



THE SEMANTIC ASPECTS OF THE CONCEPT *UP* IN ENGLISH AND LITHUANIAN CONCEPTUAL METAPHORS

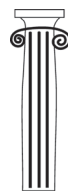
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Since Aristotle's *Poetics*, offering the first definition of the metaphor, until relatively recently the significance of the metaphor had often been reduced to viewing it as a mere enlivening of the poetic language replaceable with a literal paraphrase or even to denouncing it as dangerous to reason and thought. The attitudes towards the significance and the complexity of the metaphor as well as the focus of studies on the metaphor have completely changed during the last two decades. Together with the currently developing science of cognitive linguistics, contemporary studies of the metaphor no longer focus on metaphorical expressions at sentence level, but on cognitive functions involved in metaphor production and comprehension. The term *metaphorization* is employed throughout the present article to denote the very cognitive process of viewing one entity in terms of another and to stress the idea that the metaphor is not a product but rather a process structuring human perception (Kanišauskaitė-Medonienė 2002).

Aspects of cognition that are of interest to cognitive linguists include conceptual metaphor, categorization, metonymy, conceptual organization, image schema structure, social stereotype, iconicity, gesture, and linguistic relativism. Cognitive linguistics grew out of the work of a number of researchers active in the 1970 and interested in the relation of language and mind. They did not follow the prevailing tendency to explain linguistic patterns by means of appeals to structural properties internal to and specific to language (quoted from Kemmer 2010). One of the most important areas of cognitive linguistics is conceptual metaphor theory, heavily influenced by Lakoff and Johnson. In cognitive linguistics the metaphor is defined as understanding of one conceptual domain in terms of another conceptual domain. A conceptual domain is any coherent organization of experience. This idea and detailed



examination of the underlying processes was first explored by Lakoff and Johnson in *Metaphors We Live by*. Moreover, according to Black (1962), metaphors act as “cognitive instruments”. This means that metaphors are not just a way of expressing ideas by means of language, but a way of thinking about things.

A conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another. Metaphorical linguistic expressions are words or other linguistic expressions that come from the language or terminology of more concrete conceptual domains. Conceptual metaphors underlie metaphorical expressions. They tend to be pre-linguistic and make basic assumptions regarding space, time, moving, counting, controlling, and other core elements of human experience. Thus conceptual metaphors typically employ a more abstract concept as a target and a more concrete or physical concept as their source. In the linguistic context, they are called a source domain and a target domain. In this context, source domain is understood as a concept that is metaphorically used to provide the means of understanding of another concept, while target domain is semantic domain that is structured and understood metaphorically in terms of another domain (Lakoff 1987).

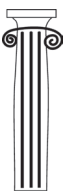
According to Lakoff and Johnson (Lakoff, Johnson 1980), the concepts that govern man’s thought are not just matters of the intellect. They also govern his/her everyday functioning, down to the most mundane details. Man’s concepts structure what s/he perceives, how s/he gets around in the world, and how s/he relates to other people. Man’s ordinary conceptual system, in terms of which s/he both thinks and acts, is fundamentally metaphorical in nature. According to Gudavičius, concepts are the result of understanding of the world and everything that happens in it (Gudavičius 2009).

The aim of the article is to analyze and compare the semantic aspect of conceptual metaphors with *up* as a source domain in the English and Lithuanian languages.

Since the main focus of the work is on the concept UP, it means that we are dealing with the orientational metaphor, a metaphor in which concepts are spatially related to each other in the following way:

- *Up* or *down*.
- *In* or *out*.
- *Front* or *back*.
- *On* or *off*.
- *Deep* or *shallow*.
- *Central* or *peripheral* (Lakoff, Johnson 1980).

These spatial orientations arise from the fact that we have bodies of the sort we have and that they function as they do in our physical environment. Orientational metaphors embody three- dimensional spatial awareness in various concepts. Vertical measure is a basis to describe health, mood, costs, inflation, etc. The expressions of good mood, courage, self-confidence, etc. include the element *up*, while sadness, fear, etc. include *down* (Marcinkevičienė 1994).

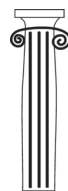


The words representing the concept *UP* (both Lithuanian and English) may be divided into central and peripheral. The attention will be focused on the central ones. The following words including the concept *UP* are used in the samples collected: *up, upwards, above, upper, to rise, to raise, to climb, to increase, to rocket, to jump, high, sky-high, top, peak, towering, the sky*, etc. According to the definition of meaning of the above-mentioned words in *Longman Dictionary of Contemporary English* (1987), eight semantic groups may be distinguished: ‘vertical movement in order to reach a higher position’; ‘the quality of being above the ground’; ‘entity above the ground’; ‘the process of becoming greater in amount’; ‘the action of a sudden increase in an amount’; ‘something great in quantity’; ‘the quality of being the best or the most important’; ‘the quality of a voice and the man’s ability to make such a voice’.

The definitions of the Lithuanian words representing the concept *UP* were taken from the Dictionary of Modern Lithuanian (*Dabartinės lietuvių kalbos žodynas* (DŽ) 1993) and Dictionary of Lithuanian (*Lietuvių kalbos žodynas* (LKŽ) 1968–2002). The following central words were distinguished: *aukštas, viršutinis, viršūninis, (pa)aukštinti, (pa)kilti, (pa)šokti, (pa)augti, kopti, dangus, viršus, viršūnė, viršumas, aukštuma, aukštybė*, etc. According to their meanings, these words fall into eight semantic groups: ‘vertical movement in order to reach a higher position’; ‘the quality of being above the ground’; ‘entity above the ground’; ‘the process of becoming greater in amount’; ‘something great in quantity’; ‘the quality of being the best or the most important’; ‘the action of making somebody feel the best or the action of becoming better and more important’; ‘the quality of a voice and the man’s ability to make such a voice’.

A comparison of the semantic groups of both languages shows that the greater part of them coincide, e. g.: ‘vertical movement in order to reach a higher position’; ‘the quality of being above the ground’; ‘something above the ground’; ‘the process of becoming larger in amount’; ‘something large in quantity’; ‘the quality of being the best or the most important’; ‘the quality of a voice and the man’s ability to make such a voice’. However, there are some slight differences concerning the semantic groups in English and Lithuanian. In English, besides the above mentioned semantic groups, we have one more semantic group, i.e. ‘the action of a sudden increase in an amount’. To show that the quantity increases suddenly and quickly in Lithuanian, the adverbs *greitai, staiga* are used together with the verb. The Lithuanian language has a semantic group which is not found in English, i. e. ‘the action of making somebody feel the best or the action of becoming better and more important’.

As it has been mentioned earlier, the basis of conceptual metaphors is to comprehend the phenomena of one sphere as the phenomena of some other sphere – time as a moving concrete object, feelings as liquid, etc. In the cases of the concept *UP*, particular phenomena of rising comprehended through man’s senses are conveyed in a concrete way, by using the perception of height. The spheres distinguished according to the target domain can be divided as follows: **a great quantity of money**,



profits; social phenomena; man's moral and psychical features; social relations; man's activities; physiological phenomena.

Examples in English were collected from the British National Corpus, Collins Cobuild English Dictionary (1997), Longman Dictionary of Contemporary English (1987) and Oxford Advanced Learner's Dictionary (1998). Lithuanian examples were collected from Donelaitis Corpus, Dictionary of Modern Lithuanian (*Dabartinės lietuvių kalbos žodynas* 1993) and Dictionary of Lithuanian (*Lietuvių kalbos žodynas* 1968–2002).

A great quantity of money, profits. The concept of quantities involves the MORE IS UP metaphor as shown by a myriad of expressions such as *Interest rates began to climb* (Ox.). *Sales have now peaked* (L.). *Production costs began to spiral* (Cob.). *The price of sugar has suddenly rocketed up* (L.). Cf. Lithuanian: *Akcijos vertė pakilo kelias dešimtis kartų* (t.). *Produkcijos gamintojų kainų indeksas 2001-aisiais pakilo 10,7 proc.* (t.). *Ratų blokavimo įkainiai pakils* (t.). *Degalinėse sparčiai kyla degalų kainos* (t.). The MORE IS UP metaphor is grounded in experience – in the common experience of pouring more fluid into a container and seeing the level go up, or adding more things to a pile and seeing the pile get higher. These are thoroughly pervasive experiences; we experience them every day of our lives. They are experiences with a structure – a correspondence between the conceptual domain of quantity and the conceptual domain of verticality: MORE corresponds to UP in such experiences. The correspondence in real experience grounds the basis for the correspondence in the metaphorical cases, which go beyond the cases in real experience: in *The price of cigarettes is going up* (Ox.). *Kyla ir celiuliozės kaina* (t.) There are no correspondences in real experience between quantity and verticality, but understanding quantity in terms of verticality makes sense because of the existence of a regular correspondence in so many other cases (Lakoff 1993).

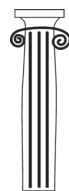
Social phenomena. Social phenomena, like *education, technology, industry, economics, culture, violence, crime, unemployment*, etc., are comprehended via metaphor as well. The most important thing is the concept of change included into them. As a rule, the concept of change as well as many other concepts are comprehended via metaphor. So, if change leads to the improvement of some social phenomena, they are described as a verticality, which is rising up. For example: *Exports in June rose 15% to a record \$30.91 billion* (Cob.). *When an industry grows quickly, ...its structure changes* (c.). *The economy continues to grow* (Cob.). *There has been a modest upturn in most parts of the industry* (Cob.). *New figures yesterday showed the first signs of an upturn in the economy* (c.). Cf. Lith.: *Atsikūrusioje Lietuvos valstybėje pakilo kaimo gyventojų švietimo lygis* (t.). *Gera kritika padeda augti literatūrai* (t.). *...kai šalies ekonomika pakils...* (t.). *2000 metais Estijos bei Latvijos ekonomika augs sparčiau nei Lietuvos* (t.). *Pakilo mūsų kultūra* (DŽ). *Per dešimtmetį pasaulio maisto pramonė augo apie 8 proc. kasmet* (t.). *Šiuolaikinė technika jau pasiekė tokį lygį* (t.). As it is clear from the sentences above, such social phenomena as *exports, industry, culture, economy* are changing, i. e. they are improving. Furthermore, their



improvement may be described by the adjective *high*. For example: *High culture has always been privately funded, either by individuals or by foundations* (c.). *If Spanish dreams come true, this relatively poor agricultural region will soon become a centre of European high technology* (c.). The same situation is typical of the Lithuanian language. The English adjective *high* corresponds to the Lithuanian *aukšta(s)*. For instance: ...*dar minimos: laisvė, egzotiškumas, aukšta kultūra ir menas, šventumas* (t.). ...*įdomu – prieš tokios galimybės trūkumą, aukšta kultūra ir moralūs žmonių santykiai...* (t.). *Tai gerai išplėtotą aukštą technologiją* (t.). *Lietuvoje aukšta technologija paremta gamyba sudaro...* (t.). *Jei aukštasis mokslas iš tiesų valstybės prioritetas...* (t.). *Konstitucijoje yra numatyta, kad aukštasis mokslas prieinamas visiems* (t.).

What concerns the negative social phenomena, such as *crime, violence, unemployment*, etc., it is important to stress that the basic thing here is the increasing number of people related to particular social phenomena. For instance: *Violent crime is on the upswing* (Cob.). *Foreign nationals have begun leaving because of a sharp rise in violence* (Cob.). *The weakening of trade union power in the 1980s has been due to the interaction of government legislation, the rise in unemployment, and technological change* (c.). Cf. Lith.: *Nusikalstamumas Lietuvoje išaugo 1, 3 proc.* (t.). *Nepilnamečių nusikalstamumas iškyla virš visų kitų* (t.). *Skrybių tikimybė išauga bene dvigubai* (t.). *Lengvai kyla smurtas ir karai* (t.). *Metų pradžioje nedarbas ūgtelėjo* (t.). *Kada žlugo senoji pramonė, išaugo nedarbas* (t.). They have nothing to do with the improvement. The negative social phenomena becoming greater in amount may be described by the adjective *high*, e.g.: *In some high crime areas you can't get cover without a lockable garage so you may have to rent one* (c.). *I had thought that high crime is dog-eating and the highest of all writing comments in the margin* (c.). *But real wages steadily increased in spite of recession and high unemployment* (c.). Contrary to the English language, in Lithuanian the adjective *didelis* and the verb *didėti* describe the great amount of negative social phenomena. Consider the examples: *Deja, kol šalyje didelis nedarbas, nelegalus darbas klesti* (t.). *Čia nedarbas – didesnis negu Rusijos vidurkis* (t.). *Pas mus buvo pakankamai didelis nusikalstamumas* (t.). *Frankfurte prie Maino ypač didelis nusikalstamumas* (t.). *Vis didėjantis smurtas prieš vaikus verčia susimąstyti* (t.). *Karas Afganistane ir padidėjęs smurtas Šventojoje žemėje* (t.). *Seimo tribūnose ar prie šių rūmų nusikalstamumas vis didės* (t.). *Didėja nusikalstamumas, daugėja darbo teisėjams* (t.). *Ne tik todėl, kad didėja nedarbas, auga nusikalstamumas* (t.). *Kaipgi gyventi, kai nedarbas didėja ir „gerų dėdžių“ neturi* (t.). Thus the amount of negative social phenomena is comprehended not as verticality but as something great in shape.

Man's moral and psychical features. According to Longman Dictionary of Contemporary English (1987), *moral* is 'concerning or based on principles of right and wrong behaviour and the difference between good and evil', e. g.: *He refused to join the army on moral grounds*. As defined by Oxford Advanced Learner's Dictionary (1998), *psychical* means 'of the soul or mind', e. g.: *sb's psychical development*.



So, when we talk about man's moral and psychical features, we talk about his morale, moral principles and standards, mood, soul, mind, wisdom, etc. How can the above mentioned features be understood via metaphor? The expression of a good mood, bravery, confidence, etc. has the element *up* both in the English and Lithuanian languages, e. g.: *He used his incredible sense of humour to lift my spirits* (Cob.). *He grinned and she felt her spirits rise as she looked with affection at this man who was like a brother to her* (c.). *We need a big win to boost our confidence* (Cob.). *We have a carefully targeted set of measures to lift confidence and get the country back to work* (c.). Cf. Lith.: *Labai pakilo nuotaika, kai paskaičiau jūsų straipsnį* (t.). *Pakelti nuotaiką galima ir ryškesniu drabužiu* (t.). *Kaip ant mielių augantis pasitikėjimas savo jėgomis* (t.). *Stebėtina šoktelėjo ir pasitikėjimas krikščionių demokratų lyderiu* (t). The physical basis of these metaphors, according to Lakoff, is the erect posture which corresponds to the man's emotional state (Marcinkevičienė 1994). Furthermore, despite the fact that *up* has the meaning of something good, positive, etc., such negative man's features as *ego* or *self-esteem* are comprehended as verticality directed towards a high position. For example: *By precisely wallowing in her own guilt and self pity she then needs to heighten her self-esteem* (c.). *It gives a great boost to their self-esteem* (c.). Cf. Lith.: *Savigarba auga, kai yra tarpusavio ryšiai* (t.) The increase of self-esteem should be understood as something inside a man that is becoming stronger and higher. What concerns another negative feature, *ego*, it should be said that in English it is possible to say *to boost ego/an ego-boost* (*What boosted Peron's ego?* (c.). *She's always trying to boost his ego by telling him how clever he is* (L.). But people speaking the Lithuanian language do not say **išskelti ego*. The sentences above could be translated as follows: *Kas skatino Perono egoizmą? Ji visada stengiasi pamaloninti jo ego, sakydama, koks jis yra protingas*. According to these examples, *ego* is understood as something that can be encouraged or promoted (*skatino*). Besides, it may be comprehended as a human being who needs to be toadied (*pamaloninti*).

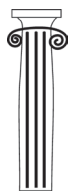
Social relations. The sphere of social status is another sphere in which the metaphors of rising are very common, e. g.: *In a few years he had climbed to the top of his profession* (Ox.). *Those who are climbing the career ladder fast may use alcohol as a booster to help them to achieve...* (c.). *You already have an incredibly successful modelling career and now with your Revlon contract you've reached the top* (c.). *Adrian Maquire's meteoric rise to the top of his profession overshadowed the emergence of another exceptional talent last season* (c.). Cf. Lith.: *Svarbiausia turėdamos šeimą dar sugeba kopti ir karjeros laiptais* (t.). *...ir dėl to kilo politinės karjeros laiptais* (t.). *...ir toliau sėkmingai siekti modelio karjeros viršūnės* (t.). *Pasiekusi savo sportinės karjeros viršūnę, Lina Tichonova...* (t.). As it is seen from the examples, *career*, *the wish to get a better position* and *seeking it* are understood as a climb upwards. A man has to work hard in order to reach the top of the career. When a person finally makes a great progress in his career and he is offered a higher position, it is possible to say that *s/he is at the peak/height of his/her career*, *kar-*



jeros viršūnėje e. g.: ... **at the peak of my running career in 1989** (c.). **At the peak of Slim Jim's career, the secretary of SFA was Willie Allen, an administrator with a rigid adherence to the letter of the law** (c.). **And Bergman's film "Wild Strawberries" shows us an elderly professor at the peak of his career** (c.). **He was struck down at the height of his career** (Cob.). Cf. Lith.: **dabar pasiekęs šio darbo viršūnę...** (t.). **Tada kai kurie iš jų pakilo iki generolų** (t.). **Pašto, telegrafo ir telefono valdyboje jis pakilo iki skyriaus vedėjo pareigų** (t.). **Jaunimas skatinamas sekti karjeros viršūnę pasiekusių garsenybių pavyzdžiu** (t.). A long process when a person works hard in order to reach something in the world is comprehended as verticality, e. g.: **He started his life at the bottom and worked his way up to the top** (L.). ... **karjeros laiptais kopti nesisekė** (t.). **Jis pamažu kyla karjeros laiptais** (t.). **Ir tiesiog akyse pakilo karjeros laipteliais** (t.). This situation may be compared to a man lying somewhere in a hole and trying to get out of it to the surface of the ground. The man works hard with his hands and feet and finally he manages to reach his goal – he is at the top of the hole. The same situation can be illustrated by the following sentence: **He climbed to power slowly but surely** (L.). Moreover, by saying *people in high places* we mean people who have power, influence on somebody, i. e. the authority. As a matter of fact, their high places would correspond to the place of God. People of authority are the most important, powerful in the country as if they are gods and they are perceived as somebody sitting high, e. g.: **Orders had come from on high that extra care was to be taken during this week** (Cob.). **She has friends in high places** (Ox.). **Maxse's quasi-obsession with corruption in high places was, however, part of his more general suspicion of the closed world of Westminster politics** (c.). **This decision came from the top** (Ox.). **The policemen admitted beating the student, but said they were acting on orders from above** (Cob.). Cf. Lith.: ...*nei leidžiams, nei aukščiau „sėdintiems“ savo draugams...* (t.). **Iš aukščiau gavę šventą pareigą sunaikinti...** (t.). **Viršuje – respektabilūs, apačioje – vagys** (t.). **Protestas visam pasauliui su jo aukštai sėdinčių gražiais pažadais** (t.).

Man's activities. Man's hard work, his/her effort is always valued positively and it can be comprehended via metaphor as well. Consider the following examples: **Athletes have to train continuously to stay in peak conditions** (L.). **Her work always gets praised to the skies and mine is ignored** (Ox.). **She will be boosted by her 3,000 metres victory in Canada** (c.). Cf. Lith.: **Nauda buvo didžiulė ir visų kvalifikacija pakilo** (t.). **Remiamas tautos A. Matulevičius kyla savo ir tautos akyse** (t.). **Rinktinės narė Rasa Polikevičiūtė užkopė ant garbės pakylės** (t.). **Didvyriška profesorės veikla aukštai įvertinta** (t.). As it can be seen from the examples the qualification of all these people has risen or is still rising. So, **HARD WORK IS UP**. Usually hard work leads man to victory, praise, etc., that is to the positive feelings, which can be seen as rising up.

Physiological phenomena. Physiological phenomena, like *temperature, fever, blood pressure, voice*, etc., to be more precise, their change may be expressed through the words having the same *up*. Normally people cannot feel the rise and fall of



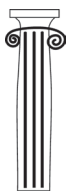
temperature. It may be associated with the column of a thermometer. The normal temperature of the human body is up to 37 degrees. But when the column rises above 37 degrees, it means that a person is ill. Usually the verb *rise* and the adjective *high* are used in order to express the change of temperature, e.g.: *As the victim's **temperature rises** higher and higher...* (c.). *The symptoms of flu may last several days, usually starting with **a high temperature*** (c.). The word *fever*, defined as 'an illness in which the sufferer suddenly develops a very high temperature' in Longman (1987) also *rises* and it may be *high*, e.g.: *...as the **waves of fever rose** and fell* (c.). *These include trauma, sunlight, **high fever**, and general debility* (c.).

Furthermore, *blood pressure* is also comprehended as verticality. It can rise and fall but it has nothing to do with verticality. The normal blood pressure of the human body is 120 x 80. However, when it is above 120 x 80 or lower, a person feels sick. The needle of the device which measures blood pressure shows its change. Like it is with temperature and fever, the change of blood pressure is expressed through the verb *rise* and the adjective *high*. For instance: *Your **blood pressure rises** and your body produces extra adrenalin* (c.). *People with mild **high blood pressure** are at a slightly increased risk of a stroke* (c.).

Voice is a physiological phenomenon which can be comprehended as verticality as well. By saying *Her **voice rose** (in anger)* (Ox.) we mean that her voice became louder. Since *to rise* defined by Oxford (1998) means '(of a sound) to become louder and usually higher in pitch'. What is more, the adjective *high* as defined by Longman (1987) means 'near the top of the sets of sounds which the ear can hear'. The following sentences illustrate the use of the adjective *high* with the noun *voice*: *Her **high voice** really irritated Maria* (Cob.). *Donald McLaggan was speaking in a loud **high voice*** (c.).

An analysis of the Lithuanian examples shows that usually the verb *kilti* and its forms are used with the nouns *temperatūra* and *karštis*, illustrating their change. For example: *Kartą svečiuojantis kaime Albertui **pakilo temperatūra*** (t.). *Kotryna sunkiai susirgo: **pakilo karštis**, odą išbėrė* (t). The adjective describing the word *temperatūra* is *aukštas*. *Aukštas*, as defined in LKŽ, means 'didelis, žymus kiekis, jėga'. For instance: *Susirgus visuomet būna **aukšta temperatūra*** (t). ***Aukšta temperatūra**, ryški intoksikacija, pilvo skausmai* (t). In Lithuanian **aukštas karštis/karščiavimas* is not used. Instead of the adjective *aukštas*, the word *didelis* is used (*didelis karštis/karščiavimas*), in other words, *fever* is comprehended as something big in shape, not as verticality, e.g.: *...ir ėmė kamuotis nuo **didelio karščiavimo**, slopulus kasdien ėjo stipryn* (t.).

Voice, on the other hand, is comprehended as verticality. The verb *kilti*, its forms and the adjective *aukštas* are used with the word *balsas*. *Kilti*, as defined by LKŽ (1968–2002), means 'didėti, stiprėti', while the adjective *aukštas* means 'laibas, plonas (apie balsą)'. The following sentences illustrate their use with the noun *balsas*: *Kaip muzikoje, kur vienas **balsas kyla aukštin*** (t). ***Balsas pakyla giesmei*** (t).



Conclusions

Having analyzed the conceptual metaphors with the concept *UP*, both similarities and differences were noticed. A greater amount of money, the improvement of particular social phenomena (such as *education, industry, technology, culture*, etc.), the value of man's work and especially its results, which have a positive influence on the people surrounding him/her, a person's ability to achieve his/her goals in the life, the appearance of man's positive moral and psychical features, etc. are comprehended as verticality, which is rising up in both languages.

However, each language has its specific features. Consequently, in cases of translation and interpretation one has to think carefully in order to find a suitable equivalent. For example, it was noticed that the adjective *high* or the verbs *rise, increase* (i. e. the words having the seme *up*) are used with particular phenomena in the English language in order to describe their intensity, great amount, etc. Whereas in the Lithuanian language the adjective *didelis (-ė)* and the verb *didėti* for the same reason are common. For instance, *high crime – didelis nusikalstamumas, high wind – didelis vėjas, high fever – didelis karštis, crime increases – nusikalstamumas didėja, violence rises – smurtas didėja, blood pressure rises – kraujospūdis didėja*, etc. It leads us to the conclusion that people speaking English comprehend the change of certain phenomena as verticality, while people speaking Lithuanian comprehend it as something big in shape. Accordingly, it proves that although the English and Lithuanian cultural points of view are not very distinct, the conceptualization of the world differs. Moreover, the English language has more words that contain the seme *up* in their semantic structure in comparison with the Lithuanian language. Meanwhile, the latter has great derivational possibilities. Here the prefixes like *pa-, už-, iš-*, etc. (*šokti – pašokti, augti – paaugti, užaugti, kilti – pakilti, iškilti*) and suffixes (*šokti – šoktelėti, kilti – kilstelėti*) are used.

The metaphor is a broad field of investigation and a lot of linguists have worked on it for many years. But still there are not many works based on the comparison of metaphors of two or three different languages. Thus further research in this sphere of linguistics would provide us with more information about different conceptualizations of the world, specificities of cultures and important scientific information on the whole.

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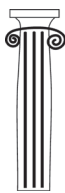
Ramunė Radžiūtė-Bačkauskienė, Dalė Roikienė

KONCEPTAS AUKŠTYN ANGLŲ IR LIETUVIŲ KALBŲ KONCEPTUALIOSIOSE METAFOROSE

Santrauka

Pagrindiniai žodžiai: *konceptas, konceptualioji metafora, metaforizacija, konceptualioji sritis.*

Straipsnyje nagrinėjamos anglų ir lietuvių kalbų konceptualiosios metaforos, kurių ištakų sritis (angl. source domain) yra *aukštyn*. Pagal tikslo sritį (angl. target domain) jos skiriamos į tokias mentales sritis: didesnis pinigų/pelno kiekis; žmogaus moralinės ir psichinės savybės; žmogaus veikla; visuomeniniai santykiai; visuomeniniai reiškiniai; gamtos reiškiniai; fiziologiniai reiškiniai. Be jų dar skiriama ‘atsiradimo’ grupė (tai metaforos, kurių reikšmė atskleidžia konceptą *aukštyn*), kadangi konceptas *aukštyn*, be ‘kilimo’ reikšmės, turi ir ‘atsiradimo’ reikšmę. Išanalizavus abiejų kalbų centrinių žodžių, turinčių semą *aukštyn*, semantinę struktūrą, pastebėta, kad jie priklauso šioms pagrindinėms semantinėms grupėms: tiesioginis kilimas aukštyn (pagal pagrindinę reikšmę); didelis (kiekio atžvilgiu); žymus, svarbus, garbingas (dvi pastarosios grupės išskirtos remiantis netiesioginėmis reikšmėmis). Anglišku žodžių semantinė struktūra esti detalesnė. Čia kilimas išskiriamas pagal požymius (kaip kyla – *greitai, staiga* ir pan.) arba pagal daiktus, objektus, kurie kyla. Pavyzdžiui, angliškas veiksmažodis *to rocket* ‘to rise quickly and suddenly’ atitiktų *pakilti greitai ir*



staiga, t.y. lietuvišką veiksmažodį su prievoksmiais. Taigi, žodis *to rocket* semantinėje struktūroje turi semas *greitai* ir *staiga*. Viena iš angliško veiksmažodžio *to rise* reikšmių Longmano žodyne (1987) įvardija gamtos objektų, tokių kaip saulės, mėnulio ar žvaigždžių pasirodymą (*to rise* '(of the sun, moon, or stars) to come up, appear above the horizon'). Lietuvių kalboje *kilti* reiškia 'keltis aukštyn', kalbant apie tiesioginį kilimą aukštyn, gamtos objektų pasirodymą, fiziologinių reiškinių pakitimą ir pan.

Konceptualių metaforų pavyzdžiai rinkti iš anglų bei lietuvių kalbų elektroninių tekstynų ir žodynų.

Sugretinus anglų ir lietuvių kalbų konceptualiąsias metaforas, rasta panašumų ir skirtumų. Panašumai liudija šių kalbų vartotojams būdingą panašų pasaulio suvokimą. Pastebėta, kad tam tikrų visuomeninių reiškinių (*mokslo, kultūros, pramonės* ir t. t.) patobulėjimas, žmogaus darbo vertė, sugebėjimas pasiekti užsibrėžtą tikslą, teigiamos moralinės ir psichinės savybės ir t.t. yra suvokiami kaip vertikalė. Tačiau kiekviena kalba turi ir specifinių bruožų. Pavyzdžiui, tai, ką žmonės, kalbantys anglų kalba, suvokia kaip vertikalę, kalbantieji lietuviškai gali suvokti kaip didelio pavidalo daiktą. Čia kalbama apie tam tikrus neigiamus visuomeninius bei fiziologinius reiškinius, o tiksliau, apie jų pokyčius, pvz., angliškai junginiai *high crime, high fever, violence rises, blood pressure rises* atitinka lietuviškus *didelis nusikalstamumas, didelis karštis, smurtas didėja, kraujospūdis didėja*. Matome, kad anglų kalbos būdvardis *high* ir veiksmažodis *rise* šiuo atveju lietuvių kalboje neatitinka žodžių *aukštas* ir *kyla*. Jie keičiami būdvardžiu *didelis* ir veiksmažodžiu *didėja*. Visa tai yra dėl to, kad kalbantieji angliškai ir lietuviškai skirtingai suvokia šiuos reiškinius.

Kilimo metaforos turi aiškiai išreikštą vertinamąjį pobūdį. Konceptas *aukštyn* dažniausiai išreiškia teigiamą vertę. Pavyzdžiui, teigiamų psichinių ir moralinių savybių pasireiškimas, žmogaus darbas, sugebėjimas pasiekti užsibrėžtą tikslą, tam tikrų visuomeninių reiškinių patobulėjimas ir t.t. – visa tai suvokiama kaip vertikalė. Tačiau šis konceptas gali išreikšti ir neigiamą vertę. Įsidėmėtina, kad tam tikrų neigiamų reiškinių, kaip nusikaltimų, smurto padaugėjimas, ar fiziologinių reiškinių pakitimas (kraujospūdžio, temperatūros pakilimas) yra taip pat apibūdinami vertikale.

Taigi, metafora yra plati ir įdomi tyrinėjimų sritis. Ji padeda pažinti ir suvokti pasaulį. Tačiau kiekvienoje tautoje pasaulio suvokimas skiriasi, nes tautos gali būti gana artimos kultūros ar kitokiais požiūriais.

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THE SEMANTIC ASPECTS OF THE CONCEPT UP IN ENGLISH AND LITHUANIAN CONCEPTUAL METAPHORS

Summary

Keywords: *concept, conceptual metaphor, metaphorization, conceptual domain.*

The article analyses English and Lithuanian conceptual metaphors, whose source domain is the concept *UP*. According to the target domain, they are subdivided into such mental spheres: greater amount of money, profits; man's moral and psychical features; man's activi-

ties; social relations; social phenomena; natural phenomena; physiological phenomena. The analysis of the semantic structure of central words, having the seme *UP* in both languages, shows that they belong to the following semantic groups: vertical movement up (according to the main meaning); great amount; prominent, important, respectable (the last two groups are distinguished according to secondary meanings). The semantic structure of English words is more detailed. Here rising is distinguished according to the features (the way of rising – quickly, suddenly, etc.) or according to the objects that rise. For example, the English verb *to rocket* ‘to rise quickly and suddenly’ parallels Lithuanian *pakilti greitai ir staiga*, i. e. a Lithuanian verb with adverbs. So, the verb *to rocket* has semes *quickly* and *suddenly* in its semantic structure.

Having analyzed conceptual metaphors with the concept *UP* both similarities and differences were noticed. The similarities witness the similar understanding of the world. It was established that the development of certain social phenomena (education, culture, industry, etc.), the value of human work, ability to achieve goals, positive moral and physical features are perceived as verticality. However, each language has its specific features. For example, what people speaking English comprehend as verticality people speaking Lithuanian comprehend as something big in shape. Such cases include certain negative social and physiological phenomena, or to be more exact, the changes of such phenomena, for example, *high crime*, *high fever*, *violence rises*, *blood pressure rises* correspond to Lithuanian *didelis nusikalstamumas*, *didelis karštis*, *smurtas didėja*, *kraujospūdis didėja*. In this case the English adjective *high* and the verb *rise* do not correspond to *aukštas* and *kyla* in Lithuanian. They are substituted by the adjective *didelis* and the verb *didėja*. This shows that people speaking English and people speaking Lithuanian perceive these phenomena differently.

Metaphors dealing with rising have a distinct axiological aspect. The concept *UP* most often expresses a positive value. For example, positive physical and moral features, man’s work, ability to achieve the goal, the development of certain social phenomena, etc. are seen as verticality. However, this concept can exhibit a negative value as well. The increase of certain negative phenomena, such as crime and abuse, or the change of some physiological phenomena (blood pressure, temperature) is also perceived as verticality.

Thus the metaphor helps to perceive the world. However, each nation has its own way of this perception.

