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Purienos asocijuojamos su gyvomis būtybėmis: moterimis, žąsiu-kais, pėdomis, kasomis; šviesos ir šilumos šaltiniais: ugnimi, liepsnelėmis, saule, žvaigždėmis, planetomis, žiburiais, sietynais; auksu; skysčio dariniais ir formomis: putomis, burbulais, kriokliais, lašeliais; žmonių sukurtais gelsvos, geltonos ar rusvos spalvos dirbiniais: alumi, kepalais, vėliavomis, taurėmis, karūnomis. Purienų augavietės poezijoje – ežerai ir paežeriai, upeliai ir paupiai, lankos, atabradai, pakrantės, slėniai, šlaitai ir pašlaitės; grioviai ir pagrioviai; pelkės, raistai, balos ir pabaliai; pievos ir papieviai; laukai ir galulaukės. Žydėjimo laikas – pavasaris, gegužės mėnuo. Auksines purienas lanko bitės, Žemės Sodininkas purienoms supina kasas, pavasaris ir vėjas jas barsto, saulė taupo kaip auksą, o žemėje dangaus kūnai pabyra purienų žiedais.

Moterys ir vaikai brenda prie purienų, gėrisi jomis: glosto ir uosto, skina, kad nusipintų vainiką, juo ar žiedu pasipuoštų. Žvelgiant idėjų lygmeniu, purienos yra kerai, malonios akimirkos, ilgesys, vaikystės dienos, pilnatvės ir saulės jutimas.

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Dr. JELENA KIREJEVA, dr. MIROSLAV STASILO

Lithuanian and French Politicians as the Target of Negative Emotions

The present comparative research falls within the realms of cultural linguistics and computer-mediated communication (CMC). It focuses on the cultural conceptualizations of negative emotions instantiated in linguistic online content produced by Lithuanian and French Internet-users on a number of Internet forums as a response to certain actions undertaken by Lithuanian and French politicians.

The study aims at: 1) identifying the ways negative emotional responses are conceptualized/categorized within the Lithuanian and French cultural contexts through the identification of underlying cultural metaphors and metonymies as well as other lexical–grammatical choices; 2) comparing the identified ways and establishing cultural particulars.

The ethnolinguistic method with the elements of cognitive and computer-mediated discourse analyses was applied in the research. The collected samples (posts/comments; approx. 4000) were analyzed in the theoretical framework of Cultural Linguistics, Conceptual Metaphor theory, Extended Conceptual Metaphor theory, as well as the Metaphor scenario theory (Gibbs 2011, Herring 2004, Kövecses 2010, 2015, 2020, Lakoff and Johnson 1980, Sharifian 2017).

The research data revealed the fact that in the majority of cases negative emotions are ontologized implicitly. It can be claimed that when expressing hate or anger towards Lithuanian and French politicians, Internet-users tend to denigrate and dehumanize the target. The examples provided below appear to be in line with the definition of hate, since it is described as a hostile feeling directed toward another person or group that consists of malice, repugnance, and willingness to harm and even annihilate the object of hatred. It is a motive based on devaluing the other and is associated with the goal of destroying the other's well-being. Thus, for example, HATE and ANGER, being the target domains, are conceptualized through the mapping with the MEDICINE as a source domain: LITHUANIAN/FRENCH POLITICIANS ARE AN INFECTIOUS DISEASE/PARASITE, as in "*The Seimas roundworms wouldn't calm down*", which implies that Lithuania as a country and an organism should get rid of such politicians: "*They have to be discarded to a political landfill*", or "*The French will have to choose between the plague and cholera*" implying that French politicians are extremely harmful and deadly to the country. The fact that the politicians' abilities and functions they fulfill are devalued can be captured by the underlying metaphor LITHUANIAN/FRENCH POLITICIANS ARE PRETENDERS/ARTISTS with the source domain ENTERTAINMENT (CIRCUS)/ART (LITEARTURE) being drawn extensively in both samples. The politicians are referred to as "clowns", "puppets", "the naked king". The

Lithuanian sample has yielded a number of animalistic metaphors, which should be attributed to cultural particulars alongside with the extensive use of obscene vocabulary and pejoratives, which are almost never used in the French sample. Such Lithuanian culture-particular examples as "*I feel sick because of these freaks*" should be viewed as the representative cases of the general conceptual metonymy EFFECT OF EMOTION FOR THE EMOTION. Thus, UNPLEASANT VISCERAL SENSATION FOR AN UNPLEASANT EMOTION, or NAUSEA FOR DISGUST, which, in its turn is congruent with the research into emotion-related bodily states reflecting the changes in one's sceletomuscular, neuroendocrine, and autonomic nervous systems which report that sensations in the digestive are indicative of disgust.

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Dr. KATARZYNA KONCZEWSKA, IJP PAN

Magia i demonologia ludowa w językowym obrazie świata pogranicza polsko-białorusko-litewskiego

W centrum naszej uwagi będzie północno-zachodnie pogranicze polsko-białorusko-litewskie będące w latach 1413-1939 częścią historycznego powiatu grodzieńskiego; po II wojnie światowej znalazło się ono