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**COMPARATIVE LINGUISTICS STUDY PROGRAMME**

**CONCEPTUALISATION OF MONEY IN LITHUANIAN AND ENGLISH LANGUAGES: METAPHOR ANALYSIS**

**MASTER THESIS**

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**Šiauliai, 2014**

# Contents

# I. Introduction

Language is the most important tool for communication. It allows us to communicate with others and express what we have on our minds, how we feel, what we experience. Every language has its own worldview and by invoking language we can learn about culture, customs, traditions and mentality. Hence this thesis will focus on the comprehension of the concept *money* in Lithuanian and English languages.

The **object** of the thesis is the linguistic expression of concepts expressed with lexemes *pinigai, pinigų, pinigams*, *piniguose* and *money* in Lithuanian and English languages.

The **aim** of the thesis is to analyse and compare metaphorical expression of concepts *pinigai, pinigų, pinigams*, *piniguose* and *money* in Lithuanian and English languages.

In order to achieve the aim, the following tasks are set:

1. In order to validate the methodology of the research, scientific literature concerning cognitive linguistics, ethnolinguistics has to be analysed.

2. To analyse the usage of concepts *pinigai, pinigų, pinigams*, *piniguose* and *money* in Lithuanian and English corpora.

3. To perform comparative analysis of concepts *pinigai* and *money* referring to linguistic metaphors that were selected from corpora.

**Methods.** The following methods will be applied in this work:

- analysis of conceptual metaphors,
- comparative analysis,
- analytical descriptive method.

**Material analysis.** Usually we understand money as concrete coins and banknotes, however, this thesis deals with money in its general sense, i.e. money as an agent in the process of exchanging goods (Sajauskas, 55, 2010). Money is relatively abstract category. The analysis of metaphorical expressions will allow to reveal what images arise when we talk about money. Metaphorical expressions are fragments of money concept that acquire linguistic expression. By exploring what features are attributed to money, it will be possible to realise how money is evaluated in linguistic expression.

The analysis is based on 500 metaphorical expressions with the lexemes *pinigai, pinigams, pinigų, piniguose* and 150 metaphorical expressions with the lexeme *money*. Metaphorical expressions reflecting concepts' *pinigai, pinigams, pinigų, piniguose* and *money* expression were selected from the Corpus of Contemporary Lithuanian Language and British

National Corpus, divided into conceptual metaphors and grouped according to the source domain. It would be extremely difficult to analyse all possible linguistic material representing the concept, hence metaphorical expressions were chosen as material for the analysis because such expressions allow to perceive the worldview of one or another language. Conceptual metaphor in this thesis is defined as one conceptual domain (target domain) that is mapped into another conceptual domain (source domain).

**Relevance and novelty.** Currently researches of concepts have become very popular. In Lithuania concepts were researched by Papaurlytė-Klovienė (2002; 2004), Gudavičius (2000), Būdvytytė-Gudienė, (2004; 2005), Juzelėnienė (2003), Toleikienė (2004), Aliukaitė (2004), Šorochova (2004). Although there are a number of concepts analysed, the concepts of *pinigai*, *pinigams, pinigų, piniguose* and *money* were not analysed thoroughly.

Lithuanian researcher Būdvytytė-Gudienė (2005) discusses German money conceptualisation in her article "Metaphorische Verschprachlichung des Konzeptes Geld". In this article the concept *geld* is analysed applying the method of conceptual metaphors created by Lakoff and Johnson. She analyses the usage of the concept in the field of economics and in everyday language, presented Lithuanian and German illustrations. The object – collocations with the lexeme *geld* and its synonyms. Analysis proposed the following conceptual metaphors: MONEY IS LIVING BEING, MONEY IS MECHANICS, MONEY IS SPACE.

It is worth to mention works that deal with the conceptual metaphors. Silaški and Kylieni (2011) in their paper "The MONEY IS A LIQUID Metaphor in Economic Terminology – a Contrastive Analysis of English, Serbian and Romanian" deal with the conceptual metaphor MONEY IS A LIQUID that is presented linguistically in economic terminology in English, Serbian and Romanian languages. With the help of conceptual metaphor theory, researchers aim to find out if the three languages have the same conceptualisations of financial concepts based on the LIQUID metaphor or they exhibit any cross-cultural differences. The results of the analysis show that the cognitive background of LIQUID metaphors to a large extent coincides in English, Romanian and Serbian languages ant that the difference of conceptualisation is very small.

Another work on *liquid* metaphor is "Metaphorical Representation of MONEY as WATER / LIQUID in the Russian Linguistic World-image" by Russian researcher Antonova (2013). The work deals with the metaphorical fragment of the Russian linguistic world-image which is represented by conceptual metaphor "MONEY IS WATER / LIQUID". Antonova tries to reveal peculiarities of the conceptual metaphor and distinguishes basic situations that are described by metaphors that form this conceptual metaphor. Antonova comes to

conclusion that verbs naming different kinds of water movement in their direct meanings are the majority of verbs metaphorically describing money and that metaphorical image is dual: on the one hand water is conceptualized as a mobile elemental substance that flows without the influence of human being, on the other hand, human can control its movement and direct the money wherever he or she wants.

**Problem question.** Is the expression of concepts *pinigai*, *pinigams*, *pinigų*, *piniguose* and *money* universal to both languages or is it culturally specific?

**Structure of the thesis.** Master thesis consists of introduction, theoretical and empirical parts, conclusions, summary in Lithuanian and English languages and references.

Introduction of the thesis includes the object, the aim and tasks that are set, methods chosen for the analysis, material analysis, short discussion of relevance and novelty.

**Dissemination of the thesis.** Paper "Konceptualioji pinigų metafora lietuvių ir anglų kalbose" concerning the master thesis was presented in the conference of students' scientific works „Studentų darbai – 2014".

## II. Linguistic Expression of Concept

### 2.1. Money Definition

Money as an agent in the process of exchanging goods appeared approximately 3000 years ago and is the most popular tool for keeping economical relationships. Money travels from hand to hands, circulates in regions or counties (Sajauskas, 55, 2010). Money is important part of our everyday life and is extremely influential. With he help of money we eat, dress, pay bills, rest, travel, give money as a gift. We save it in order to fulfil our dreams, we invest it. Although it is not the object of the thesis, it is worth to mention the psychological aspect of money. When we have it, it gives us the feeling of security, safety and happiness because we can acquire anything we want. When we lack money, it gives us the opposite emotions. Love for money is the main object for problems and conflicts. Usually it is the problem of relationships and mental health (Vohs, Mead, Goode, 2008, 208). So we can see that full wallet or big bank account is not that good after all.

Let us find out how money is defined in Lithuanian and English languages. *Dabartinės lietuvių kalbos žodynas* defines *pinigas* as:

1. moneta, banknotas;
2. metaliniai ar popieriniai ženklai kaip vertės (kainos) matas;
3. turimos lėšos.

According to *Longman Dictionary of Contemporary English* (henceforth LDCE), *money* is:

1. what you earn by working and can use to buy things. Money can be in the form of notes and coins or cheques, and can be kept in a bank;
2. money in the form of coins or notes that you can carry around with you;
3. someone's wealth, including all the property and other things they own.

As we can see, definitions suggest that in Lithuanian language money is understood as coins, paper banknotes and finances, in English language money is understood mostly as coins, notes and all the property that a person has. In this thesis the concept of money will be considered as *lėšos*, i.e. money in its general sense. But first of all it is necessary to ascertain the meaning of concept itself.

## 2.2. Concept as the Object of Cognitive Linguistics

Cognitive linguistics – science that deals with contemporary approach to language, its learning and conceptual structure, formed in the middle of 8th decade in the United States of America. The pioneers of this trend are Fillmore, Lakoff, Langacker and Talmy. The book *Metaphors we Live By* by Lakoff and Johnson (1980) lifted this science to another level. Cognitive linguistics has always been under strong influence by other cognitive sciences: psychology, brain sciences, cognitive neuroscience (Evans, 2012, 1). The essence of this trend is that human being's linguistic abilities are not separable from other mental activities, i.e. thinking, understanding, and imagination. Representatives of cognitive linguistics state that during linguistic communication, understanding of situation, intentions and all encyclopaedic knowledge are very important. The object of cognitive linguistic researches is ***concept*** – the result of human being's experience and psychomotor activity (Gudavičius, 2009, 32). According to Gudavičius (2007, 138), concept is global mental unit, unit of systematic knowledge about the world.

Papaurelytė-Klovienė (2002, 123; 2005, 85) defines concept as the unit of thought. Concept is all information about something that human being contains in his or her consciousness. The researcher states that the content of thinking is verbalised partially and that concept encompasses not everything that belongs to language. However it can be stated that language is the tool that helps to reveal part of content of thinking units.

Wierzbicka (1985) defines concept as an ideal cognitive phenomenon that has its own name and image of real world determined by culture (cited from Wierzbicka in Būdvytytė-Gudienė, Toleikienė, 2003, 134). So we can se that concept is understood as a unit of thinking that can be realised in the form of verbalisation or as a part of cognition with its own real world image.

Papaurelytė-Klovienė (2004, 17) stresses that when we deal with concept, we cannot avoid the terms of ***notion*** and ***conceptualisation***. The difference between *notion* and *concept* is that notion deals with theoretical knowledge (only basic features are stressed) and cognition (all features are stressed). *Conceptualisation* is also inseparable from concept. It reflects concept's individuality. Conceptualisation is one of the most important processes of cognition performed by human being. The main point of conceptualisation is that information in human mind is processed; concepts, conceptual structures and all conceptual system

develop in consciousness. In other words, conceptualisation is formation of concepts (Papaurelytė-Klovienė 2007, 20).

Another term that is associated to conceptualisation is ***categorisation***. Gudavičius (2009, 49) states that our world is made from many elements that we easily operate in consciousness and practical activity. On the other hand, these elements do not have clear boundaries, they are connected to each other in many connections and they coincide more or less. When we know the world and act in it, we arrange it according to how we understand it. Lakoff (1987, 5) in his famous book *Women, Fire and Dangerous Things* states that categorisation is essential because there is nothing more important than categorisation to our thought, perception, action and speech. Whenever we see or think about something, we are categorising. Things surrounding us are categorised together according to what they have in common.

Let us take as an example the category of furniture. We understand furniture as portable pieces of objects that we have in our homes and can sit or lie on, put things in or store them. Or it can be the category of illness. Whenever we hear this word, we instantly see images of medication, injections, hospital, doctors and many other images that belong to the category of illness.

The categories mentioned are just a small number of categories that exists in our minds. There can be categories of people, plants, toys, animals, abstract things such as emotions, government, weather, etc. Lakoff adds (1987, 6) that understanding of how we apply categories is significant to any understanding of how function and comprehend.

Thus it obvious that when we deal with concepts, we cannot forget the importance of conceptualization and categorisation. The process of conceptualisation allows us to form concepts in our minds. Categorisation allows us to categorise them according to some certain features.

Concept being a unit of world cognition and experience, is not an object of lexical semantics. Though linguistic expression of concept is the subject of linguistics. According to Gudavičius (2011, 113), word is like a key that helps to reveal a concept. Thus when we hear or say "expression of concept in language", it should be understood that it is a part of concept which is expressed by language units. So it can be said that the main aim of linguistics is to determine which concepts and their features are expressed in one or another language. What is more, the whole of concept can be depicted or explained by texts, it can be reflected in various phenomena of culture (in art, customs, traditions, etc.). Part of the

concept's content is expressed indirectly, i.e. with the help of metaphorical expressions, internal word form, phraseological units or collocations (Gudavičius, 2007, 139).

Būdvytytė-Gudienė and Toleikienė (2011, 418) propose the thought that concept consists of two parts: *logical* and *sublogical*. Logical part contains scientific knowledge about the concept. Let us take as an example the concept *pinigai*. Logical information is that pinigai is "metaliniai ar popieriniai ženklai kaip vertės (kainos) matas; turimos lėšos". While sublogical part of the concept proposes much more information. Sublogical part deals with the knowledge that belongs to everyday language and valency with other units. Logical part is revealed through free valency with other words, for example *įmonės pinigai*, *popieriniai pinigai*. While sublogical part deals with metaphorical valency of words, for instance: *pinigai plaukia*, *pinigai liejasi*, *kalbantys pinigai*. According to researchers, analysis of both logical and sublogical information is possible through the analysis of linguistic material. So it can be stated that any linguistic material and cultural phenomena like traditions, customs, art or music are the source for the expression of concept.

There are various classifications of concept. Cruse and Croft (2004, 8) suggest the following types of concepts: ***frame***, ***schema***, ***script***, ***global pattern***, ***pseudo-text***, ***cognitive model***, ***experiental gestalt***, ***base***, ***scene***. Papaurelytė-Klovienė in her work *Liūdesio konceptas lietuvių ir rusų kalbose* refers to the following classification of concepts which is based on terms, used in cognitive terminology (cited from Babuškin Babuškin, 1996, 19–95 ir Papurelytė-Klovienė, 2004, 21-22):

- *thinking pictures* – mostly it is a particular object that is connected to the visual image, e.g., *a house*);
- *schemes* – remind of pictures, though there are less details, emphasis is put on special nature. In this thesis it is the schemes of ***travel*** and ***illness***, for instance if we are getting ready for travelling, we are packing our luggage. If we are ill, we are certainly taking medications to make ourselves feel better.
- *hyperonyms* – they are not figurative, they can be explained only verbally, denoting the logical relations, e.g., *footwear*);
- *frames* – such concept connects separate details into one whole, it can be compared to the film shot, which conveys everything that is typical and important in some circumstances, e.g., *hospital*);
- *insights* – information about the construction of a thing, its function, inner structure is accommodated in one word, e.g., *scissors*);

- *scenarios* **–** the nature of scenario hinges on the plot, therefore it is like a heading of series of stereotypical actions. In this work analysing the written linguistic material the scenarios of *travelling* and *illness* were determined.

Papaurelytė-Klovienė adds that there are no strict boundaries among concepts. Concepts can also be *national*, *group* (they belong to groups according to age and sex) and *individual*. National concepts should include both group and individual concepts. Individual or group concept is not possible without the national component. Concepts expressed by the same word differ if types of it are different. Let us take for instance concept of *justice*. This concept would be different in the mind of a criminal (group concept) and a retiree police officer, thus both concepts are probably related by the nationality of the users (cited from Popova, Sternin, 1999, 7 in Papaurelytė-Klovienė, 2004, 22).

Human being forms concepts in his or her consciousness in reference to:
- *sensory experience*, i.e. realising the world directly with organs of sensation, e.g., *an apple, a wolf*,
- *experience of practical activity*, e.g., concepts *a knife*, *a hammer*, *soap*, *a tractor*, *a bicycle*,
- *experience of scientific activity*, e.g., *an experiment, solving mathematical tasks*,
- *experience of thinking activity*, e.g., *discussing, concluding,*
- *verbal and non-verbal communication*.

(cited from Boldyrev, 2000, 25 in Papaurelytė-Klovienė 2004, 22-23).

As we can see, concepts form in human's consciousness due to some certain experience, for instance: sensory, scientific experience or communication, etc. Concepts can be classified according to several classifications suggested above; however boundaries among them are not very strict.

### 2.3. Language Worldview

The question of language worldview is unavoidable when we deal with general or in other words conceptual worldview. Gudavičius (2009, 17) states that the content of the conceptual worldview includes all our knowledge about the world. It includes images, perceptual experience, every action that we perform, our attitude, evaluation, everything that settles in our memory as a result of world cognition. Moreover, it is considered that conceptual worldview is richer than language worldview, that language worldview is a part of general worldview. Papaurelytė-Klovienė (2007, 23-24) defines worldview as a system of

knowledge about the world. This knowledge develops when human being acts in the real world, i.e. meets reality. The world which is surrounding us is ternary:

- real world, i.e. the way reality is,
- cultural worldview, i.e. the world that we perceive but do not express in language,
- language worldview.

Būdvytytė-Gudienė and Toleikienė (2003, 134) state that language worldview is different from that of scientific nature. Since every linguistic society categorizes and names fragments of world in their own way, it is clear that every society's attitude towards things and phenomena surrounding is different. In addition to that, the way of how the world is comprehended is partially universal since every culture has different and even exclusive features.

When we deal with concepts, we cannot avoid the term of language worldview. Language is the best way to express concepts. However every linguistic society expresses those concepts differently because the attitude towards the world surrounding one or another society is different.

The empirical part of this work will focus on linguistic worldview, i.e. how the concept of *money* is understood and expressed in both Lithuanian and English languages.


## 2.4. Conceptual Metaphor Theory

Year of 1980 was the year when Lakoff and Johnson released their revolutionary book called *Metaphors That We Live By* where the authors proposed the so called ***conceptual metaphor theory***. In this book authors define the conceptual metaphor and provide an empirical method for revealing what is conceptual metaphor from analysis of everyday language. The essence of their theory is that "conceptual metaphor is a natural part of human thought, and linguistic metaphor is a natural part of human language" (2003, 247).

Since the appearance of this theory, conceptual metaphor has become the object of analysis in various discourses, for example: psychology, linguistics, philosophy, literature, law, marketing, politics, nursing, music, etc. However this theory has received a lot of attention from critics. Gibbs (2010, 17), for instance, raises the following problem questions: what can be considered as the evidence for conceptual metaphor; are conceptual metaphors truly ubiquitous; what is the motivation for metaphorical thought pattern in language and action, how are conceptual metaphors grounded in minds and brains and weather people use conceptual metaphors while producing and comprehending metaphorical language. Kövecses

(2008, 168) also discusses several questions concerning this theory: the questions of methodology, the direction of analysis, schematicity, embodiment, and the question of the relationship between metaphor and culture.

This is just a short review of the theory and the criticism that this theory has received. Further on the focus will be put on the essence of the conceptual metaphor.

First of all, we have to distinguish traditional metaphor from conceptual metaphor. Usually we consider metaphor as a vivid figurative word, expression or hidden comparison or as "a device of the poetic imagination and the rhetorical flourish – a matter of extraordinary rather than ordinary language. Metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action" (Lakoff and Johnson, 2003, 5). Its function is to make language or text more expressive, live and forceful. Hence metaphor performs ornamental function (Marcinkevičienė, 1994, 76).

Generally speaking, *metaphorisation* is universal phenomenon. It reflects human being's ability to see similarities of reality objects. Metaphors are created in order to make text more expressive, more effective, in order to create a bigger impression on a reader. According to Gudavičius (2009, 115), metaphor in an unusual, non-standard way of thought expression and like any other novelty, metaphor attracts much more attention than ordinary saying or text. However, metaphor corresponds to general fashion tendencies, i.e. newly created metaphor is expressive but eventually metaphor loses its expression (Gudavičius, 2009, 115).

According to Kövecses (2010, 5) and Steen (2009, 167-168), it is important to distinguish linguistic metaphors from non – metaphorical linguistic metaphor. When we deal with some sort of discourse, we have to be able to identify the metaphorical linguistic expressions. Therefore international group of researchers called *Pragglejaz Group*[1] suggested a solution how to deal with the problem of metaphor identification. This group has created the *metaphor identification procedure* (henceforth MIP). Members of the group have determined the following steps of this procedure:

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[1]The name of the **Pragglejaz Group** consists of the first letters of the following researchers' names:
Peter Crisp, Chinese university Hong Kong, China,
Ray Gibbs, University of California, Santa Cruz, USA,
Alan Cienki, VU University Amsterdam, The Netherlands,
Graham Low, University of York, UK,
Gerard Steen, VU University Amsterdam, The Netherlands,
Lynne Cameron, The Open University, UK,
Elena Semino, Lancaster University, UK
Joe Grady, Cultural Logic LLC (Washington DC), USA,
Alice Deignan, University of Leeds, UK,
Zoltan Kövecses, Eötvös Lorand University (Budapest), Hungary (Steen, et. al, 2009, 166)

1. Read the entire text – discourse to establish a general understanding of the meaning.

2. Determine the lexical units in the text-discourse:

3. (a) For each lexical unit in the text, establish its meaning in context, that is, how it applies to an entity, relation, or attribute in the situation evoked by the text (contextual meaning). Take into account what comes before and after the lexical unit.

   (b) For each lexical unit, determine if it has a more basic contemporary meaning in other contexts than the one in the given context. For our purposes, basic meanings tend to be

     • More concrete (what they evoke is easier to imagine, see, hear, feel, smell, and taste)

     • Related to bodily action

     • More precise (as opposed to vague)

     • Historically older.

Basic meanings are not necessarily the most frequent meanings of the lexical unit.

   (c) If the lexical unit has a more basic current-contemporary meaning in other contexts than the given context, decide whether the contextual meaning contrasts with the basic meaning but can be understood in comparison with it.

4. If yes, mark the lexical unit as metaphorical.

This group worked together for six years having the specific aim of developing a tool for metaphor identification in natural discourse that could be reliable and valid. The MIP is the only metaphor identification procedure that has been formally tested in order to make it available as a tool for a larger audience (Steen, 2009, 166).

In the field of cognitive linguistic, metaphor is described as understanding one conceptual domain in terms of another conceptual domain, i.e. conceptual domain A is conceptual domain B, for example, when people talk and think about money in terms of water, about money in terms of illness, about money in terms of thing. This is what it is called *conceptual metaphor* (Kövecses, 2010, 4).

Ahrens and Lai (2001, 2010) in their work propose *the conceptual mapping model*. This model was created for determination of reasons that condition the source – target domain pairings of a conceptual metaphor (see Figure 1, page 16). These reasons are called *mapping principles*. According to Ahrens (2010, 6), the main idea of the model is that lexemes that are involved in the conceptual metaphor have to be identified and attributed to certain groups. For instance, in the conceptual metaphor MONEY IS A HUMAN BEING, one conceptual domain (money) is mapped into another conceptual domain (human being). The first domain is called *target domain*, the second domain is called *source domain*. So it can be understood that the target domain of money is understood through the source domain of

human being. ***Source domain*** is the conceptual domain from which metaphorical expressions are drawn in order to understand another conceptual domain and ***target domain*** is the conceptual domain that is understood this way (Kövecses, 2010, 4).

However, how can we identify that one or another metaphor is conceptual? One of the most active metaphor researchers in Europe Steen raised the following questions: "How does the cognitive linguist get from linguistic metaphor to conceptual metaphor? Is there a procedure for determination of conceptual metaphor when metaphorical language has been encountered?" To answer these questions Steen suggested ***the five-step method***. According to Steen (1997, 57), the method aims "to build a bridge between linguistic and conceptual metaphor*"*. These five steps might form the beginning of the procedure of conceptual metaphor identification in a certain discourse (Šeškauskienė, 2012, 68; Steen, 1999, 57).

Steen suggested the following five steps for the identification of conceptual metaphor:

**Step 1 – metaphor focus identification**. This step involves the identification of any metaphor-related words in some sort of text.

**Step 2 – metaphorical idea identification**. It is done with the help of proposition.

**Step 3 – non-literal comparison identification**.

**Step 4 – non-literal analogy identification**.

**Step 5 – non-literal mapping identification**. The final step of this method is well known as metaphor's or metaphorical shift's record according to formula X IS Y.

It is important to mention that *non-literal* here means *indirect meaning* and that Steen tried to apply this method analysing texts of fiction. This method has received many comments from Low, Cameron. Low and Cameron (2002) say that they are concerned how language is used in the context of real discourse. Low and Cameron pointed out that this method is useful only for those cases which are very clear and prototypical.

Steen continued to improve his method. He tried to object the statement that metaphor identification happens only in the word level. He tried to show that the method works when analysing collocations and longer texts. This allowed to expand the boundaries of the method application and allowed to talk about different levels of analysis.

Conceptual metaphors can be classified according to the cognitive functions that they perform. On this basis, Lakoff and Johnson (2003) distinguish three kinds of conceptual metaphor: ***structural***, ***orientational*** and ***ontological***.

- *Structural metaphor* is a kind of metaphor where the abstract target domain is understood by means of the structure of the concrete obvious source domain. This kind of metaphor enables people to comprehend the target domain through the difficult structure of the source domain. The understanding takes place through a set of conceptual mappings between a more physical element and a more complex element, for instance.

- *Orientational metaphor* deals mostly with spatial orientations which derive from the interaction between human beings and nature: *up – down, in – out, front – back, on – off, deep – shallow, central – peripheral*. Spatial orientation gives basis for comprehending abstract concepts with the help of orientation terms.

- *Ontological metaphor* refers to abstract ideas and concepts that are embodied. It performs the function of referring, quantifying, identifying and setting goal.

With the appearance of Lakoff and Johnson's well known book *Metaphors We Live By*, the attitude towards metaphor has changed. Since that time metaphor has become not only the matter of human language, but the matter of human thought. In order to ascertain if some sort of expression is of metaphorical nature, researchers have created various methods and procedures that can help distinguish metaphor from non-metaphorical saying.

Next part of the thesis will deal with the analysis of metaphorical expressions containing lexemes *pinigai*, *pinigų*, *pinigams*, *piniguose* and *money*. The analysis will allow to determine how money is understood in both Lithuanian and English languages, what images arise when we talk about it. The analysis also will allow to determine weather expression of the concept is universal or culturally specific.

### III. The Concept of Money in Lithuanian and English Languages

The empirical part of the thesis deals with the analysis of metaphorical expressions with lexemes *pinigai, pinigams, pinigų, piniguose* and *money*.

In total 650 Lithuanian and English metaphorical expressions were selected from Corpus of Contemporary Lithuanian Language and British National Corpus. These metaphorical expressions were analysed and divided into three conceptual metaphors: MONEY IS A HUMAN BEING, MONEY IS NATURE and MONEY IS A THING (Figure 1). For the identification of conceptual metaphors, the five-step method was used.

In order to perform the analysis, the following methods were applied: analysis of conceptual metaphors, comparative analysis and analytic descriptive method. The work also presents the problem question if expression of concepts of *pinigai*, *pinigams, pinigų, piniguose* and *money* is universal in both languages or if it is culturally specific. *Tertium comparationis* in this work will be conceptual metaphors reconstructed from linguistic material, in this case – metaphorical expressions.

Figure 1. Conceptual mapping model from source domain to target domain
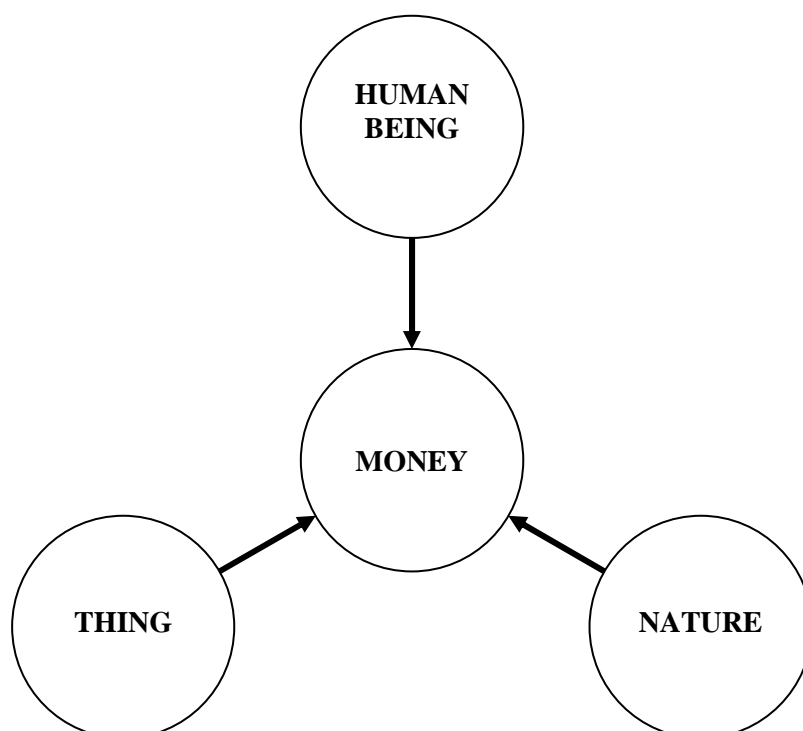
### 3.1. MONEY IS A HUMAN BEING

In the process of metaphorisation, the source domain HUMAN BEING is one of the most productive domains since this metaphor has the biggest number of metaphorical expressions. In the process of analysis of money conceptualisation, it was important to explore which features of human being are attributed to money. This source domain is complex one because it encompasses five existential aspects of human being. The analysis reveals that when we talk about money, we personify it, i.e. we apply features that are characteristic to human being. These five subconcepts are found in money conceptualisation both in Lithuanian and English languages.

We know that human being is an *intelligent*, *social* and *communicative* person participating in social life, relating and interacting, spending time with other people. Human is also a *physical* being with his or her physique, ability to move with different intensity. It is typical for human being to have emotions, wishes or have influence on somebody else. All these *psychological* features ate attributed to money.

The following metaphorical expressions show that money in Lithuanian and English languages is realised as socially responsible human being that provides food to other people and protects them, as person who is capable of working or is unemployed. Money is realised as someone who participates in games and leads, enslaves, rules, travels, etc.

**Social features**

Social person is someone who participates in social life, relates, interacts with and spends time with other people. Metaphorical expressions that will be presented show that money identified as human being is socially active and socially responsible.

Nowadays money is of significant importance. Here money is identified as careful and responsible person who has to take care of others, in this case to *provide with food*, and *protect*, for example:

- *Pinigai už namo šildymą maitino buhalterę.*
- *Gal tie pinigai ateity apsaugos mane nuo bėdos <...>*

Ability to work or being unemployed is also characteristic to money. This feature is conceptualised both in Lithuanian and English languages. *Employed* money means that it is circulating in market while *unemployed* money means that there is no money circulation, for e.g.:

- *Taigi taip <u>įdarbinti</u> <u>pinigai</u> per ketvirtį būtų uždirbę 0,8%.*
- *<...> pensijoms skirti <u>pinigai</u> niekur „<u>nedirba</u>".*
- *<...> they can afford the time and the <u>money</u> <u>employing</u> out of work newsreaders to produce videos and writers and photographers <...>*
- *<…> can we see the samples and can you tell us more about how the <u>money</u> <u>works</u>.*

Money that is properly employed can **earn** large amount of money, for instance:

- *<u>Pinigai</u> <u>daro</u> <u>pinigus</u>.*

**Game** is a social activity. There are several types of games: table games, outdoor games, playground games. Games are usually played by more than one person: it can be children or adults, or both. Analysing metaphorical expressions it was noticed that money also participates in games, for example:

- *Kur „<u>žaidžia</u>" <u>pinigai</u>, turi pleventi ir „Fair play" dvasia.*

In the process of game it is inevitable that one side starts to **lead**, so does money, for example:

- *Tai tarnystė ir jūs, kaip visi tarnai, turite saugotis, kad <u>pinigai</u> <u>neįgautų</u> <u>pranašumo</u>.*
- *Mūsų laikų svarbiausios prekės „nišą" tvirtai <u>užėmė</u> <u>pinigai</u>.*
- *<....> į istorijos areną <u>įsiveržia</u> <u>pinigai</u> <...>*

Most of games usually end with one side's **defeat**. Games that money plays might be unsuccessful as well, for example:

- *Lietuvoje niekad <u>pinigai</u> <u>nelaimėjo</u>.*

**Serving** is another feature that is attributed to money. Usually we understand serving as performing helpful activities or duties, for example:

- *<u>Pinigai</u> turi <u>tarnauti</u> ne daiktams sureikšminti, o kilnesniems tikslams.*

**Subordination** is another feature applied to money. Subordinate is someone who has lower in rank and has to obey a person who takes much hire positions at worl. Money in next expressions is displayed as a person that has to be obeyed. Subordination is expressed with lexemes **pavaldus**, **paklus**, **dirbti**, **dirbama**, for instance:

- *<...> darbininkas priklauso nuo savo sukuriamų daiktų, tampa <u>pavaldus</u> <u>pinigams</u> <...>*
- *Jei turtingasis norės, <u>pinigams</u> <u>paklus</u> kas tik gyvas <...>*
- *<...> dar prieš pradedant <u>pinigams</u> <u>dirbti</u> turi atseikėti atlygį tarpininkui už platinimą.*
- *<u>Dirbama</u> buvo <u>pinigams</u>.*

Nowadays people are preoccupied how to earn more and more money. People are working extremely hard to get it, they do not even notice that step by step they become slaves. Hence money is able to ***enslave***, for instance:

- *<...> todėl nekeista, kad tapo <u>pinigų</u> <u>verge</u>.*

We all know that money is a powerful thing and that it can have enormous influence on many things, for example on our everyday life, on business, even on politics. The following expression shows that money can even change ***plot*** of performance or screenplay, for e.g.:

- *<u>Pinigai</u> <u>koreguoja</u> siužetą.*

Control, authority and power – these are the features that are characteristic to commanding person. Nowadays money is also very ***controlling, authoritative*** and ***powerful***. Lexemes ***diktuoja***, ***įsigalės***, ***įsigali***, ***valdo***, ***diktuoti*** display these particular features that are attributed to money, for instance:

*<...> kur valdžią <u>diktuoja</u> <u>pinigai</u> <...>*

- *Kai įsigalės pinigai, kai visur ir visai <u>įsigalės</u> <u>pinigai</u>, prasidės pragaras.*
- *<...> pinigų ūkis, kuriame <u>įsigali</u> <u>pinigai</u>, žymiai palengvindami mainus <...>*
- *Netiesa, kad „<u>pinigai</u> <u>valdo</u> pasaulį".*
- *<...> ėmė savo <u>valdžią</u> <u>diktuoti</u> <u>pinigai</u>.*

Sometimes when people cannot split money received as sponsorship or as any other kind of financial support, it becomes the object for ***feud***. Feud is expressed with lexeme ***sukiršino***, ***supjudė***, for instance:

- *ES <u>pinigai</u> jau <u>sukiršino</u> ir skirstytojus, ir gavėjus.*
- *Valdžios skirti <u>pinigai</u> <u>supjudė</u> televizijas.*

Religion is the phenomenon when people believe in one God. There are religions that have more than one God. Recently money has become an object of worshiping and belief. Money is even identified as ***religion***, for example:

- *<...> paženklintas devintąjį dešimtmetį vyravusios <u>pinigų</u> <u>religijos</u> <...>*

Another aspect of social feature is that money can be ***criminal***. In this case money tends to commit a crime or tries to circumvent laws, hence money can be arrested. Lexemes ***areštuojami***, ***įveikia***, ***areštuoti***, ***sulaikomi*** and ***seized*** express this aspect, for instance:

- *<...> voke rasti <u>pinigai</u> <u>areštuojami</u> <....>*
- *Tau nerūpi, kad Tavo Tėvynėje <u>pinigai</u> lengvai <u>įveikia</u> <u>įstatymų</u> <u>užtvankas</u>.*
- *Tie <u>pinigai</u> <u>buvo</u> <u>areštuoti</u> baudžiamojoje byloje <...>*

- *Kai pinigai yra sulaikomi, reikia gavėją apie tai informuoti.*
- *The money was seized by the police.*
- *Hundreds of millions of dollars of Iraqi oil money were ordered to be seized <…>*

However, money can be granted **amnesty** and evade punishment, e.g.:

- *Buvo priimta tam tikra amnestija pinigams, sukauptiems tuo metu, kai vyko epopėjos su nafta, metalais <...>*

Role is a performance that people play everyday, i.e. role of a mother or father, role of a teacher or a student, etc. Money is not exception. The following metaphorical expression shows that money plays a **role** of blood, for example:

- *<...> ekonomiką sulyginsime su žmogaus organizmu, tai bankams tektų širdies, o pinigams – kraujo vaidmuo.*

**Category of Traveller**

First category that can be distinguished is the category of traveller. This category is distinguished separately because here most of features concerning travelling are encompassed. In this category we can notice the schema of travel, i.e. whenever we are getting ready to travel, we are preparing ant putting our luggage.

Travelling is attributed to social features because when people travel, communications is unavoidable. In this category money is identified as a **traveller**. Travelling can be considered as money's circulation in market or business. The process of travelling is expressed with lexemes **iškeliavo**, **išvažiuoja**, **keliauja**, for instance:

- *Pinigai iškeliavo į užsienį, o darbininkai gauna tik MGL.*
- *Dabar Kaune surenkami pinigai „išvažiuoja" į Vilnių.*
- *Lietuvos verslininkų pinigai veržliu srautu keliauja į užsienį.*
- *Pinigai keliauja pas socialiai atsakingus <...>*

Besides, money that is travelling from one bank account to another bank account reaches its final destination. The process of travelling is expressed with lexemes **atkeliavo**, **pasiekė**, **pasiekia** and **moved**, for instance:

- *Į mano sąskaitas jau atkeliavo pinigai iš tėvo sąskaitų.*
- *Pinigai atkeliavo per parą <...>*
- *Tik po 19 dienų pinigai pasiekė Kauną.*
- *Vos pinigai pasiekia šalį, jie perduodami <...>*
- *<...> moved money from one account to another <...>*

However, in the process of travelling money can meet some kind of ***obstacle*** which can slow or completely end the journey, i.e. travelling in this case means that the sponsorship was not received, for instance:

- *Pinigai įmonės nepasiekdavo.*
- *Tačiau iki šiol šie pinigai nepasiekė restauratorių <...>*
- *Kelią vokiečių pinigams į pietus kartu užkirto Italijos energijos bendrovės <...>*

In banking money is the tool for investments. People invest money in to businesses, projects, etc. If investment is successful it gives dividends, i.e., it gives ***profit***, in other words money comes back to investor. It is expressed with Lithuanian lexemes ***grįžo***, ***sugrįžo***, ***grįžtų***, ***sugrįžusieji*** and English lexeme ***returned***:

- *Nors ir lėtai, bet pinigai Veronikai grįžo, išskyrus tą svarą...*
- *<...> pinigai laimingai sugrįžo į banką.*
- *Tik tada Lietuvoje uždirbti pinigai ir grįžtų į šalį.*
- *Sugrįžusieji pinigai nebuvo dideli Lietuvos mastu.*
- *You have not received the goods or had your money returned <…>*

However, there are cases when money does not come back, i.e. money is lost and will not be retrieved ever again. This feature is expressed with lexemes ***negrįžo***, ***nebesugrįš***, ***nesugrįžę***, ***negrįžta***, for example:

- *<...> ir pinigai jiems negrįžo.*
- *<...> avalyninkams atiduoti pinigai nebesugrįš <...>*
- *<...> nesugrįžę pinigai mums normaliai dirbti neleidžia, nebegalime vėl duoti kreditų.*
- *<...> pinigai niekuomet negrįžta pas šeimininką.*

After money has finished its journey, it stays forever in its final stop, i.e. money are ***spent***, for instance:

- *Visi mano pinigai liko Lietuvoje.*

Sometimes money cannot find its way and starts to wonder looking for the final stop, i.e.

- *Europos pinigai klaidžioja tarp ministerijų <...>*
- *<...> organizacijos, policijos agentūros, kurios moka susekti, kur pinigai nuklydę.*

Like people, money also tends to migrate from one place to another, e.g.:

- *Rinkos pinigai migruoja iš Ūkio į Šiaulių banką <...>*

What concerns social features of money, it can be stated that in Lithuanian metaphorical expressions these features are conceptualised much more often than in English

metaphorical expressions. In Lithuanian worldview money can provide with food and protect, can be employed or unemployed, play games and roles, serve, enslave, rule, feud and even be a criminal. In English worldview money is only able to work and commit a crime. It can be noticed that in Lithuanian worldview the image of travel is conceptualised profusely. The image of travel is not very popular in English language.

**Physical features**

Another feature that is conceptualised in both Lithuanian and English language is *physical* feature. Specifically it is *movement* and its different forms: *walking*, *sinking*, *following*, *running*. These movements are conceptualised in both languages:

- *Pinigai ateidavo pas jį patys.*
- *Sutaupyti pinigai ėjo atželdinimui kompensuoti.*
- *<...> sistemos finansavimo nuostatą pinigai seka paskui mokinį <...>*
- *Bet kur miestas, ten pinigai, o pinigai yra jėga, kuri ima pereiti į karalių rankas <...>*
- *Trumpa jiems viešbutėlyje – pinigai bėga iš kišenės kaip gyvi.*
- *He says the money hasn't been following the patient.*
- *Under the Government's health service reforms money should follow the patient in an internal market.*
- *Money from sales of the video will go towards the new St. Tiggywinkles Wildlife Hospital in Haddenham.*

**Birth** is the beginning of new life, newborn's arrival into this world. Physically money cannot give birth, but in this case birth can be compared to someone who gives birth. This feature is expressed with lexeme **gimdo**, for example:

- *Taip, dideli pinigai gimdo nauja visur.*

When something is **sinking** it is understandable that drowned thing or object most likely will be lost forever. The same happens to money. When it sinks, it is lost forever, for instance:

- *<...> pinigai „nuskendo" kartu su dingusiais nuo žemės paviršiaus bankais <...>*

In Lithuanian worldview money, as well as people, can be **mortal**. When we say that money has perished we mean that financial situation cannot be revitalised anymore, for instance:

- *Įmokėti pinigai žuvo.*
- *Kas jums pasakė, kad visi mūsų pinigai pražuvo?*

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Money circulating in market or business can be **suspicious**, because its origin is unknown. Suspicious origin displays negative side of money, because the primary point of arrival is unknown, for instance:

- <...> *per banką ėjo* <u>*neaiškios kilmės pinigai*</u>.

Being awake is another physical feature applied to money. **Awake** money, expressed with lexeme **nesnaudžia,** means that it is busy working, circulating, for e.g.:

- <u>*Pinigai nesnaudžia*</u> <...>

Another feature that is attributed to money is the feature of **appearance**. This expression means that money is no longer in circulation or is useless. This feature is conceptualised only in English language, for instance:

- *The* <u>*Old Money*</u> *look isn't film exciting.*

Money's circulation in business can be very intensive, this intensiveness can turn into aggressiveness. This physical feature is expressed with lexeme **agresyvias**, for example:

- <...> *atitenka vaikams ir papuola į* <u>*agresyvias pinigų rinkas*</u> *ar Volstritą.*

**Thirstiness** is physical condition when person experiences a great desire for water. Instead of water, people nowadays experience a great desire for money, for example:

- <...> *viską valdė nepasotinamas* <u>*pinigų troškulys*</u>.

What concerns physical features, only the ability to move is conceptualised in both languages. Features like birth, sinking, mortality, suspiciousness, being awake, aggressiveness are conceptualised only in Lithuanian language.

**Category of Health**

The second category that can be distinguished is the category of health. This category is distinguished separately because here most of features concerning illness are encompassed. Here we can notice the schema of illness, i.e., whenever we are sick, we are taking medications.

Nowadays the subject of health is very widely discussed. We read articles on a very wide range of topics: illnesses, diseases, medications, diets, injections, complementary medicine, etc. It is no wonder that analysing corpora it was noticed that money is conceptualised as **illness**, **medication** and **injury**.

**Illness**

When we say that money is *sick*, we mean that financial situation is critical, for instance:

- *<...> jie – žmonės, <u>sergantys</u> <u>pinigų</u> <u>liga</u>.*

Therefore sick money is in need of treatment so that financial situation can get better, for example:

- *They will take action, through the courts if necessary, to <u>recover</u> the <u>money</u>.*
- *How do you <u>recover</u> your <u>money</u>?*
- *<…> our <u>money</u> <u>was</u> <u>better</u> by then <…>*

**Medication**

Money not only can be sick or infected, at the same time money can be medication for sick economy. The following Lithuanian metaphorical expressions show that economy needs to be treated. Treatment can be in the form of injection or vitamins. Treatment is represented with lexemes *injekcijos*, *injekcija*, *injekcijoms*, *vitaminų*, for instance:

- *<...> ūkiui reikėjo <u>pinigų</u> <u>injekcijos</u> <...>*
- *<...> grynųjų <u>pinigų</u> <u>injekcija</u> į rinką <...>*
- *<...> netikėtoms <u>pinigų</u> <u>injekcijoms</u> per rinkimus.*
- *<...> juk vis tiek daugiausia <u>vitaminų</u> <u>yra</u> <u>piniguose</u>.*

English metaphorical expressions show that in English language worldview bad financial situation can be treated with *injections*, for instance:

- *<…> we need to also <u>inject</u> <u>money</u> into the national economy <…>*
- *<…> a straightforward <u>injection</u> <u>of</u> fresh <u>money</u>.*

**Injury**

The following English metaphorical expression shows that money or economical situation sustains *injury* and now is in bad situation, i.e. *swollen*, e.g.:

- *<…> <u>swelling</u> <u>money</u> <…>*

To sum up, in the category of health, money is divided into three groups: *illness*, *medication* and *injury*. Illness and medicine is conceptualised in both languages, injury is conceptualised only in English language.

**Communicative features**

Another feature that is conceptualised is *communicative* feature. According to LDCE, communication is "the process by which people exchange information or express their thoughts and feelings". Hence money is able to communicate, i.e. **talk**. This feature is typical to both Lithuanian and English languages and is represented with lexemes **kalba**, **talks**, e.g.:

- *Kai kalba pinigai, dialogas neįmanomas.*
- *Pinigai kalba patys už save.*
- *Money talks.*
- *<…> the hole in the wall where money really talks.*

Unlike English, in Lithuanian metaphorical expression money is able to **listen**, for instance:

- *Pinigai kalba, bet ar jie klausosi?*

**Psychological features**

Another conceptualised category is human's **psychological** features. Psychology can be defined as human being's mental function and behaviour. Money treated as human being psychologically can feel good and save, for instance:

- *Pinigai šakume jaučiasi gerai ir saugiai.*

  Money can make people **lose** their **minds** or have negative influence, e.g.:

- *Šis „biznis" pavyko puikiai, o lengvi pinigai gerokai apsuko galvą.*

  However money might be **not** that **influential**, for e.g.:

- *Pinigai neapsuko galvos <...>*

  Moreover, money as well as human has wishes, for example:

- *Pinigai ir tik pinigai skiria tokį režimą, nes pinigams norisi, kad juos tvarkytų efektyviau <...>*

People have feelings, their own opinions, things that they like or dislike. All these features can be applied to money as well. The following metaphorical expressions, represented with lexeme **patinka**, show that money, identified as human being, also **likes** to be counted and worshiped, for instance:

- *Pinigams patinka, kai juos skaičiuoja, leidžia į apyvartą, jeigu juos naudoja <...>*
- *Pinigams patinka, kai juos dievina <...>*

**Intelligence**

The final conceptualised feature of money is ***intelligence***. According to LDCE, intelligence is defined as "the ability to learn, understand, and think about things; a high level of this ability". Here money is described as if it is ***smart***, ***silly, reasonable*** person and it expressed with lexemes ***kvaili***, ***smart,*** for example:

- *Kad <u>pinigai</u> <u>nėra</u> <u>kvaili</u>, dar suprasi, Erikai, - atsakė mama.*
- *For the same reason, the <u>smart</u> <u>money</u> in music programming is abandoning <…>*
- *<…> <u>silly</u> <u>money</u> <…>*

The final metaphorical expression shows that money can be ***reasonable***, i.e. think logically, for example:

- *<...> stichiška <u>pinigų</u> <u>logika</u>, gimininga oro, žemės, ugnies ar vandens logikai <...>*

Money as intelligent and communicative human being is conceptualised in both Lithuanian and English languages. Psychological features are not conceptualised in English language.


### 3.2. <u>MONEY IS NATURE</u>

Nature is a world where animals, plants and landscape are combined. Nature is a habitat for millions of kinds of creatures: from microscopic ones that cannot be spotted with a human eye to creatures of largest sizes. It is home for creatures that live under water and on ground. Nature is rich with various plants and trees. What is more, the variety of landscape is plentiful: from deepest coombs to the highest mountains. Nature is the place where we turn to when we are in need for rest or vocation, when we want to become closer to nature or when we want to explore it. However, nature sometimes can be merciless. Natural disasters, sometimes even deadly, devastate everything that comes its way. So we see that nature can be two-faced.

The second productive conceptual metaphor is MONEY IS NATURE. Metaphor of nature is conceptualised in both Lithuanian and English languages. This metaphor is divided into four groups: ***water***, ***animal***, ***plant*** and ***mountain***.

**Water**

Water is a liquid that we cannot manage without. We drink it, use it for food preparation, we wash ourselves, even swim in it. In Lithuanian language money is considered

as ***pond of water*** where one can take a swim. It is represented with lexemes ***skendėtume***, ***maudytis***, ***išsimaudyti***, ***skendi*** and ***murkdosi***. Besides, swimming in money means that person has a large amount of money, for example:

- *Jeigu tu būtum buvęs kiek ryžtingesnis, abudu <u>skendėtumėm</u> <u>piniguose</u>.*
- *Va ateis į valdžią ateiviai, tai visi pradėsim <u>piniguose</u> <u>maudytis</u>.*
- *Todėl finansų ministras ir pažadėjo vos ne visus <u>išmaudyti</u> <u>piniguose</u>.*
- *Užsienio žinios Nekilnojamojo turto rinkos <u>skendi</u> <u>piniguose</u> <...>*
- *Vežėjai <u>murkdosi</u> šešėliniuose <u>piniguose</u> <...>*

No English metaphorical expressions presenting money as pond of water were found.

***Plenty*** of money is expressed through the feature of intensive water flow. Money as water is conceptualised in both languages and is expressed with Lithuanian lexemes ***užtvindys***, ***liejasi***, ***plūstelėję***, ***plūdo***, ***tvindo*** and English lexemes ***poured***, ***flood***, ***awash with***, ***spill***, for e.g.:

- *Vyriausybės biudžetą <u>užtvindys</u> svetimi <u>pinigai</u> <...>*
- *<...> <u>plūstelėję</u> <u>pinigai</u> iš užsienio fondų.*
- *Tegul <u>pinigai</u> <u>liejasi</u> laisvai <...>*
- *<u>Pinigai</u> <u>pradėjo</u> <u>plūsti</u> iš Baltijos šalių į kitas rinkas – visų pirma į Rusiją.*
- *Penktadienį <u>pinigai</u> <u>plūdo</u> į tas akcijas, kurių kainų svyravimas primena amerikietiškus kalnelius.*
- *Galingi <u>pinigai</u> <u>tvindo</u> Senamiestį, ir jis neatsilaiko.*
- *And <u>money</u> <u>poured</u> into the coffers.*
- *The <u>flood</u> <u>of</u> <u>money</u> disappearing into China is causing problems for the Taiwanese economy.*
- *<…> South Africa has been <u>awash</u> <u>with</u> <u>money</u> for many years.*
- *<…> they often fail to notice when <u>money</u> <u>spills</u> from their pockets.*
- *At that stage, the tigers accounted for only 19% of the <u>money flowing</u> into these countries.*

The flow of money can be ***slow***, not very intensive. Money can even drip. Slow motion and dripping means that receiving of money happens very slowly. Lexemes ***sruveno*** and ***drops*** represent this slow motion, for instance:

- *Atleistinio galo dėka man <u>sruveno</u> <u>pinigai</u> iš muilo pramonės <...>*
- *<…> <u>money</u> <u>drops</u> from pockets when players carry their clothes carelessly <…>*

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- *<…> we'd have to find a <u>drop</u> <u>of</u> <u>money</u> to pay for the tapes, I mean that wouldn't be huge and expensive <…>*

According to LDCE, verb **scoop** means "to pick something up or remove it using a scoop or a spoon, or your curved hand". Hence money is shown as water which can bee scooped. Scooping of money displays the plenty of money or very good financial situation. It is represented with lexemes **semiami** and **scoop**:

- *Restruktūrizacijai <u>pinigai</u> <u>semiami</u> kaip iš bedugnio šulinio <...>*
- *Kas žino, ar ji nedidins įkainių, o <u>pinigai</u> bus <u>semiami</u> iš to paties biudžeto.*
- *England's cricket bosses allow them to <u>scoop</u> all that <u>money</u> <…>*

However it can be otherwise. Financial situation can become bad, the lack of money can be felt. Shortage of money is illustrated with lexemes **išseko**, **gets low**, **runs out**, for example:

- *Bankomatuose <u>išseko</u> <u>pinigai</u>, parduotuvių lentynos buvo gerokai pratuštintos.*
- *I give it to my husband so that I can't sell it if <u>money</u> <u>gets</u> <u>low</u>.*
- *But when the <u>money</u> <u>runs</u> <u>out</u> and they can't afford to pay <…>*

Money as well as water can be also **pumped**. Lexemes **įpumpuoti**, **pumpuojami**, **pumping**, **pump** represent this action. Pumped money can be considered as investment into certain fields, for example:

- *<...> tada mes galėsime <u>įpumpuoti</u> naują <u>pinigų</u> <u>srovę</u>.*
- *<...> pinigai per „Sodrą" <u>būtų</u> <u>pumpuojami</u> ir jo sveikatingumo mokyklai Palangoje.*
- *<…> to increase the nation's general fitness by <u>pumping</u> <u>money</u> into sport <…>*
- *<…> business angels <u>pump</u> <u>money</u> into private companies in return for shares.*

Pumping of money can be considered as an attempt of stealing or money, for e.g.:

- *<u>Pinigai</u> <u>perpumpuoti</u> į savas personalines įmones ir UAB <...>*

**Soaking** of money represented with lexeme **susigėrė** can be considered as money's assimilation into certain field, for example:

- *<...> <u>pinigai</u> <u>susigėrė</u> į Europą <...>*

**Rainfall** being different form of water is also conceptualised in Lithuanian language. Rain can indicate the amount of money, to be precise – large amount of money, for instance:

*<...> vis dažniau dirsčiojo į skaisčiai žydrą dangų, melsdami stebuklingo <u>pinigų</u> <u>lietaus</u>.*

**Animal**

*Animal* is the second group of nature metaphor. Conceptualisation of animal is characteristic to both Lithuanian and English languages. In Lithuanian metaphorical expressions money has features characteristic to animal like *reproduction* and being *reproductive*. Considering money as animal, it tends to multiply and produce new money. These features are represented with lexemes *dauginasi*, *daugintis*, *vislūs*, for instance:

- *Pinigai patys dauginasi.*
- *Ir tada tikslas buvo suteikti erdvesnę žaidimų aikštę pinigams, kad jie galėtų daugintis.*
- *Prisimink, kad pinigai vislūs ir vaisingi.*

Lexeme *tūnojo* shows that money tends to *hide* deeply and does not want to be seen or found, for example:

- *Štai tie pinigai ir tūnojo seno namo rūsyje.*

In English metaphorical expressions money is presented as *bird*, to be more precise – the process of *flying*. Lexemes *fly* and *winging* displays the motion of money, its circulation in market or business, for instance:

- *<…> money which will fly away at the prospect of a Labour victory <…>*
- *<…> and blocks of money winging electronically around the world.*

## Plant

Another group of nature metaphor is *plant*. Features that are characteristic to plant are applied to money. These features are represented with lexemes *auga*, *aiginami*, *šnarėjo*. Plant is organism that grows, blooms or flourishes if good care is taken. Lithuanian metaphorical expressions suggest that money grows under trees, it grows on tree branches, or even or rustles like leaves, for example:

- *Ne visiems pinigai po medžiais auga <...>*
- *Bepigu Vaškeliams, jiems ir ant medžių pinigai auga.*
- *Jiems nepadeda net subsąskaitose „auginami" pinigai.*
- *<...> pinigai ant medžių neauga <...>*
- *<...> labai dideli pinigai, kurie šnarėjo verslininko kišenėje.*

## Mountain

Mountain is tall, big geographical locality. Since mountain is big in its size, mountain's magnitude is identified with the amount of money that a person possesses, for instance:

- *Sergėjus pradės girtis savo <u>pinigų</u> <u>kalnais</u> <...>*

Hence, in the conceptual metaphor MONEY IS NATURE, the metaphor of water is also very productive. Money as water is conceptualised in both languages. What concerns the metaphor of animal, feature of flying is characteristic only to English language. Reproduction and hiding is characteristic only in Lithuanian language. Metaphorisation of plant and mountain was not noticed in English language at all.

### 3.3. <u>MONEY IS A THING</u>

The final conceptual metaphor that was found analysing corpora is MONEY IS A THING. Thing is an inanimate object that can be of different shapes or sizes, can contain some certain physical or chemical properties. Some features that will be discussed here are common to money in both languages, some only to Lithuanian language. Metaphorical expressions illustrating features are presented in Table 1 and Table 2.

The first feature that is attributed to money is *size*. Size in this case is related to the amount of money. Money can be of several sizes: *milžiniški*, *dideli*, *stambūs*, *mega, maži little*, *tight* and *narrow*. It is obvious that first four lexemes deals with a large amount of money, *maži* and *little* – small amount of money, lexemes *tight* and *narrow* indicate that financial situation is difficult, lack of money is felt.

Lexemes *įšaldyti*, *šildo*, *karštieji*, *karšti*, *užšaldyti*, *frozen*, *hot* represent another feature attributed to money – *temperature*. When we hear that money is frozen, we can understand that the process of money transaction or circulation is stopped due to reasons that raise doubts if money is legal. *Hot* money can mean that it is newly received.

Another feature that is attributed to money is *dirt*. Dirty money definitely has a negative shade. Dirt is something that has to be get rid of or washed away. Dirtiness is expressed with lexemes: *perplaunami*, *plaunami, išplauti, purviniausi*, *juodi*, *nešvarūs*. First three lexemes show that money is received through illegal financial transaction, the last three lexemes show that money is illegal.

*Movement* is one more feature applied to money and represented with lexemes *sukami*, *sukasi*, *besisukantys*, *vartosi*, *roll*, *chasing*, *shifting*. The process of spinning and rolling can be considered as money's circulation.

Money is a thing that can ***fall down***. The lexemes that represent the process are ***sukrenta***, ***nugarmėjo***, ***įkrito***, ***nukrinta*** and ***fall***. This feature is conceptualised mostly in Lithuanian language. Downfall can be considered as receiving of money.

The final feature that can be attributed to money is that money is ***thing being thrown***. Lexemes representing this feature are ***throwing***, ***fling***, ***išmetami***. This feature is conceptualised mostly in English language. Metaphorical expressions show that money is unnecessary thing.

Table 1. Metaphorical expressions and features common to Lithuanian and English languages

| | |
|---|---|
| **SIZE** | *Dideli pinigai tvirkina, <u>maži</u> <u>pinigai</u> siutina, trokštu daug daug vidutiniškų pinigų!*<br>*Tai <u>milžiniški</u> <u>pinigai</u>.*<br>*Procesus valdantys <u>dideli</u> <u>pinigai</u> apie tai garsiai kalbėti neleidžia.*<br>*Tačiau ir jie buvo palyginti <u>stambūs</u> <u>pinigai</u>.* |
| | *It was amazing how <u>little</u> the <u>money</u> was at such a famous and unbelievably well-supported club.*<br>*Well I mean you have to get them it's the <u>little</u> <u>money</u> you would get <…>*<br>*3 girls apparently are feeling the chill and quite unable to earn the sort of <u>mega</u> <u>money</u> available to them a few years ago.*<br>*<u>Money</u> <u>is</u> <u>tight</u> in the city and there have been no huge investments <…>*<br>*<…> we had to grow vegetables ourselves because <u>money</u> <u>was</u> <u>tight</u>.*<br>*Growth in Japan's <u>narrow</u> <u>money</u> slowed to 0.6% in the year <…>* |
| **TEMPERATURE** | *<...> „<u>įšaldyti</u>" pinigai nugarmėjo ten, kur reikia <...>*<br>*<...> nepanaudoti <u>pinigai</u> <u>užšaldyti</u> būna ilgų ilgiausiai tris, keturias dienas.*<br>*<...> paaukoti <u>pinigai</u> „<u>išaldyti</u>" viename bankų <...>*<br>*Tačiau sportininkus tie <u>pinigai</u> <u>nelabai</u> <u>šildo</u>.*<br>*<u>Karštieji</u> <u>pinigai</u> – pinigai, kuriuos, susiklosčius tam tikroms aplinkybėms <...>*<br>*Rinkos <u>karšti</u> <u>pinigai</u> migruoja iš Ūkio į Šiaulių banką <...>* |
| | *But that <u>money</u> has been <u>frozen</u> while the Maxwell empire is* |

| | |
|---|---|
| | *investigated <…>* |
| | *But when <u>hot</u> <u>money</u> chases hot pictures, can a crash be far away?* |
| **DIRT** | *<u>Nešvarūs</u> įkaito <u>pinigai</u>.*<br><br>*<...> šventinami „<u>nešvarūs</u>" <u>pinigai</u>.*<br><br>*Ir dar – <u>purviniausi</u> <u>pinigai</u> baltose rankose pasidaro vėl švarūs.*<br><br>*<...> bet paskui „<u>išplauti</u>" <u>pinigai</u>, ir visi jie pasidaro švarūs <…>*<br><br>*Per Marselio bankus <u>plaunami</u> <u>pinigai</u>.*<br><br>*<...> ar „<u>juodi</u>" <u>pinigai</u>, gauti „Hamas" kanalais.*<br><br>*<...> <u>pinigai</u> <u>perplaunami</u>, kartais jiems suteikiama visai reali ir aiškiai matoma forma <...>* |
| | *If the crime was accidental the family of the deceased may collect <u>blood</u> <u>money</u>.* |
| **MOVEMENT** | *<u>Pinigai</u> <u>vartosi</u>, todėl aišku, kad metinis milijardas daugiau ar mažiau palies <...>*<br><br>*<...> senas žmogus, kuriam ne kaži kiek jau bereikia, <u>vartosi</u> <u>piniguose</u>.*<br><br>*Kokie dabar futbole <u>pinigai</u> „<u>sukasi</u>" <...>*<br><br>*Jo darbas buvo garantuoti, kad visi Gijone <u>besisukantys</u> <u>pinigai</u> pakliūtų ten, kur priklauso <...>*<br><br>*Ar tikrai LFF <u>pinigai</u> „<u>sukami</u>" privačiame versle?* |
| | *<…> they'll change sides when the <u>money starts to roll in.</u>*<br><br>*<...> it's <u>shifting</u> <u>money</u> around between different committees so we shifted the budget at the same time.*<br><br>*There are so many other causes and sponsorships <u>chasing</u> the same <u>money</u>.* |
| **DOWNFALL** | *<...> „<u>pinigai</u> <u>nukrinta</u>" <...>*<br><br>*<...> <u>pinigai</u> <u>sukrenta</u> į svetimą kišenę <...>*<br><br>*<...> „<u>įšaldyti</u>" <u>pinigai</u> <u>nugarmėjo</u> ten, kur reikia <...>*<br><br>*<...> ir be to būtų aišku, kieno <u>pinigai</u> į kieno kišenę <u>įkrito</u>.* |
| | *Although <u>money</u> doesn't exactly <u>fall</u> from the sky, major sponsors aren't too hard to find.* |
| **THING BEING THROWN** | *<...> neva <u>išmetami</u> <u>pinigai</u> į balą <...>*<br>*We'd rather <u>fling</u> the <u>money</u> in their faces as a mark of defiance by our readers.* |

| | *Well yes, you're just <u>throwing</u> <u>money</u> away aren't you.*<br><br>*<…> people waking me up in the morning and <u>throwing</u> <u>money</u> in through my bedroom window.* |
|---|---|

In Lithuanian worldview money is conceptualised as a thing that can *weight*, *burn*, *slide*, can be *clean*, *inspiring various emotions*, *sharp*, *shining*, *virtual*, *smelling*, *holy*, also can *deposit*, *melt*, be *fragile*, *steamy* and *decayed*. All these features will be discussed in more detail. Metaphorical expressions that illustrate all mentioned features are presented in Table 2.

In Lithuanian language *weight* is expressed with lexemes *slegia*, *užgulė* and *lengvi*. First two lexemes show that money is heavy, depressing thing, that it is rather causing problems than happiness. Lexeme *lengvi* shows the way it was earned – it was done very easily, putting no effort or strength.

The process of *burning* is expressed with lexemes *dega*, *sudegė*, *sukūrenama*, *išrūkę*. All these lexemes represent the way money is lost.

Money can also be *slippery*. Slipperiness of money is expressed with lexemes *slidūs* and *išslysdavo*. Like in previous case, the feature of slipperiness represents the way money is lost.

Another feature that is applied to money is *cleanliness* and it is expressed with lexeme *švarūs*. Clean money means that it is earned or acquired legally.

When people have money, it gives various positive emotions like happiness, safety, otherwise it makes people feel miserable, unhappy, insecure. So it can be stated that money *inspires various emotions*. In Lithuanian language worldview money as a source of emotions is expressed with the following lexemes: *jaudina*, *neabejinga*, *aistra*, *meilė*, *neapykanta*, *pagarba*, *nepagarba*, *baisūs*.

In Lithuanian language money is a *sharp* thing. Sharpness is represented with lexemes *drasko*, *pjauna*. It can be stated that these lexemes demonstrate that financial situation undergoes its worst times and that sponsorship has to be reduced.

Money can be *shining* thing. However, in Lithuanian expression it is on the contrary – *not shining*. It is expressed with lexeme *nežiba*. It might mean that financial situation is not very satisfactory as it is suspected or supposed to be.

Nowadays people communicate, pay bills, perform financial procedures with the help of computer, i.e. virtually. Hence money is *virtual* thing, i.e. it exists in only in virtual space and does not acquire any material shape or form.

Money can *smell*. Smell is represented with these lexemes: *kvepėjo*, *nedvokia*, *turi kvapą*, *nesmirdi*, *atsiduoda*, *išlaiko kvapą*, *kvepiantys* ir *nekvepiantys*. Money can smell good or bad or can be odourless. Smell is associated with the way how money is earned or acquired. Money that smells good might mean that it is earned or acquired legally, legitimately. Bad smell means that money was acquired in dishonest manner.

In Lithuanian language money is described as *holy* thing. It is represented with lexemes *šventenybe*, *Dievas*, *dieviškieji*, *šventas*. Nowadays more and more people aim to have more money, be wealthy, prosperous. Money becomes the most valuable thing. To some, money turns into something holy, something that people can worship and pray.

Money's image as *deposit* displays negative side of money, i.e. received or saved money deposits somewhere, it is not released into further circulation. Deposit is expressed with lexemes *nusėda*, *nusėdę*, *nugula*.

The image of *melting* money suggests that money is spent or wasted very quickly Melting is expressed with lexemes *tirpsta*, *tirpstą*, *ištirpo*, *ištirpę*.

Another feature that is applied to money is the feature of *fragility*. This feature emphasises the plenty of money, for instance: fragility of money is expressed with lexemes *biro*, *byra*, *nutrupa*.

One more feature of money is *steam*. Steam spreads and disappear quickly and unnoticed, so does money. Steaming is expressed with lexemes *išgaravo*, *išgaruos*, *išgaruoti*, *neišgaruoja*.

The final feature that is characteristic to money as well is the feature of *decay*. Decayed money means that it is useless, no longer circulating in market or business. Decay is expressed with lexeme *trūnyti*.

Table 2. Metaphorical expressions and features common to Lithuanian languages

| **WEIGHT** | *Ogi todėl, kad man atrodo, jog pinigai jus slegia.* <br> *<...> pinigai visa jėga užgulė krepšininkų pečius.* <br> *Lengvi pinigai vis dėlto svaigina.* |
|---|---|
| **BURNING** | *Dega pinigai?* <br> *<...> mūsų pinigai „sudegė" „Balticbanke".* <br> *Kokia daugybė pinigų sukūrenama be jokios naudos.* <br> *<...> pinigai jau buvo išrūkę pro vadinamosios „pirties" Kareivinių gatvėje kaminą.* |

| | |
|---|---|
| **SLIPPERINESS** | *Senų laikų išmintis – pinigai slidūs.*<br><br>*Gauti pinigai jam bematant išslysdavo.* |
| **CLEANLINESS** | *<...> jeigu šie pinigai bus švarūs.*<br><br>*Be abejo, norėčiau, jog tai būtų „švarūs" pinigai.* |
| **THING INSPIRING EMOTIONS** | *Pinigai jaudina žmones.*<br><br>*<...> švelni senelė ir neabejinga pinigams verslininkė <...>*<br><br>*Žmones baigia užvaldyti beprotiška aistra pinigams <...>*<br><br>*Taigi vienas negeras Judo bruožas – meilė pinigams <...>*<br><br>*Paskelbei neapykantą pinigams, viešai apie tai pareiškei <...>*<br><br>*<...> dabartinės vartotojiškos Amerikos ir mūsų mieste tvyrančios pagarbos pinigams.*<br><br>*Matyt, iš nepagarbos pinigams birštoniškis Antanas Beleška taria ne „doleris", o „dorelis".*<br><br>*<...> apgaudinėjama įvairiais „Žvaigždžių" koncertais – ažiotažas, baisūs pinigai.* |
| **SHARPNESS** | *Atrodytų, kad karininkams pinigai kišenes drasko.*<br><br>*<...> biudžeto pinigai šiandien pjauna visus – visų atlyginimus, pensijas, mokslą, mediciną <...>* |
| **SHINE** | *<...> Rinkos užsienio investuotojų pinigai nebežiba biržoje <...>* |
| **VIRTUAL** | *<…> tai virtualūs pinigai, jie egzistuoja tik virtualioje erdvėje <…>* |
| **SMELL** | *Mat Karlui Fergizui pinigai visada sodriai kvepėjo.*<br><br>*Nejaugi pinigai niekam nedvokia?*<br><br>*Tačiau pinigai tikrai turi kvapą – kraujo kvapą, puvėsių kvapą, daug kitų kvapų.*<br><br>*Pinigai nesmirdi, Agne.*<br><br>*<...> didieji pinigai atsiduoda – lietuviškomis trąšomis, kontrabandiniu tabaku <...>*<br><br>*Pinigai visada išlaiko kvapą, kuris išduoda jų kilmę.*<br><br>*Aš nenoriu skaičiuoti svetimų pinigų, bet yra pinigai kvepiantys ir pinigai nekvepiantys.* |
| **HOLINESS** | *Pinigai tapo šventenybe <...>*<br><br>*Pinigai jau nėra jos Dievas.*<br><br>*Pinigai, dieviškieji pinigai!* |

| | |
|---|---|
| | *Kortomis pralošti pinigai – šventas dalykas.*<br><br>*<...> „pinigai – mūsų Dievas" <...>* |
| **DEPOSIT** | *Verslo pinigai nugula įstatymų nuostatose <...>*<br><br>*Tie pinigai yra iškeisti į dolerius ir „nusėdę" Vakarų valstybėse.*<br><br>*<...> vėliau mes sužinome, kad tie pinigai per dvigubą buhalteriją nusėda generalinio sekretoriaus <...>*<br><br>*<...> iš didelių mokesčių sukaupti pinigai nusėda ambicingiems projektams <...>* |
| **MELTING** | *Gaučys žinojo, kad jų pinigai tirpte tirpsta, nors iš pradžių atrodė, kad viskam užteks.*<br><br>*Klimaitis spaudos konferencijoje teigė, kad pinigai „ištirpę".*<br><br>*Pavogti pinigai greitai ištirpo.*<br><br>*Mano pinigai katastrofiškai tirpsta.*<br><br>*<...> rankose tirpstą įvairūs pinigai.* |
| **FRAGILITY** | *<...> skiriamos lėšos ir taip esą pinigai nutrupa nuo olimpinių sporto šakų <...>*<br><br>*Pinigai byra kaip iš gausybės rago.*<br><br>*Ir biro žiro iš jo pinigai.* |
| **STEAMING** | *Pinigai iš niekur neatsiranda ir niekur neišgaruoja.*<br><br>*<...> mano pinigai – šast ir išgaruos.*<br><br>*<...> kišenėje ar kortelėje esantys pinigai yra linkę kažkur išgaruoti.*<br><br>*Bet ne – pinigai greitai „išgaravo", atsirado visokių pasiteisinimų.* |
| **DECAY** | *Pinigai turi suktis, o ne trūnyti po nekilnojamojo turto stogu.* |

The following group of metaphors represents money conceptualised as *concrete things* which are material and tangible**:** *mechanism*, *food*, *container*, *magnet* and *fabric*.

**Mechanism**

According to LDCE, *mechanism* is described as "part of a machine or a set of parts that does a particular job". This feature is also characteristic to money. Lithuanian metaphorical expressions show that money can be *digital*, *electronic* or *mechanical* device, for instance:

- *<...> naudojama skaitmeninė pinigų forma – kiberpinigai, arba skaitmeniniai pinigai.*
- *<...> juos pakeis nepadirbami elektroniniai pinigai.*

- *<...> vis dėlto šiuo metu <u>elektroniniai</u> <u>pinigai</u> egzistuoja daugelyje pasaulio šalių.*
- *Country's <u>money</u> <u>spinners</u> <…>*
- *<…> if the movie is a <u>money</u> <u>spinner</u> in the cinema the general video release could well be delaye*d *<…>*

When mechanism operates, device works smoothly and precisely. However mechanism tends to break or be out of order. The same happens to money, i.e. money can get stuck and circulation in market or business is not so fluent and precise, for instance:

- *Užsakovų <u>pinigai</u> <u>įstrigo</u> bankrutuojančių bankų seifų bedugnėse.*
- *<...> atostoginiai <u>pinigai</u> „<u>nestrigs</u>" <...>*
- *<...> <u>pinigai</u> <u>užstrigo</u> banke <...>*

**Food**

      ***Food*** is essential to our everyday life because it gives us energy and let us function, stay strong and energetic. Money helps us to provide ourselves with food. However the following metaphorical expressions show that money in this case is food which can be insubstantial or on the contrary, very appetising and these features are expressed with lexemes ***neskalsūs***, ***apetitą žadinantys***, ***apetitą***, for instance:

- *Išlošti <u>pinigai</u> <u>neskalsūs</u>.*
- *<...> į geležinkelius plaukia ir dar plauks dideli, ne vienam <u>apetitą</u> <u>žadinantys</u> <u>pinigai</u>.*
- *Panašų įžvalgumą ir <u>apetitą</u> svetimiems <u>pinigams</u> LDDP lyderis buvo pademonstravęs ir 1994-aisiais <...>*

When we talk about money, we visualise and see it as paper banknote or coins. The following metaphorical expression shows that money can be in the form of concrete food product – ***kiaušinis*** and ***obuolys***, for e.g.:

- *<...> galiu tūpti ant gūžtos ir kaip višta dėti <u>pinigų</u> <u>kiaušinius</u>.*
- *Nesantaikos <u>obuoliu</u> tapo <u>pinigai</u>.*

When we eat food, we taste it. According to the following metaphorical expression, money is edible product ant it has its own ***taste***. Rich person knows how hard it is to earn money, how much effort and strength has to be put in order to become a wealthy. So it can be stated that this person knows the taste of money, for example:

- *Žydrasis stebuklas mokėjo įvertinti <u>pinigų</u> <u>skonį</u>.*

Analysing British National Corpus no metaphorical expressions relating to food were found.

**Container**

Another group of metaphors that was found analysing metaphorical expressions is *container*. According to LDCE, container is defined as "something such as a box or bowl that you use to keep things in". The following metaphorical expressions display that containers can be of various sizes: *pot* or *pool*. Size, as it was mentioned before, can be associated with the amount of money.

- *<...> clearly there is another pot of money which was available for this service <...>*
- *<…> another proposal to create a pot of money for Africa <…>*
- *<…> to create this very large pool of money that is available.*

Money is conceptualised as container only in English language.

**Magnet**

Magnet is a piece of metal which attracts other pieces of metal. Money is also considered as magnet, because it has the feature of strong attraction, for example:

- *Pinigai pritraukia pinigus <...>*
- *Pinigai traukia.*
- *Kuo įnirtingiau skaičiau eilėraščius, tuo aiškiau darėsi, kad pinigai prie Vlado „nelips" <...>*

Money is conceptualised as magnet only in Lithuanian language.

**Fabric**

Fabric is a piece of textile from which clothes, towels or curtains can be made. Hole in finance means that financial situation is difficult or that the lack of money is felt, for example:

- *So that just made quite a big hole in our money.*

Money is conceptualised as fabric only in English language.

Analysing metaphorical expressions it was noticed that some metaphorical expressions has one target domain and one source domain, but the source domain contains features that can be applied to inanimate object or living being, for instance:

- *Čia greiti pinigai ir greitos avarijos.*

Another aspect noticeable while analysing metaphorical expressions is target domain's valency with two source domains in one metaphorical expression. Source domains can contain totally different features, for instance:

- *<…> to <u>crack</u> the <u>big</u> <u>money</u> and supplement his modest postman's wages* (features: firmness and size),

- *<...> <u>šventinami</u> „<u>nešvarūs</u>" <u>pinigai</u>* (features: blessing and dirt),

- *<u>Nešvarūs</u> <u>įkaito</u> <u>pinigai</u>* (features: dirt and temperature),

- *Kol kas dar neegzistuojančiais bėgiais <u>atidunda</u> <u>didžiuliai</u> <u>pinigai</u>* (features: movement and size),

- *<u>Pinigai</u> yra <u>galingi</u> ir <u>pavojingi</u>, o ypač politikoje* (features: power and danger),

- *<...> <u>maitinant</u> muitininkus saikingomis <u>pinigų</u> <u>dozėmis</u>* (features: feeding and medication),

- *Auksas mus valdė ir skaldė, <u>pinigai</u> <u>tylėjo</u> ir <u>kalbėjo</u>* (features: silence and talking).

To conclude it could be stated that since the number of metaphorical expressions is big, it is obvious that metaphorical expression is full of variety, i.e. money is seen as human being or thing of various sizes and textures or even as a part of nature. The analysis of metaphorical expressions shows that conceptual metaphors that were distinguished are universal, although separate features are culturally specific.

# IV. Conclusions

The aim of the thesis was to analyse and compare metaphorical expressions of concepts expressed with lexemes *pinigai*, *pinigams*, *pinigų*, *piniguose* and *money* in Lithuanian and English languages. It was important to find out if metaphorical expression of these concepts is universal to both languages or is it culturally specific.

After the analysis of metaphorical expressions the following conclusions can be drawn:

1. The first conceptual metaphor that was found is MONEY IS A HUMAN BEING. This conceptual metaphor is the most productive one. Five main subconcepts can be distinguished: social, physical, communicative, psychological features and intelligence. What concerns social features of money, it can be stated that these features in Lithuanian metaphorical expressions are conceptualised much more often than in English metaphorical expressions. In Lithuanian worldview money can provide food, protect, be employed or unemployed, play games and roles, serve, enslave, rule, feud and even be a criminal. In English worldview money is only able to work, look old and commit a crime. It was noticed that in Lithuanian worldview the category of money as traveller is conceptualised profusely however, it is not productive in English language. What concerns physical features, only the ability to move is conceptualised in both languages. Features like birth, sinking, mortality, suspiciousness, being awake, aggressiveness are conceptualised only in Lithuanian language. In the category of health, money is divided into three groups: illness, medication and injury. Illness and medicine is conceptualised in both languages, injury is conceptualised only in English language. Intelligence and communication is conceptualised in both Lithuanian and English languages. In English language worldview psychological feature is not characteristic to money.

2. The second conceptual metaphor is MONEY IS NATURE. This metaphor has four groups of metaphors: water, animal, plant and mountain. The source domain of water is the most productive and it conceptualised in both languages. What concerns the group of animal, the feature of flying is characteristic only to English language. Reproduction and hiding is characteristic only to Lithuanian language. Metaphorisation of plant and mountain was not noticed in English language at all.

3. The final conceptual metaphor is MONEY IS A THING. In Lithuanian and English languages money can be of different sizes and temperature, it can be dirty, it can

move, fall and be thrown. Hence it can be stated that these features characteristic to money are universal. Only in Lithuanian language money can weigh, burn, inspire emotions, shine, smell, melt, deposit, decay, steam, be virtual; money can have features of slipperiness, cleanliness, sharpness, holiness and fragility. These features are culturally specific. What concerns things that are material and tangible, money as mechanism, food and magnet is conceptualised only in Lithuanian language meanwhile money as container and fabric is conceptualised only in English language. Hence it can be stated that conceptualisation of money as concrete thing is culturally specific.

# V. Santrauka

## Pinigų konceptualizacija lietuvių ir anglų kalbose: metaforų analizė

Šio darbo objektas yra metaforiški posakiai su konceptą *pinigai*, *pinigams*, *pinigų*, *piniguose* ir *money* reprezentuojančiais žodžiais. Darbo tikslas – ištirti metaforinius pasakymus. Norint pasiekti tikslą, keliami šie uždaviniai: išnagrinėti mokslinę literatūrą, surinkti ir ištirti lietuviškus ir angliškus metaforinius pasakymus, susijusius su šiuo konceptu, atlikti gretinamąją analizę. Darbe taikomi šie metodai: konceptualiųjų metaforų analizė, gretinamoji analizė ir analitinis aprašomasis metodas. Darbe taip pat keliamas probleminis klausimas: ar konceptų *pinigai*, *pinigams, pinigų, piniguose* ir *money* raiška yra universali abiem kalboms, ar tai yra kultūriškai specifiška?

*Konceptualioji metafora* darbe suprantama kaip tikslo ir ištakų konceptų sąveika, t. y. ištakų konceptų tam tikrų požymių priskyrimas tikslo sričiai, todėl darbe yra aptariamos svarbios sąvokos: *konceptas*, *konceptualizacija* ir *kategorizacija.*

Empirinėje dalyje, pasitelkus gretinimo ir analitinį aprašomąjį metodus, suklasifikuoti į konceptualiąsias metaforas ir suskirstyti pagal ištakų sritį, metaforiniai pasakymai yra aprašomi ir gretinami. Konceptualiosios metaforos buvo nustatytos pritaikius konceptualiųjų metaforų metodą, t. y. išnagrinėjus metaforiškus pasakymus ir apibūdinus ištakų sritis. Remiantis konceptui *pinigai*, *pinigams, pinigų, piniguose* ir *money* lietuvių ir anglų kalbose atstovaujančiais žodžių junginiais, atskleistos šios ištakų sritys: *human being*, *thing*, *nature*.

Gretinimo pagrindu laikant konceptualiąsias metaforas, pastebėta, kad abiejose kalbose *pinigai*, *pinigams, pinigų, piniguose* ir *money* yra konceptualizuojami kaip socialinė ir komunikuojanti, protaujanti asmenybė, galinti atlikti tam tikrus fizinius veiksmus, tačiau psichologinės savybės būdingos tik lietuviškiems pinigams. Gamtos metaforoje pinigų kaip vandens ir gyvūno savybės yra bendros abiem kalboms. Augalo ir kalno savybės būdingos tik lietuviškuose metaforiniuose pasakymuose. Kalbant apie daikto metaforą, tam tikros fizikinės ir cheminės daikto savybės lietuvių ir anglų kalbose sutampa, tačiau randama ir skirtumų.

# VI. Summary

## Conceptualisation of Money in Lithuanian and English Languages: Metaphor Analysis

Object of the thesis is metaphorical expressions with words representing the concept of *pinigai*, *pinigams, pinigų, piniguose* and *money*. The aim of the thesis is to analyse metaphorical expressions. In order to achieve the aim the following tasks were set: to analyse the scientific literature, collect and analyse Lithuanian and English metaphoric expressions related to the mentioned concept, implement the comparative analysis. The following methods were applied in the work: analysis of conceptual metaphors, comparative analysis and analytic descriptive method. The work also presents the problem question if expression of concepts of *pinigai*, *pinigams, pinigų, piniguose* and *money* is universal in both languages or if it is culturally specific.

The *conceptual metaphor* in the work is perceived as the interaction between concepts of the aim and source, i.e. attribution of some appropriate features of the source concepts to the sphere of an aim, therefore the work discusses important conceptions: *concept, conceptualisation* and *categorisation.*

Empirical part describes and compares metaphoric expressions; they are classified to conceptual metaphors by aids of the comparative and analytical descriptive methods and are divided under the source. The conceptual metaphors were identified by aids of the method of conceptual metaphors, i.e. after analysis of metaphoric expressions and description of sources. According to combinations of words representing the concept of *pinigai*, *pinigams, pinigų, piniguose* and *money* in Lithuanian and English languages, the following sources were revealed: *human being*, *thing*, *nature*.

Considering conceptual metaphor as comparison basis, it was noticed that in both languages *pinigai*, *pinigams, pinigų, piniguose* and *money* are conceptualised as social and communicating, intelligent personality, capable of implementing some physical actions, however psychological features are characteristic to the Lithuanian language only. Within the metaphor of nature, features of money as the water and an animal are common in both languages. Features of a plant and a hill are characteristic for Lithuanian metaphoric expressions only. When speaking of the metaphor of a thing, some physical and chemical features of a thing in Lithuanian and English languages are common, but still some differences are found.

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