



УДК : 811.161.2'373.612.2:616.89-008

**SYNDROMES OF PSYCHIATRY:
METAPHORICAL, LINGUISTIC AND CULTURAL COMPONENTS
СИНДРОМИ ПСИХІАТРІЇ: МЕТАФОРИЧНИЙ
ТА ЛІНГВОКУЛЬТУРОЛОГІЧНИЙ КОМПОНЕНТИ**

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Анотація. Для позначення психіатричних синдромів використані моделі метафоричного перенесення. Продуктивною є концептуальна метафора, яка базується на використанні аналогій, асоціацій емоційного, інтелектуального, психічного характеру. Антропоморфні терміни-метафори з власними іменами є вербальною репрезентацією прагматично опрацьованих концептів і висвітлюють лінгвокультурологічний компонент терміна.

Ключові слова: метафоризація, концептуальна метафора, антропоморфні терміни-метафори, лінгвокультурологічний, психіатричний, синдром.

Introduction.

Modern terminology is characterized by anthropocentrism, that is, a concentration of attention on the description of linguistic phenomena associated with a person, his thinking, and perception of the world around him. Sensation and perception (sensory sphere, perception) is the initial stage, the first stage of human cognitive activity – “live observation” of the surrounding reality [1, p. 37]. The study of the mechanism of metaphorization in the creation of terminological units in various fields of medicine to denote new realities, processes and concepts, and especially in such a field of knowledge as psychiatry, is still relevant.

Mental disorders of a person, the treatment of which is provided by psychiatry, disrupt the ability to adequately perceive reality. Its terminology is saturated with metaphorical terms that reflect the conceptual and verbal systems of a person.

The purpose of the study is to analyze anthropomorphic terms-metaphors for the designation of psychiatric syndromes; to determine the donor conceptual spheres of terms-metaphors; interpret the meanings of syndromes, identify linguistic and cultural components in the language of psychiatric terminology.

Research materials and methods: For the analysis and description of metaphor terms, the following dictionaries were selected: Dorland’s English-Ukrainian illustrated medical dictionary in 2 volumes [2]; Belyaeva O. M., Zhdan V. M., Tsysyk A. Z. Latin-Ukrainian medical encyclopaedic dictionary: in 2 volumes [3]; Bleicher V. M., Kruk I. V. Interpretive dictionary of psychiatric terms [4]; Dvoretzky I. Kh. Ancient Greek-Russian dictionary (edited by I. I. Sobolevsky). T. 1. A-L; T. 2. M-Ω. [5]; Dictionary of Ancient Mythology (edited by I. Ya. Kozovyyk, O. D. Ponomariv) [6], Whonamed [7].



Research methods: analysis, interpretation, nominative and cognitive, definitional analysis, etymological, descriptive.

Main part. The concept of “linguistic culture” is an achievement of the anthropological paradigm in linguistics. It is part of a culture represented by a set of ideas, concepts, knowledge, associations, and experiences, which lives in dialogue only with other cultures. This complex is accumulated in language, lexical units, texts, phraseology (Kakzanova E. M., 2011). It does not reflect the material component of culture. It is understood as a world outlook that has a semiotic nature. Linguistic culture is transmitted both synchronously and from one generation to another. Each culture has its universal meanings, which are understood in intercultural communication. The semantic nature of linguistic culture reflects cultural meanings embodied in language signs. Thus, in ancient Greece, the concept of “soul” was denoted by a symbol – the letter “ψ” (psi), which somewhat resembles the wings of a fluttering butterfly, with which the Greeks associated the image of the soul. Today, this sign is recognized in many countries of the world. The terms of psychiatry reflect a peculiar picture of a person’s perception of the world in the case of mental disorders.

Metaphorical nomination is based on the use of previously familiar images and symbols of different cultures, the main features of which are transferred to new objects.

Psychiatry is one of the most unique medical sciences related to the concept of “soul”. In addition to the conceptual part, the concept also includes its socio and psycho-cultural part. According to the researchers, it is the carrier of informative knowledge that directly results from the personal and group, socially and nationally determined experience of each speaker of a particular language [8, p. 12]. Conceptual features are revealed through the semantics of the language, are represented with the help of language and speech means. However, a word or phrase in the language can represent only part of the concept, its main features. Our understanding of the material world is partly metaphorical. Thanks to the mechanism of metaphorization, associative schemes are transferred from one conceptual field of knowledge to another. Therefore, metaphor plays an essential role in establishing what is real and true for a person.

With mental disorders, the world of real reality and the unreal, fictional world are intertwined in a person’s imagination. The border between them is quite clear. Reflecting the concept of a painful condition makes it possible to use a metaphor, since its main task is to create a figurative representation of an object or phenomenon.

The mechanism of metaphorization makes it possible to interpret the signs of a mental disorder based on previously known phenomena. To name a set of pathological signs, professional psychiatry uses literary and artistic images and meanings reflected in the conceptual sphere of cultures of different eras, recorded in language. The set of signs of the disease is denoted by the term syndrome lat. syndromum (Greek: συνδρομον, coincidence syndrome, cluster) [2, p. 2261]. Linguistic works describe anthropomorphic terms-metaphors – psychiatric syndromes such as: Munchausen syndrome, Diogenes syndrome, Plyushkin syndrome, Stendhal syndrome, etc.



Proper names, which are part of the metaphorical names of syndromes, are carriers of world perception, emotions, reactions, actions, the main features of which are transferred by analogy to the phenomena of mental disorders.

Let us turn to the analysis and interpretation of the least described anthropomorphic terms-metaphors – phrases, the component of which is the proper name. Thus, *Tantalus-Polyphemus syndrome* highlights the suffering and desires of the characters of ancient Greek mythology, transferred to similar actions in mental disorders. Tantalus (ancient Greek: Τάνταλος) is a Lydian or Phrygian king, the son of Zeus and the nymph Pluto. For the sake of the gods, he was thrown into the underground kingdom of Hades, condemned to eternally suffer from hunger and thirst. Polyphemus (ancient Greek: Πολιφημος) is a Cyclops, the son of Poseidon and the nymph Toosa, who ate people [6, p. 218, 241]. The syndrome has two phases: in the first, patients starve, trying to lose weight; in the second – they eat a huge amount of food [4, p. 1229].

Metaphorization makes it possible to transfer the essence of one kind to the perception of the essence of another kind. Ovid's Roman poem "Metamorphoses" describes the story of Io - the passion of Zeus, who was transformed into a white cow by a thunderbolt at the insistence of a jealous goddess Hera. Suffering from the bite of a lizard sent by Hera, Io had to travel a long way to Egypt, where Zeus returned her human form. The image of Io was used by V. Yonchev in 1979 to denote a type of chronic state of increased motor activity. Patients with Io syndrome experience painful internal urges to move, cover tens of kilometres a day. Disorders occur with organic lesions of the brain as a complication of neuroleptic therapy.

Panic syndrome (ancient Greek πανικός panikos - subconscious terror), was named after the ancient Greek goat-footed and horned god of forests, pastures and livestock, wild nature, inventor of the shepherd's pipe – Pan (ancient Greek Πάν, Πανός Pan, Panos) [5, p. 1226]. If Pan falls asleep at noon, then all nature falls asleep with him. If you disturb his peace during sleep, then the silence is interrupted by a creepy scream or noise. The man felt indescribable horror.

Such unconscious uncontrollable fear, caused by real or imagined danger, is felt by patients with mental disorders, which often leads to mental and functional disorientation.

Undine's curse syndrome (Ondine) is a clinical syndrome when disorders of external breathing occur in connection with the primary insufficiency of the respiratory centre, without the participation of peripheral factors.

As soon as a person falls asleep, the process of oxygen entering the human body stops. There is one case per two hundred thousand newborns. The basis for the transfer was the German fairy tale "Undine's Dream". The water mermaid Undine falls in love with the knight Sir Lawrence, who vows to love her until his last breath, however, betrays her. The mermaid curses him, emphasizing that he will live until he sleeps. As soon as he falls asleep, his breath will be taken away.

Similar manifestations were observed by Dr. D. Severinghaus and R. Mitchell, who first described this syndrome in 1962 and gave it the name [4, p 1221; 3, p. 148].

Undine's syndrome is false – it is one of the forms of respiratory functional disorders in somatized mental pathology. The patient develops thanatophobia (lat.



thanatophobia < ancient Greek. Θάνατος Thanatos means death, god, personification of death, Thanat was the [5, p. 1110]; son of Night, the twin brother of the god of sleep Hypnos + ancient Greek. φόβος fear, terror, fear) [5, p. 1739], because of which he is afraid to fall asleep, so as not to die from respiratory arrest [4, p. 1231].

Mental disorders associated with the modeling of one's discourse, which is constantly changing due to a violation of the perception of reality, are reflected in *Khlestakov's syndrome*. The image of a liar, a braggart with a low intellectual level, who cares about his own benefit, is depicted in the play "Revizor. The Government Inspector" which was written by Russian writer of Ukrainian origin Mykola Gogol. Similar features of the braggart are manifested in patients. They are characterized by expressiveness, a desire for self-assertion. Usually, such mentally ill people, in case of their exposure, easily and quickly find a way out of the situation in which they got into.

The image of the French linguistic culture was chosen as the source of the metaphorical transfer of signs of a mental conflict to designate the Quasimodo syndrome. The hero of Victor Hugo's novel "Notre Dame Cathedral" Quasimodo is not accepted by others because of his bodily deformity. Similar experiences are in persons with physical disabilities (often with congenital defects). The set of personal changes leads to emotional conflict and their social isolation.

It is interesting to know that the name of the hunchbacked bell ringer of the cathedral probably comes from the two original words of the Catholic vow "Quasi modo geniti infantes ... like newborn babies ..." (lat. Quasimodo) [9].

Pickwickian syndrome includes disturbances of consciousness, involuntary sleepiness with muscle twitching, rapid or shallow breathing. The signs of the disease are described in the novel by the English writer C. Dickens (Charles John Huffam Dickens, "The Posthumous Papers of the Pickwick Club", 1836-1837, attacks of which occurred in the episodic character of the work – the servant Joe). Due to excessive consumption of food, he had excess body weight, which led to a decrease in physical activity and manifestations of sleep [10, p. 213].

Mental disorders were described by J. Elliot in 1781, in 1819 by W. Wald. The name of the syndrome was proposed in 1956 by C. S. Burwell, S. D. Robin, R. O. Whaley, and A. G. Bickelman. Today, Pickwickian syndrome is not sufficiently studied. However, the main cause of the disease is considered to be a violation of the central nervous system [10, p. 213].

A vivid example of a distorted perception of reality is "*Alice in Wonderland*" syndrome, which combines several symptoms [2, p. 2262]: phenomena of depersonalization, derealization (with a distortion of the idea of space and time), perception of objects (objects can seem much smaller or much larger than they really are); pseudo-hallucinations, other manias and visual illusions, autometamorphopsia (< ancient Greek. αὐτός sam, μετα μεῖς μεῦ, μορφή form, ὄψις vision) – a violation of a person's visual perception of his body or its parts; split personality. British psychiatrist John Todd (John Todd, 1914-1987) [7] called this set of signs of a mental disorder as *Alice in Wonderland syndrome*.

The worldview of the girl was described in the fairy tale "Alice's Adventures in Wonderland" (shortened version of Alice in Wonderland) by the English



mathematician, poet and novelist Charles Lutwidge Dodgson (pseudonym Lewis Carroll, 1865), is similar to a set of signs of mental disorders.

Othello syndrome is a psychopathic disorder characterized by delusions (a pathological state of human consciousness, in particular, disturbed perception and thinking) about infidelity and jealousy [11, p. 467]. A pathological state of a person's consciousness is observed, when there is a discrepancy between reality and painful ideas, reasoning or conclusions, which the patient adheres to and which cannot be corrected.

As a rule, this is due to paranoid jealousy, which does not have any good reasons behind it. The English psychiatrist John Todd used this term for the first time in 1955. Similar behavioral reactions and destructive emotions caused by the baseless assumptions of Othello, a character in the play by the English poet and playwright William Shakespeare (1564-1616) "The Tragedy of Othello, The Moor of Venice" (1603-1604) were used to name the syndrome.

Conclusions. Therefore, it should be noted that the main tendency for the creation of a significant part of metaphor terms for the designation of psychiatric syndromes remains anthroponymization. Models of metaphorical transference are productive. The basis for metaphorization is a conceptual metaphor based on the functional type of analogies and associations of world perception, mental states, behavioral reactions, images, mode of discourse, personality changes. Anthropomorphic metaphor includes nominations formed with proper names that reflect the linguistic and cultural plane of the term.

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Abstract. *Models of metaphorical transference are used to denote psychiatric syndromes. A conceptual metaphor based on the use of analogies, associations of an emotional, intellectual, and mental nature is productive. Anthropomorphic terms-metaphors with their own names are verbal representations of pragmatically elaborated concepts and highlight the linguistic and cultural component of the term.*

Key words: *metaphorization, conceptual metaphor, anthropomorphic terms-metaphors, lingvo- and culturological, psychiatric, syndrome.*