

CONCEPTUAL STRUCTURE OF PAIN IN LITHUANIAN AND ENGLISH

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Physical pain is bodily experienced and common for people in their perception. Still, people experience physical pain, conceptualize and encode it in different cultures diversely. The aim of this article is to reveal the conceptual structure of the metaphorical pain expressions of human facial parts in the English (British) and Lithuanian languages. The paper provides an overview of key principles of cognitive semantics, discusses the essence of pain by taking into account physiological and psychological aspects, concentrates on both metaphorical pain expressions and encoded stimuli of pain in Lithuanian and English. Finally, the conceptual structure of pain in the languages is elaborated.

Keywords: pain, metaphorical pain expression, conceptual structure, conceptual metaphor, English, Lithuanian.

Introduction

Pain is a human experience influenced by different physiological and psychological factors. However, it is not only a simple physical sensation caused by a single stimulus. On the contrary, pain as a subjective and highly individual feeling which includes various physical, emotional and cognitive components. Since pain indicates that something is wrong with human body, the language becomes a unique instrument to signal pain verbally and indicate its location as well as intensity by means of metaphorical expressions.

Thus, the paper sets out to examine metaphorical pain expressions of the human facial parts in Lithuanian and English and elaborate the conceptual structure of pain encoded in the two languages. The study was based on the findings of Bonch-Osmolovskaya, Rakhilina and Reznikova's investigation "Conceptualization of Pain: A Database for Lexical Typology" (2007) where the focal attention is given to the Russian and English conceptualization of pain, Lascaratou's insights (2007) into both the language of pain and cognitive view on how people express their attitude to the painful feelings by linguistic means, and Zaiceva's (2011) and Kerevičienė's attempts, (2014) to present

semantic structure of metaphorical pain expressions in Lithuanian, English and Russian. The object of the study was 50 British English and 50 Lithuanian metaphorical pain expressions selected from both the British National Corpus and Corpus of the Contemporary Lithuanian Language (CCL) (Centre of Computational Linguistics at Vytautas Magnus University). Structurally, the paper comprises two parts: firstly, the basic theoretical principles of cognitive semantics are revealed and the notion of pain including its physical and psychological aspects is discussed. The second part deals with the results of the linguistic analysis related to the conceptual structure of pain in Lithuanian and English. Finally, the significant findings are summarized and conclusions are drawn.

Cognitive view on the meaning

As linguists maintain, cognitive semantics is mostly concentrated on investigation of the relationship between human experience, the conceptual system, and the semantic structure encoded by a particular language (Evans *et al.* 2007). To reveal the ways how pain is linguistically encoded four principles of cognitive semantics may be applied: *embodiment of conceptual structure* (so called “the embodied cognition thesis”); *semantic structure is conceptual structure*; *meaning representation is encyclopaedic*; and *meaning construction is conceptualization*.

The principle “*embodiment of conceptual structure*” implies the notion of embodied conceptual structure, i.e. human experience is always embodied. In other words, the feelings, which are concentrated by the nature in human bodies and by human neurological organization, give an impact on the human cognition. All the things that human can experience, i.e. sensing, perceiving, conceiving or feeling physical pain, are coming from his embodied experience (for a more exhaustive overview see Evans *et al.* (2007), also in Ritchie (2009)). Furthermore, the principle “*semantic structure is conceptual structure*” gives an idea that any meaning which

is simply associated with words and linguistic units may be identified as conceptual structure or concepts. For instance, people cannot always find particular linguistic units or titles to express some kind of physical pain or other feelings and therefore, they try to describe it by words, word combinations which help to reveal the essence of their experience. As Langacker (1987) states, a description is used in cases when humans do not have a word that conceptualizes some idea or a physical object. Thus, the set of lexical concepts, the semantic units conventionally associated with linguistic units such as words is only a subset of the full set of concepts in minds of speakers-hearers (see Evans 2004, 2009; Evans, Green 2006). The principle “*meaning representation is encyclopaedic*” states that semantic structure is encyclopaedic in nature; i.e. there are containers of human knowledge that is related to a particular concept or conceptual domain. For example, in sentences (a) *My forehead is burning* and (b) *The house is burning* the meaning of the word *burning* can be clear only if the hearer is able to construct the linking notion with his encyclopaedic knowledge relating to the objects *forehead* and *house*, and the knowledge to what it means *to be burning* (*to burn*). In addition to this, the principle “*meaning construction is conceptualization*” implies the idea that language itself does not encode any meaning and linguistic units are only “suggestions” or “references” of the meaning construction. Overall, the meaning is realized here as a process and not as a constituent of the language. Lakoff and Johnson (1980) claim that the ideas as concepts which may be seen in the metaphorical definitions are based on natural kinds of human experience, and concepts that are used in the metaphorical definitions to explain and describe other concepts may also correspond to natural kinds of experience.

Thus, while defining their feelings and describing abstract entities people typically use specific expressions, which are devoted to the use of characterizing real and concrete objects. The cognitive ability to define conceptual topics in terms of concrete objects is linked to the process of creation metaphors on the conceptual

level, which, according to Kövecses (2005, 2010), might be culturally universal.

Concept of pain

Pain may be described as a complex mechanism with divergent interrelated physical, emotional and cognitive components. The complexity of pain also comprises different aspects presented in various scientific fields. For instance, medically, pain is characterized as “an unpleasant feeling that is conveyed to the brain by sensory neurons, where the discomfort signals actual or potential injury to the body; however, pain tends to be more than a sensation, or the physical awareness of pain; it includes perception, the subjective interpretation of the discomfort. Perception gives information on the pain’s location, intensity and something about its nature. The various conscious and unconscious responses to both sensation and perception, including the emotional response, add further definition to the overall concept of pain” (Doermann, Frey 2008: 86).

By following the main principle of linguistic relativity, which states that the structure of

language affects the way speakers conceptualize their world (Hill, Mannheim 1992), it is possible to make an assumption that the complexity of pain (introduced above) should be encoded in the language as well. Hence, as a lexeme, semantically pain can be defined taking into account two aspects: a) the unpleasant feeling that a human has when a part of his body has been hurt or when he is ill, and b) mental or emotional suffering that a person feels because something bad has happened (according to Steel 2004; Oxford Advanced Learner’s Dictionary 2005).

To support what has been emphasized and consider more examined definitions the generalized view on the notion of pain may be presented as follows:

The generalized idea in Figure 1 would be that pain is a type of experience which is closely related to perception, unpleasantness and the individual’s judgment that his body or physical apparatus is the site and proximal source of the pain. The synthesis of physical and psychological nature of pain may be reinforced by Damasio insights that “pain can induce emotions, and some emotions can induce a state of pain <...> and that <...> you cannot observe a feeling in someone else although you can ob-

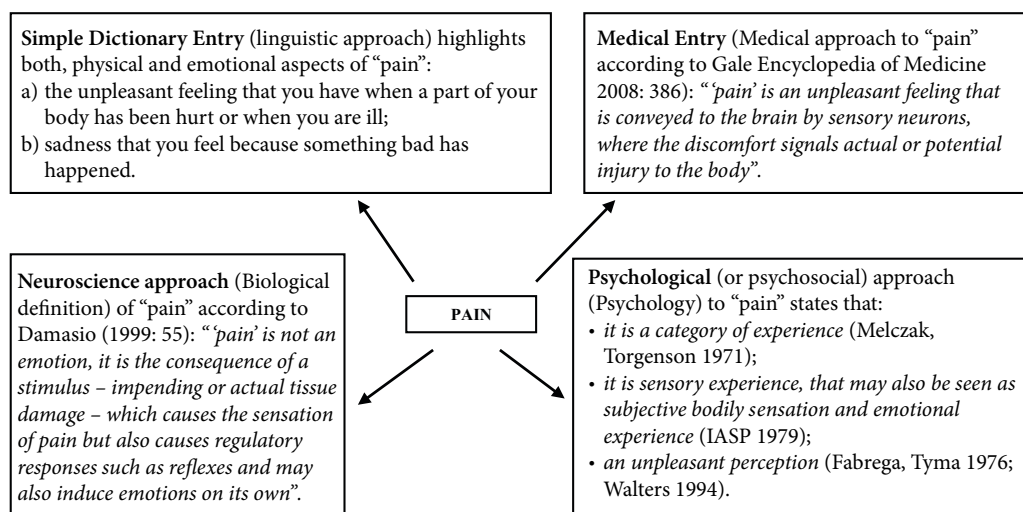


Fig. 1. Approaches on the notion of *pain* (according to Zaiceva 2011)

serve a feeling in yourself when, as a conscious being, you perceive your own emotional states. Likewise no one can observe your own feelings, but some aspects of the emotions that give rise to your feelings will be patently observable to others” (Damasio 1999: 55).

Despite this, linguists discuss the specificity of language used for pain (Lascaratou 2007; Foolen 1997). According to Foolen (1997), emotions are usually expressed *directly* in the non-verbal (paralinguistic) way; however, they may also be expressed *indirectly* in verbal expressions as they firstly occur as concepts in human minds and then are verbalized, i.e. it is the conceptualization of the feeling which is communicated. Hence, the emotion is first conceptualized and then verbalized. Relying on Lascaratou (2007: 19), “the sufferer attempts to put his pain into words so that another person might understand it, i.e. he seeks to assign visibility to his otherwise invisible, interior experience, and on the other hand, the listener tries to ‘decode’ it”. In other words, “it is the distinction between the *private* and *public* aspect of pain which introduces the relation of language to pain”.

According to Goldstein (2000: 91, 92) pain may have two kinds of properties, i.e. *first-order properties* like causes, effects and spatio-temporal features, and *second-order properties* are mostly the results of the first-order properties and has a qualitative character (i.e. *quale*). Goldstein (2000: 101) also states that “when a person knows *what the word ‘pain’ means* (to him) he knows something about *what ‘pain’ is* and, therefore, something about its second-order property, i.e. *how pain feels*”.

What is more, as Hatzidaki and Lascaratou (2002: 56) pointed out, “the encoding of pain in language does not simply involve the attachment of words as labels to painful sensations, but most importantly the construal of this domain of unpleasant experience in terms on structural configurations. The existence of so many words to describe ‘pain’ actually shows that the word ‘pain’ is a label representing a myriad of different experiences, but on the other part, our linguistic labels are restricted

and narrow the symbolic verbal categories compared to our experience”.

All things considered, there are several “pain” definitions and conceptions, in which the word *pain* names the unpleasant physical feeling or the feeling of sadness, and might be categorized as a subjective bodily experience (or sensation), perceptual experience of discomfort (when a human body is hurt or he is ill) and/or personal or individual perception related to emotions. Pain is conceptualized in languages diversely by means of simple words, word combinations, metaphorical expressions and conceptual metaphors since it may be treated as a private subjective experience (sensation, emotional experience).

The practical study was aimed at examination of how pain of human facial parts, i.e. *forehead, temples, nose, eyes, ears, cheeks* and *lips*, is conceptualized in distinct cultures and how this concept is expressed in various semantic structures as well as in metaphorical expressions in English and Lithuanian. In the present investigation, the British National Corpus served as the source for the English data. The Lithuanian data has been taken from the corpus of the contemporary Lithuanian language. In total 50 English and 50 Lithuanian different metaphorical pain metaphors were collected.

To study the metaphoricity of pain, the statistic parameter is insufficient, however; it is more important to identify diverse metaphorical expressions used for pain which is caused by the same or different stimuli on the same facial parts in both languages. Accordingly, the corpus of analysis of pain stimuli is based on the illustrative examples taken from the archives of arbitrary selected Internet forums and Internet manuals of medicine. After gathering the data, the metaphorical pain expressions were divided into different categories based on the following criteria: the dominant pain stimuli, affected facial parts and the semantic reference of the metaphorical expressions. Moreover, patterns of usage of particular metaphorical pain expressions were identified in both languages and in the illustrative tables cross-linguistic similarities

and differences by the pain image were displayed. Finally, the underlying pain metaphors were singled out and the conceptual structure of pain was identified in both languages.

Conceptual structure of pain

As it was emphasized above, physical pain is a very private and subjective bodily sensation or experience. Though it is private and subjective, it must have certain stimuli, i.e. something causing painful response. Hereby, stimulus, according to the online medical dictionary entry, is defined as something, which can elicit or evoke an action or response in a cell, an excitable tissue, or an organism (The American Heritage Medical Dictionary 2010). Hence, pain may be the result of different stimuli, including both, physical injuries (i.e. traumas), and psychological aspects (i.e. excitement).

Stimuli of pain in the human facial parts

Physical pain can vary in intensity and quality. It may be mild, moderate, or severe. As Frey (2005) states, in terms of quality, pain may vary from a dull ache to sharp, piercing, burning, pulsating, tingling, or throbbing sensations; for example, pain from jabbing one's finger on a needle feels different from pain of touching a hot iron, even though both injuries involve the same part of the body. If pain is severe, the nerve cells in the dorsal horn transmit the pain message rapidly; if the pain is relatively mild, the pain signals are transmitted along a different set of nerve fibers at a slower rate. The variety of pain intensity and location causes the selection of linguistic expressions to signal a person's emotional and physiological state.

For instance, according to the collected data of the English language metaphorical pain expressions depicted in Figure 2, people tend to describe their physical *eye(s) pain* by using verbs like, *burning eye(s)*, *twitching eye(s)*, *itching eye(s)* and *stinging eye(s)*.

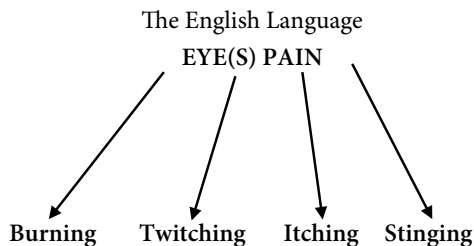


Fig. 2. Description of physical eye(s) pain in English

As the illustrative instances from the Internet sources show, in the English language both physical and psychological stimuli are associated with different eye(s) pain, e.g. physical stimuli like bright light, polluted or foul air and intensive reading can be the reason for *burning eye(s)*; cutting onion (eyes sensitivity) and/or fast blowing air may cause *stinging*, *runny eye(s)* sensation; *itching eye(s)* can be the result of bright light; meanwhile psychological stimulus such as stress and related physical stimuli – caffeine and dehydration – may cause *twitching eye(s)* sensation. Some examples below can illustrate the facts:

(1) <...> As an example, cutting a strong onion can produce *stinging*, *runny eyes*, a sore throat and an acrid, runny nose. <...>

(Homeopathic Remedies... 2013).

(2) <...> *Eye twitching* sometimes develops during times of increased stress. *Eye twitching* has also been associated with high caffeine intake, fatigue or excessive squinting. It can also occur after reading or working on a computer for prolonged periods of time. <...>

(Bedinghouse 2013).

By the same token, in Figure 3 the collected illustrative data of the Lithuanian language indicate that Lithuanians express their physical *eye(s) pain* sensation in metaphorical pain expressions by using the following verbal constructions: *graužia akį (akis)* (gnawing eyes), *gelia akis* (stinging eyes), *degina akis* (burning eyes), *traukia akis* (twitching eyes), *duria akį (-is)* (pulsating stabbing eye(s) pain), *peršti akis* (itching eye(s)), *trūkčioja akis (-ys)* (twitching eye(s)).

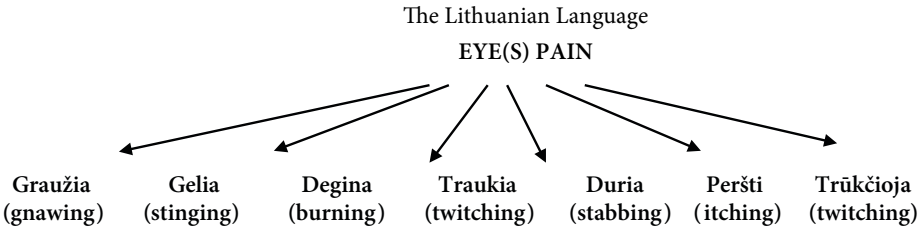


Fig. 3. Description of physical eye(s) pain in Lithuanian

Similarly, in the Lithuanian language physical stimuli such as gas, smoke and lenses may cause *stinging* or *gnawing* eye(s) sensation; frost, foul air causes *stinging* eye(s) sensation; meanwhile infection, injury or various diseases can be the reason for *burning* eyes; eye(s) spasm, *stabbing*, *itching*, and *twitching* sensation may be the result of damaged eye(s) nerves, e.g.:

<...> Kartais ir tiesiog nuo šalčio labai *akis gelia* <...>
(Delfi 2013).

Sometimes even because of frost the eyes are stinging.

<...> *degančios akys* signalizuoja apie endokrininės sistemos ligas <...>
(Kaip atpažinti ligą 2013).

Burning eyes signal endocrine system diseases.

In brief, Table 1 demonstrates the most common stimuli that cause eye(s) pain in the two languages.

Relying on the examined instances, it is possible to state that the most common physical stimulus for the two languages that causes eye(s) pain is smoke or a lack of fresh air. Another

physical stimulus for the Lithuanian speakers (but not for the English ones) that causes eye(s) pain is related to the medical problems. For the English speakers psychological stimulus of the eye(s) pain is stress, which may cause twitching eye sensation.

Thus, similar stimuli obviously cause eye(s) pain, though different metaphorical expressions are chosen to code them in the languages and vice versa. In some situations speakers use the same metaphorical expressions to signal different types of stimuli. As Frey (2005) pointed out, there are differences among various ethnic groups regarding ways of coping with pain. One medical study even revealed the fact that patients of different cultures being treated for chronic facial pain found differences in the intensity of emotional reactions to the pain. Consequently, because of the variant perception of pain people use distinct linguistic fashion to conceptualize it. For example, in the case of migraine the English representatives conceptualize pain in the forehead as twitching while Lithuanian people perceive it as a burning or pressing one.

Table 1. Most common stimuli of the EYE (-S) pain

Physical stimuli	Psychological stimuli
Smoke, foul air – in English language: <i>burning eyes</i> ; – in Lithuanian language: <i>graužia akį (akis)</i> (gnawing an eye(s)); <i>gelia akis</i> (stinging eyes). Infection, injury, disease – in Lithuanian language: <i>dega akys, degina akis</i> (burning eye(s)). Nerves – in Lithuanian language: <i>trūkčioja akis (akys)</i> (twitching eye(s)).	Stress – in English language: <i>twitching eye(s)</i> .

Taking into account other facial parts of head, i.e. *forehead, temples, ears, cheeks, nose* and *lips* and using information from different Internet sources, the most common pain stimuli may be generalised in Table 2.

Hence, the most frequent stimuli for both Lithuanian and English are physical, e.g. blood pressure, flu or cold, allergy and etc., meanwhile psychological stimuli like, anxiety, stress or tension are more common for the English language.

After having analyzed stimuli that may cause pain sensation of the human facial parts in the metaphorical pain expressions, it is possible to concentrate on the conceptual structure of metaphorical pain expressions in Lithuanian and English. Moreover, by applying theoretical assumptions and research methods of cognitive approach, metaphorical pain expressions of the studied languages are classified in terms of the particular meaning and realization principally with the verbal predication construction, in some cases with the attributive deverbalized or locative structures to form specific semantic combinations.

Conceptual metaphors of pain

Pain as a complex phenomenon may include a multilayer conceptual structure in different cultures. After having analyzed linguistic data, the Lithuanian and English speakers obviously tend to describe pain as an entity which comprises five distinct strata of the conceptual organization.

First of all, in both languages pain in facial parts is prototypically associated with the burning process or a particular fire conception. The generalized Table 3 depicts the facts structurally.

Hereby, similar verbal constructions such as *burning (to burn), searing (to sear); heating (to heat)* are used to express pain as the image of the burning process or sensation, heat or fire with almost all facial parts except the nose in Lithuanian and the temple in English. Consequently, the first structural layer of pain in both languages comprises the essential conceptual aspect:

PAIN IS BURNING
PAIN IS FIRE.

The second major part of conceptual structure of pain contains metaphorical expres-

Table 2. Most common pain stimuli in human facial parts

Physical stimuli	Psychological stimuli
Blood pressure – TEMPLES (<i>in English</i>); – EAR(S) (<i>in English</i>); Flu or cold – FOREHEAD (<i>in Lithuanian</i>); – NOSE (<i>in English</i>); – EAR(S) (<i>in both languages</i>); Vapor, heat, overheat, fever – CHEEK(S) (<i>in Lithuanian</i>); – EAR(S) (<i>in Lithuanian</i>); Allergy – CHEEK(S) (<i>in both languages</i>); – LIP(S) (<i>in both languages</i>); Infection – LIP(S) (<i>in English</i>); Cold, cold weather, frost, frostbite – CHEEK(S) (<i>in English</i>); – LIP(S) (<i>in both languages</i>);	Anxiety – FOREHEAD (<i>in English</i>); – CHEEK(S) (<i>in English</i>); – LIP(S) (<i>in English</i>); Excitement – CHEEK(S) (<i>in Lithuanian</i>); Tension – TEMPLES (<i>in English</i>); Stress – FOREHEAD (<i>in English</i>); – LIP(S) (<i>in English</i>);

Table 3. Metaphorical pain expressions related to *burning*

English	Lithuanian
<i>Burning forehead</i>	(<i>l</i>)kaista smilkinys (-iai) (<i>Temples are heating</i>)
<i>Burning cheek(s)</i>	(Nu)kaista žandai (<i>Cheeks become hot-blooded</i>)
<i>Burning ear(s)</i>	Kaista akys (<i>Eyes become heating, burning</i>)
<i>Burning nose</i>	(Nu)degina akis (<i>Eyes are scorched</i>)
<i>Searing nose</i>	Dega kakta (<i>The forehead is burning</i>)
<i>Burning lip(s)</i>	Dega žandas (-ai) (<i>The cheek(s) is/are burning</i>)
<i>Burning eye(s)</i>	Dega lūpa (-os) (<i>The lip(s) is/are burning</i>)
	Dega ausis (-ys) (<i>The ear(s) is/are burning</i>)
	Degina akį (-is) (<i>The eye(s) is/ are seared</i>)

sions related to stinging sensation. Some examples are presented in Table 4 below.

In the English language there is a metaphorical pain expression as: *stinging eye(s)*, meanwhile the Lithuanian language includes manifold metaphors with stinging pain sensation. A greater variety of used verbs and the amount of analysed examples imply the idea that the Lithuanians rather than the English speakers conceptualize pain as some entity that stings. Consequently, pain may be defined as a conception of stinging; hence the conceptual metaphor forming the conceptual structure would include

PAIN IS STINGING

PAIN IS A STINGING BEING.

Grammatically, the two analyzed conceptual aspects of pain take different structures. While

categorizing the pain as a burning process, the Lithuanian speakers use syntactic constructions with the affected part of body expressed by the nominative case, except rare cases with the verb *deginti* (*sear*). Such grammatical structures emphasize the process of the burning but not affected constituents. On the contrary, stinging aspect of pain of the Lithuanian expressions takes grammatical constructions with the accusative case to indicate affectedness of the facial parts with the patient's loss to control the process.

The third conceptual aspect of the metaphorical pain expressions in Lithuanian and English is related to the dynamic unpleasant or even hostile event which is associated with an intervening action (see Table 5).

Table 4. Metaphorical pain expressions related to *stinging*

English language	Lithuanian language
<i>Stinging eye (-s)</i>	Gelia smilkinius (<i>Pain stings temples</i>) Gelias akį (-is) (<i>Pain stings the eye(s)</i>) Gelias ausį (-is) (<i>Pain stings the ear(s)</i>) Graužia akį (-is) (<i>Pain stings the eye(s)</i>) Graužia nosį (<i>Pain stings the nose</i>) Graužia lūpą (-as) (<i>Pain stings the lip(s)</i>) Kanda skruostą, nosį (<i>Pain stings on the cheek/nose</i>)

Table 5. Metaphorical pain expressions related to *intervening action*

English language	Lithuanian language
<i>Beating temples</i> <i>Stuffy nose</i>	Duria akį (-is) (<i>pain is stabbing the eye(s)</i>) Durias ausį (-is) (<i>pain is stabbing the ear(s)</i>) Traukia akį (-is) (<i>pain is twitching the eye(s)</i>) Slegia smilkinius (<i>pain is depressing the temples</i>) Bado veidą (<i>pain is needling the face</i>) Dilgina ausis (<i>pain is nettling the ear(s)</i>) Spaudžia smilkinius (<i>pain is squeezing the temples</i>) Pjauna ausį (<i>pain is cutting the ear(s)</i>)

The linguistic data (above) reveals the fact that although both cultures encode pain in a similar way in Lithuanian the conceptualization of pain as a directly affecting force is more evident and includes more facial parts than in English. Despite this, the conceptual structure of pain would universally add one more aspect: PAIN IS AFFECTING FORCE.

The fourth shade of the metaphorical pain expressions promotes an image of “rhythmical sensation”, expressed in the durative verbs to encode an iterative (repetition of the action) situation. It is associated with the metaphorical expressions presented in Table 6 below.

The linguistic data show that pain may be also conceptualize in both languages as PAIN IS A SPONTANEOUS PROCESS.

This aspect of the conceptual structure of pain apparently is more familiar among the English speakers, since it involves a great variety of linguistic items to encode the pain aspect with almost all facial parts. The Lithuanians do not exclude this type of pain perception as well; however, they apply the property only to eye pain.

Furthermore, a number of expressions denote the conception of itching pain sensa-

tion which likewise encodes an involuntarily spontaneous process. The English speakers use metaphorical pain expressions *itching lip* (-s) and *itching eye* (-s), meanwhile the Lithuanian representatives encode pain by some metaphors like *peršti akis* (itching eye (-s)). Both languages denote pain by conceptualizing it as itchy/itching sensations and therefore, apply particular linguistic means to express it: in English an adjective *itchy* or/and a verb *itch*, and in Lithuanian verbs *perštėti*, *niežtėti* and an adjective *perštinti*. Since the pain event indicates involuntarily spontaneous process, this small group may be also attributed to the conceptual layer PAIN IS A SPONTANEOUS PROCESS.

A final group of metaphorical pain expressions is related to the audio aspect, e.g. particular type of sound or/and a case of noise (see Table 7).

As the illustrations demonstrate above, the semantic structure of adjectival and locative constructions of metaphorical expressions that embody the notion of noise or sound originated mostly in the human ears as the most important part of the auditory system. Pain as a specific stimulus causes the existence of a wide spectrum of different sound shapes in both lan-

Table 6. Metaphorical pain expressions related to *spontaneity*

English language	Lithuanian language
<i>Twitching temples</i> <i>Pulsating temples</i> <i>Fluttering temples</i> <i>Twitching forehead</i> <i>Tingling cheek</i> (-s) <i>Tingling lip</i> (-s) <i>Trembling lip</i> (-s) <i>Twitching eye</i> (-s)	<i>Trūkčioja akis</i> (-ys) (<i>The eye(s) is/are twitching</i>) <i>Mirga akyse</i> (<i>It is twinkling in the eyes</i>)

Table 7. Metaphorical pain expressions related to *sound and/or noise*

English	Lithuanian
<i>Pinging in the ear(s)</i> <i>Ringin ear</i> (-s) <i>Pinging in the ear(s)</i> <i>Popping ear</i> (-s) <i>Crackling ear</i> (-s)	<i>Spengia ausį</i> (-is) (<i>The ear(s) is/ are tingling</i>) <i>Zvimbia ausyse</i> (<i>It is buzzing in the ear(s)</i>) <i>Zyzia ausyse</i> (<i>It is pinging in the ear(s)</i>) <i>Šnara ausyse</i> (<i>It is swishing in the ear(s)</i>)

guages. Therefore, pain may be conceptualized as noise or unpleasant sound:

PAIN IS NOISE/SOUND.

Taking grammatical aspects into account, this event of pain conceptualization is associated with rather different means to code the aspect in both languages, especially in Lithuanian. Since the auditory system is located inside the head, speakers encode this interior aspect by means of the grammatical locative constructions. In other circumstances, though, languages use adjectival (mostly in English) and/or verbal predication structures to describe affected facial parts either with the nominative case (to signal the process of the pain effect) or the accusative case (to highlight the affected part). The choice of the mentioned verbal constructions to express pain as sound or noise in Lithuanian would be odd.

All things considered, the analysis of the examined metaphorical pain expressions in Lithuanian and English reveal five common compositional layers of the conceptual structure of pain: a) PAIN IS BURNING, PAIN IS FIRE, b) PAIN IS STINGING, PAIN IS A STINGING BEING; c) PAIN IS AFFECTING FORCE, d) PAIN IS A SPONTANEOUS PROCESS e) PAIN IS NOISE/SOUND.

The quantitative findings of the study, i.e. the most frequent words, word combinations used in the metaphorical pain expressions in the languages, exhibit the tendency in English to conceptualize pain as: *Burning* > *Twitching* > *Itching* (15 *burning*, 8 *twitching* and 7 *itching* verbal forms of 50 examined verbal expressions were found); consequently, this observation leads to the fact that the most frequent verbal forms used to describe pain of the human facial parts is *burning* (*to burn*). The Lithuanian speakers in turn depict pain as: *Digit / Deginti* (*burning*) > *Gelti* (*stinging*) > *Graužti* (*stinging/gnawing*) > *Spausti* (*pressing*), where the verb *degti / degina* (*burning/to burn*) is predominant (In total 12 *burning*, 10 *stinging*, 9 *gnawing* and 8 *pressing* verbal forms of 50 linguistic expressions were observed).

What is more, the analyzed layers of the conceptual structure of pain seem to be universal in both languages; still, their exposition would differ in every culture. As the multiplicity of cases of used metaphorical expressions to reflect pain location and intensity indicates, in English pain is conceptualized in accordance with the following sequence: PAIN = BURNING/FIRE > SPONTANEOUS PROCESS > NOISE/SOUND > AFFECTING FORCE > STINGING BEING. The Lithuanian speakers conceptualize pain in such a way: PAIN = BURNING/FIRE > AFFECTING FORCE > STINGING BEING > NOISE/SOUND > SPONTANEOUS PROCESS.

Additionally, representatives of the languages express pain in using the same predominant “*burning*” lexical units; and therefore lead to the conclusions that the speakers prototypically conceptualize pain as burning sensation and give a universal concept that:

PAIN IS BURNING / PAIN IS FIRE.

Conclusions

The cognitive approach concentrates on the relationship between how people experience physical pain, conceptualize and encode it in the language. One of the cognitive semantics principles states that conceptual structure is embodied and human experiences like physical pain or anger are embodied. Moreover, as human feelings and emotions are difficult to explain or encode in the language, cognitive approach is the study that focuses on the analysis of the human language in terms of the conceptual system of a particular language.

Though pain is the object of biological or medical researches, this study tried to focus on its linguistic aspect, i.e. how representatives of two different cultures encode physical pain and conceptualize it by using metaphorical pain expressions of the human facial parts.

The analysis has revealed that the English and Lithuanian speakers share both physical and emotional stimuli that may cause different

pain sensations in the human facial parts. The most common stimuli for the languages are physical; meanwhile psychological stimuli are more frequent for the English representatives.

The conceptual structure of pain exhibited in the English and Lithuanian metaphorical pain expressions demonstrates that the speakers conceptualize forehead, ear (-s), cheek (-s), and eye (-s) pain as burning sensation and use “burn” verbal expressions.

The most common lexical units used in the metaphorical pain expressions bring out the idea that in English pain is described as: *Burning* > *Twitching* > *Itching*; while in Lithuanian pain may be regarded as: *Degti* / *Deginti* (*burning*) > *Gelti* (*stinging*) > *Graužti* (*stinging/gnawing*) > *Spausti* (*pressing*). Hence, representatives of the English and Lithuanian languages express pain by using the most frequent “burning” aspect; and therefore, presuppose the idea that the speakers universally conceptualize pain as burning sensation and PAIN IS BURNING/ PAIN IS FIRE.

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KONCEPTUALIOJO SKAUSMO STRUKTŪRA LIETUVIŲ IR ANGLŲ KALBOSE

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Šiame straipsnyje pristatomas atliktas konceptualiųjų skausmo metaforų tyrimas apie dominuojančių konceptualiųjų skausmo metaforų semantinę raišką anglų ir lietuvių kalbose. Nors tie patys skausmo pojūčiai yra bendri įvairių kultūrų žmonėms, visgi ši skausminga patirtis skirtingose kultūrose yra skirtingai konceptualizuojama ir lingvistiškai koduojama. Šio straipsnio tikslas yra pristatyti skausmą kaip fizinių ir psichologinių procesų padarinių, jį sukeliančias priežastis, ištirti ir aptarti skausmo semantinį kodavimą kalboje ir jo konceptualizaciją, susijusią su žmogaus galvos dalyse (galvoje, akyse, kaktoje, ausyse, skruostuose, nosyje) juntamu skausmingu potyriu.

Reikšminiai žodžiai: skausmas, metaforiniai skausmo posakiai, konceptualioji struktūra, konceptualioji metafora, anglų kalba, lietuvių kalba.