animal and the vision of the person's character through this animal's habits, real, exaggerated or ascribed.

The wolf may lose his teeth but never his nature.

When the cat's away, the mice will play.

In the first proverb the unchangeable nature of a wicked and treacherous man even in his old age is seen through the incorrigible nature of a wolf, while in the second the relationship between a person in power and his subordinates is perceived as the relationship between a cat and mice.

Various emotions and feelings of a person can be described by the realization of the conceptual metaphor FEELINGS are WATER, FEELINGS are FIRE.

The stream stopped swells the higher.

Fire that's closest kept burns most of all.

The first proverb asserts that the suppression of feelings results in their strongest expression in the end. The condition of suppression is seen through the situation of creating an obstacle for the flow of water

In the second proverb the necessity of keeping the feeling of love going, is described through the situation of keeping a fire burning.

This conceptual metaphor is closely connected with another more general conceptual metaphor ABSTRACT is CONCRETE, and could be considered as one of its numerous types. The metaphor ABSTRACT is CONCRETE is widely realized in English proverbs. Abstract concepts are most often perceived as human beings or material objects:

Truth has a scratched face.

Honour and profit lie not in one sack.

Seeing abstract entities through concrete ones is an integral feature of human perception of the world [4, p. 61; 1, c.12], has its roots in ancient times and is characteristic of the language system taken as a whole.

Apart from the metaphors considered above it is possible to trace a different type of metaphor. In some proverbs one situation is seen through the other, but besides the concrete-abstract relationship