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A semasiological approximation to press information in Spanish: a cognitive linguistics perspective

Abstract. This paper presents metaphorical and phraseological expressions present in Spanish press information, by analysing them in terms of semasiological evidence. The corpus providing the linguistic information has been extracted from the covers of the Spanish newspaper *El País*, for the months of January, February and March 2017. Semasiology is concerned with the form in which a meaning is expressed. The dichotomy regarding the relationship between the form and the meaning is related to the denotative and connotative aspects of language elements. This relationship responds to a process of identification characterized by the metaphorical nature of phraseological elements. The semasiological classification in which the corpus has been categorized is related to two main areas: corporal attributes and related elements, on the one hand; and specific thematic concepts, on the other. The specific concepts, in turn, are divided into the field of movement, physical traits, colour and light, daily routines, constructive or destructive actions, activities in specific contexts and nature. The analysis shows that the semasiological group of corporal attributes and related elements is the most predominant in the informative texts analysed, followed closely by the groups of movement and daily routines. All of them respond to a metaphorical process in which metaphors are conceived as mental constructions that build human reality. The cognitive linguists Lakoff and Johnson's categorization of conceptual metaphors into ontological, structural and orientational metaphors is applied to a great number of metaphors and figurative expressions from the corpus in this investigation.

Key words: *Phraseodidactics, semasiology, source domain, cognitive semantics, metaphor.*

1. Introduction: semasiology

Two perspectives may coexist in linguistic methodologies regarding aspects of language such as phraseology and other linguistic occurrences. Thus, the onomasiological approach, on the one hand, and the semasiological approach, on the other, respond to the duality feature that phraseological and

metaphorical elements present, given by their connotative and denotative dimensions. Even though onomasiological methodologies seem to offer a more coherent frame to the way the brain is organized, it is not necessary to exclude the semasiological angle when approaching linguistic concepts.

1.2. Source domain

According to the premises of cognitive grammar, as developed by Langacker, human experience is at the base of conceptual semantics, including the human ability to imagine and create situations not thoroughly based on strict reality.

> In cognitive grammar, the meaning is processed by the activation of one or more spheres of knowledge, identified as cognitive domains in the discipline. Cognitive linguistics is proximal to Saussure's sign and his concept of symbolic unit (Cuenca and Hilferthy 1999: 182).

The cognitive domain of Langacker (1991) is related to Lakoff's idealized cognitive model (1987), Fillmore's frame (1985) and Fauconnier's mental space (1984).

In the terminology of cognitive semantics, the term of source concept or source domain is used to designate that dimension that lends a concept to another, which is more abstract, so that it can be more easily understood.

> In almost all cases metaphors give expression to abstract realities in terms of more concrete ones, of the universe of human action and experience (Lakoff 1991: 24).

Searching for and describing the source domain, therefore, is closely linked to semasiological methodologies. Thus, a practice where the linguistic elements are displayed according to the concept of origin to which they refer is one of the most recurrent techniques in this methodology. Accordingly, this system usually leads to the grouping of phraseological and metaphorical elements that share the same lexeme, disregarding the meaning underlying them.

1.3. Target domain

On the other hand, the designation of target domain makes reference to that in which the concepts of the origin domain are superimposed. In this way, if the concepts were illustrated with the classical example of

the metaphor LOVE IS A JOURNEY, as proposed by Lakoff (1993: 206), the source domain would be the JOURNEY and the target domain, LOVE.

Onomasiological perspectives are focused on the target domain of the linguistic elements encountered. Thus, a recurrent onomasiological technique is to integrate the phraseological elements into the meta-concept to which they refer. As a result, a set of phraseological or metaphorical constructions may be presented according to the concept they designate, independently of the main lexeme they contain. This approach allows the establishment of connections between diverse expressions in different languages that might share the same meaning.

2. Examples of semasiological and onomasiological categorization

2.1. Semasiological categorization

Several attempts to classify phraseological and metaphorical expressions by means of their primary lexical elements have been done.

Garcia-Page, for instance, in his *Introducción a la fraseología española* (2008: 372–377), presents a wide categorization of Spanish phraseological elements according to the conceptual semantic fields. A brief catalogue is presented here:

Colour
With examples from the Spanish language such as: *poner verde* (lit. to green), *estar verde en (algo)* (lit. to be green in something), *darse un verde con dos azules* (lit. to give a green with two blues), *ver la vida de color de rosa* (lit. to see life pink) or *estar al rojo vivo* (lit. to be vividred)[1].

Musical instruments
The author mentions: *sonar la flauta* (lit. to sound the flute), *entre pitos y flautas* (lit. between whistles and flutes), *tomar por el pito del sereno* (lit. to take as the whistle of the serene), *más contento que unas castañuelas* (lit. happier than some castanets) or *oír campanas y no saber dónde* (lit. to listen to bells and not to know where).

Culinary art and gastronomy
In this group we find: *el pan de cada día* (lit. the bread of every day), *ganarse el pan* (lit. to earn bread), *paz y pan* (lit. peace and bread), *ser pan comido* (lit. to be bread eaten) or *nacer con un pan debajo del brazo* (lit. to be born with a bread under the arm).

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[1] We used *lit.* for indicating *literal*.

Flora and agriculture products
Examples such as: *meter cizańa* (lit. to put weeds), *criar malvas* (lit. to raise mallows), *meterse en un beren jenal* (lit. to get into anaubergine field), *estar un la higuera* (lit. to be in a fig tree), *pedir peras al olmo* (lit. to ask the elm tree for pears) or *subirse a la parra* (lit. to climb to the grapevine).

Animals
To mention some of them: *desplumar el gallo* (lit. to pluck the rooster), *ponerse gallito* (lit. to get cock), *en menos que canta un gallo* (lit. in less than a rooster sings), *gallo en corral ajeno* (lit. rooster in another farmyard), *poner la carne de gallina* (lit. to put goose bumps) or *acostarse con las gallinas* (lit. to lie down with the chickens).

Metals
Some examples: *prometer el oro y el moro* (lit. to promise the gold and the moor), *hacerse de oro* (lit. to be made of gold), *frío como el mármol* (lit. cold as marble), *ser un diamante en bruto* (lit. to be a diamond in the rough), *echar perlas a los credos* (lit. to cast pearls to pigs), *de perlas* (lit. of pearls), *hablar en plata* (lit. to speak in silver) or *andarse con pies de plomo* (lit. to walk with feet of lead).

Home objects
Here these expressions appear: *tirar la casa por la ventana* (lit. to throw the house out the window), *tener la sartén por el mango* (lit. to have the pan by the handle), *meter cuchara* (lit. to put in the spoon), *pagar los platos rotos* (lit. to pay for the broken plates), *ser segundo plato* (lit. to be a second dish), *no haber roto un plato en su vida* (lit. not having broken a plate in your life), *hacer pucheros* (lit. pouting), *tirar la toalla* (lit. to throw in the towel) or *liarse la manta a la cabeza* (lit. to bundle the blanket on your head).

Clothes and cloth
More examples on this group: *saber dónde aprieta el zapato* (lit. to know where the shoe wrings), *ser más necio que un zapato* (lit. to be more foolish than a shoe), *ponerse las botas* (lit. to put on your boots), *jugarse hasta la camisa* (lit. to bet your shirt), *cambiar de chaqueta* (lit. to change your jacket), *apretarse el cinturón* (lit. to tighten your belt) or *sacar de la manga* (lit. to take off your sleeve).

Weather, astrology, natural phenomena
Expressions appearing in this set: *llover sobre mojado* (lit. to rain on wet), *como agua de mayo* (lit. like water of May), *bailar el agua* (lit. to dance the water), *hacer la boca agua* (lit. to make the mouth water), *aguantar el chaparrón* (lit. to endure the downpour), *romper el hielo* (lit. to break the ice), *la punta del iceberg* (lit. the tip of the iceberg) or *estar en el ojo del huracán* (lit. to be in the eye of the hurricane).

Jobs
Related to this semantic group we find these comparative forms: *tomar por el pito del sereno* (lit. to take as the cigar of the serene), *fumar más que un carretero* (lit. to smoke more than a carter), *el cuento de la lechera* (lit. the story of the milkmaid), *pasar más hambre que un maestro de escuela* (lit. to be hungrier than

a school teacher), *pedir más que los curas* (lit. to ask more than the priests) or *gritar como una verdulera* (lit. to shout like a vegetable seller).

Sports
And finally, in this group: *meter un gol* (lit. to score a goal), *pasar la pelota* (lit. to pass the ball), *estar la pelota en el tejado* (lit. to be the ball on the roof), *echar balones fuera* (lit. to throw balls out), *hacer diana* (lit. to make target), *subir el listón* (lit. to raise the bar), *casarse de penalty* (lit. to marry by penalty), *dar en el blanco* (lit. to hit the white) or *salir el tiro por la culata* (lit. to get shot by the butt).

2.2. Onomasiological categorization

In the categorization of phraseological elementsevolved from the cognitive linguistics research, in onomasiological categorization the stress is usually set on the abstract concept to which the elements of the source domain are superimposed. Both are related by a metaphorical connection.

Cognitive linguistics paradigm considers onomasiology in a narrow sense, as compared with other paradigms regarded by functional linguistics theories. Thus, the categories that are to be addressed by the diverse domains are bounded to the hierarchies of concepts, not including more concrete and real-life concepts.

Other examples of this metaphorical procedure would be:

FEAR represented by BODILY MOVEMENT (*miedo*): this feeling would give ground to a group of pluriverbal units related to the same concept (Ińesta and Pàmies 2002): *bajarse la sangre a los talones* (lit. to get the blood down the heels), *subírsele el corazón a la garganta* (lit. to raise the heart to the throat) or *temblar como un flan* (lit. to tremble like a flan) (Julià 2014: 111).

Metaphor ACTION IS MOVEMENT: *ir a paso de tortuga* (lit. to go at a tortoise's pace), *ir a todo gas* (lit. to go full throttle) or *navegar viento en popa* (lit. to sail with the wind on the stern) (Ulrike 2016).

Larreta Zulategui (2001: 81), on the other hand, presents a proposal based on an onomasiological classification, where the following fields are designated:

- Time, space, movement, senses
- Life, death
- Characterization of human being: external; emotions and feelings; moral
- Human knowledge and thinking: talking, informing, learning, knowing, thinking, reflecting, arguing
- Human being actions

- The human being and his environment
- Power
- Possession
- Critical situations: disorder, difficulties, success, failure; help, fight, competition
- Preferences

Another interesting onomasiological categorization is presented by Rodríguez-Vida (2004), who elaborated a rich selectionin form of a Spanish phraseological dictionary systemized from theonomasiological perspective.

3. Press information

Informative texts from covers in newspapers present a wide range of characteristics that altogether form a valuable source from which to build interesting linguistic explorations.

Firstly, informative texts have the double aim of informing and communicating. Secondly, while doing so, the brief pieces of information might carry a high sense of visual attraction. This appeal intends to catch the readers' attention, both intellectually and emotionally.

On the other hand, the texts on newspapers covers, short as they are, tend to convey a wide quantity of information in a very efficient and lucid way. A proficient method to do so is by applying linguistic and cultural formulae that are capable of elaborating mental maps.

> Il carattere[2] del testo giornalistico viene chiaramente supportato anche da una scrittura che attraverso peculiari scelte sintattiche ma anche stilistiche quali ellissi, antitesi, traslati, metafore e rifermienti ad un sapere culturale che si presume comune alla cerchia dei destinatari, accentua l'espressività del messagio e carica l'informazione di significati impliciti, talora consentendo interpretazioni plurivoche se non addirittura incongruenze. Dalla semplice comunicazione della notizia si può così giungere ad una mitizzazione e spettacolarizzazione del racconto (Loporcaro 2005: 28; Giacomini 2012: 108).[3]

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[2] *Patemico*: that studies the narrative nature of a text.

[3] Our translation: "The patemic character of the journalistic text is also clearly supported by a writing that, through peculiar syntactic but also stylistic choices, such as ellipses, antitheses, translates, metaphors and refractors to a cultural knowledge that is presumed common to the circle of recipients, accentuates the expressiveness of the message and uploads the information of implicit meanings, sometimes allowing for plurivocal interpretations or even inconsistencies. From the simple communication of the news one can thus arrive at a mythification and spectacularization of the story" (Loporcaro 2005: 28; Giacomini 2012: 108).

4. Semasiological categorization of metaphors present in Spanish press information

This section presents the catalogue of the metaphorical and/or phraseological expressions in the corpus extracted from the covers of the Spanish newspaper *El País* for the months of January, February and March of 2017. The linguistic elements presented on this section are not only idioms, but also collocations, which are analysed according to the broader perspective of phraseology.

> Phraseology in a broad sense includes both the central and the peripheral elements, based on the criteria of stability and institutionalization of word combinations. It is only from a broad perspective that paremiological phrases and routine formulae would be considered as belonging to phraseology (the periphery); and even to a lesser extent, collocations (which would be situated in the outskirts) (Corpas Pastor 2001: 27).

Metaphorical comparisons that have become very fixed in language are also considered. These expressions correspond to an evolutionary process of identification of an origin concept, which is usually abstract, to its representation by a more familiar and concrete element. Thus, these elements are evidence of the premises from the cognitive linguistics theories.

The elements of the corpus have been confronted using a semasiological method of categorization. Hence, the perspective based on theirsource domains has been the model on which several groups of items have been sorted. Consequently, the corpus has been analysed in terms of the elements that are at the root of the metaphorical or phraseological expressions.

Accordingly, the metaphors identified in the corpus analysedhave been classifiedin relation to these categories:

- Corporal attributes and related elements
- Specific thematic concepts
  – Movement
  – Physical traits
  – Colour and light
  – Daily routines
  – Constructive or destructive actions
  – Activities in specific contexts
  – Nature
  – Conflict

5. Metaphorical and phraseological expressions, covers from the Spanish newspaper *El País* (January-February-March 2017)

5.1. Metaphors with corporal attributes and related elements

Plantar cara (lit. to plant face)
Cara a cara (lit. face to face)
Bajo los ojos (lit. under the eyes)
Con la boca pequeńa (lit. with a small mouth)
Ser la voz (lit. to be the voice)
Levantar la voz (lit. to raise the voice)
Unir voces (lit. to join voices)
Ser el eco (lit. to be the echo)
De barba y bigote (lit. of beard and moustache)
Dejar/estar en manos (lit. to leave/be in hands)
Tender la mano (lit. to reach the hand)
Votar a mano alzada (lit. to vote by free hand)
Con mano dura (lit. with a strong hand)
De puńo y letra (lit. of fist and letter)
Recoger el guante(lit. to pick up the gauntlet)
De guante blanco (lit. of white glove)
De bolsillo (lit. pocket-size)
En el corazón (lit. in the heart)
Dar la espalda (lit. turn your back)
De espaldas (lit. backwards)
Ser la mano derecha (lit. to be the right hand)
Apretarse el cinturón (lit. to tighten the belt)
Llevar a gala (lit. to take to gala)
Empezar con mal pie (lit. to start with a bad foot)
Mantener en pie (lit. to keep standing)
Ser el culo del mundo (lit. to be the ass of the world)
Ser el músculo (lit. to be the muscle)
Estar sentado (lit. to be sat down)
Estar de rodillas (lit. to be knelt down)
Estar de pie (lit. to stand)
Darse de bruces (lit. to give yourself face to face)
Desnudar un hecho (*) (to undress, a fact)
Dormir un objeto (**) (lit. to sleep an object)
Ser una pesadilla (lit. to be a nightmare)
Bańo de masas (lit. mass bath)
Sacudirse, una sensación (*) (lit. to shake, a sensation)
Cerrar heridas (lit. to close wounds)
Quedar cicatrices (lit. to have scars left)
Arrugarse, una persona (**) (lit. to wrinkle, a person)
Temblar, un sitio (**) (lit. to tremble, a place)

Alimentar, un hecho (*) (lit. to feed, a fact)
Ser agridulce (lit. being bittersweet)
Hasta la saciedad (lit. until you get enough)
Tener un hartazgo (lit. to have a tiredness)
Con voracidad (lit. with voracity)
Resucitar, un hecho (**) (lit. to resuscitate, a fact)
De toda la vida (lit. lifelong)
Avivar, un hecho (*) (lit. to awaken, a fact)
Cavar la propia tumba (lit. to dig the own grave)
Ser un gigante (lit. to be a giant)
Ser cuatro gatos (**) (lit. to be four cats)

5.2. Metaphors with specific thematic concepts

<u>Movement</u>
Punto de partida (lit. starting point)
Arrancar, alguien o algo (**) (lit. to start, someone or something)
Despegar, un hecho (**) (lit. to take off, a fact)
Sobre ruedas (lit. on wheels)
Poner en marcha (lit. to put on march)
Dar el primer paso (lit. to make the first move)
Dar un paso adelante (lit. to give a step forward)
Sacar adelante (lit. to get ahead)
Corregir un rumbo (lit. to correct a course)
Echar la vista atrás (lit. to take a look back)
Mirar por el retrovisor (lit. to look in the rearview mirror)
Dar marcha atrás (lit. to go backwards)
Sin billete de regreso (lit. without return ticket)
Frenar en seco (lit. to brake dry)
Perder la pista (lit. to lose the way)
Alzarse/levantarse (lit. to get up)
Levantar una sanción (*) (lit. to lift a penalty)
Levantar el país (*) (lit. to lift the country)
Ascender a la cumbre (lit. to ascend to the summit)
Por todo lo alto (lit. over the top)
Marcar un techo (lit. to mark a roof)
Caer, una cantidad (**) (lit. to fall, a quantity)
Acelerar la caída (lit. to accelerate the fall)
Lanzarse sin red (lit. to launch without a network)
Remontar, algo (**) (lit. to retrieve, something)
De abajo arriba (lit. from below up)
Sobre la marcha (lit. on the progress)
Acercar posturas (lit. to bring positions nearer)
Llevar lejos (lit. to take far away)
Dejar vía libre (lit. to leave freeway)

Abrir una vía (lit. to open a way)
Dar un giro radical (lit. to take a radical turn)
Tirar del carro (lit. to pull the cart)
Abrir diques (lit. to open dams)
Dejar atrás (lit. to leave behind)
A lo largo y a lo ancho (lit. lengthwise and crosswise)

Physical traits
Con holgura (lit. with ease)
Ser duro (lit. to be hard)
Ser blando (lit. to be soft)
Sin tapujos (lit. no taboos)
Jugar con fuego (lit. to play with fire)
Ser el termómetro (lit. to be the thermometer)
Tener peso (lit. to have weight)
Ser pesos pesados (lit. to be heavy weights)
Ejercer de contrapeso (lit. to exercise of counterweight)

Colour and light
Dar luz verde (lit. to give green light)
Ser negro (lit. to be black)
Dar a luz (lit. to give birth)
Salir a luz(lit. to come out)
Brillar con luz propia (lit. to shine with your own light)
Poner el foco (lit. to put the focus)
Ensombrecer/estar bajo la sombre (lit. to shade/be in the shade)
Oscurecer, algo (**) (lit. to darken, something)

Daily routines
De la noche a la mańana (lit. from overnight)
De un día a otro (lit. from one day to another)
Puesta a punto (lit. fine tunning)
Contra reloj (lit. against the clock)
Llevar el sello (lit. to wear the seal)
Llamar a la puerta (lit. to knock at the door)
Dar un portazo (lit. to slam the door)
Recibir el año (*) (lit. to receive the year)
Dejar la puerta abierta (lit. to leave the door open)
Por la puerta trasera (lit. by the back door)
Cerrar un capítulo (*) (lit. to close one chapter)
Cerrar una fecha (*) (lit. to close a date)
Dar la llave (lit. to give the key)
Poner sobre la mesa (lit. to put on the table)
Llevar al banquillo (lit. to take to the bench)
Estar en el banquillo (lit. to be on the bench)
Desbancar, alguien o algo (*) (lit. to unseat, someone or something)
Arrinconar, alguien o algo (*) (lit. to corner, someone or something)

Sacar a la calle (lit. to take to the street)
Flirtear con algo (*) (lit. to flirt with something)
Reconciliarse con el pasado (*) (lit. to reconcile with the past)

Constructive or destructive actions
Tender puentes (lit. to set up bridges)
Levantar puentes (lit. to lift bridges)
Construir muros (lit. to build walls)
Estirar el tiempo (*) (lit. to stretch time)
Estirar el dinero (*) (lit. to stretch money)
Resbalar algo (**) (lit. slide something)
Salpicar a algo (*) (lit. to splash to something)
Recortar algo (*) (lit. to crop something)
Hacer un hueco (lit. to make a hole)
Desgarrar algo (*) (lit. to tear something)
Romper algo (*) (lit. to break something)
Estar roto, alguien (**) (lit. to be broken, someone)
Partirse en dos (lit. to split in two)
Reventar los precios (*) (lit. to bust prices)
Choque de trenes (lit. train crash)
Abanderar algo (*) (lit. to champion something)

Activities in specific contexts
Ser los engranajes (lit. to be the gears)
Pulir algo (*) (lit. to polish something)
Ser la maquinaria (lit. to be the machinery)
Ajustar un discurso (lit. to adjust a speech)
Pasar página (lit. to turn the page)
Quedar al margen (lit. to stay on the sidelines)
Vieja escuela (lit. old school)
Tarjeta de presentación (lit. business card)
La extrańa pareja (lit. the strange couple)
Ser un revés (lit. to be a reverse)
Reglas del juego (lit. game rules)
Hacer el juego (lit. to make the game)
Balón de oro (lit. golden ball)
Tirar la toalla (lit.to throw the towel)
Estocada fulminante (lit. fulminating lunge)
A toque de corneta (lit. at a touch of cornet)
Rebajar el tono (lit. to lower the tone)
Pagar caro (lit. to pay expensive)
Pasar facture (lit. to passthe invoice)
Caza de brujas (lit. witch hunt)
En primera fila (lit. in the front row)
Coronar un hecho (*) (lit. to crown a fact)

<u>Nature</u>
Enfriar/bajar grados (lit. to cool down grades)
Desatar una tormenta (lit. to unleash a storm)
Ser tempestuoso (lit. to be stormy)
Ser un naufragio (lit. to be a shipwreck)
Ser una burbuja (lit. to be a bubble)
Fuga masiva (lit. massive escape)
Ola de protestas (lit. wave of protests)
Ser un tsunami (lit. to be a tsunami)
Sembrar el caos/el pánico (lit. to sow chaos, panic)
Plantarse, alguien (**) (lit. to plant, someone)
Dar alas, a algo o alguien (*) (lit. to give wings, to something of someone)
Estar desbocado (lit. to be runaway)

<u>Conflict</u>
En el punto de mira (lit. in the spotlight)
Al acecho (lit. to lurk)
Librar la batalla (lit. to fight the battle)
Cargar contra (lit. to charge against)
Dispararse, una cantidad (**) (lit. to shoot, a quantity)
Dinamitar, algo (*) (lit. to dynamite, something)
Hacer fuego (lit. to make fire)
Cerrar filas (lit. to close lines)
Rearmarse, algo o alguien (**) (lit. rearming, something or someone)
Atrincherarse, algo o alguien (**) (lit. to entrench, something or someone)
Azotar, algo o alguien (*) (lit. to whip, something or someone)
Castigar, algo o alguie (*) (lit. to punish, something or someone)
Acorralar, algo o alguien (*) (lit. to round up, something or someone)
Estar tocado (lit. to be touched)
Frente abierto(lit. open front)
Echar un pulso (lit. to throw a pulse)
Batirse en duelo(lit. to fight a duel)
Golpe de Estado(lit. State coup)

* transitive verb
** intransitive verb

6. Discussion and conclusions

From the catalogue of metaphorical and/or phraseological expressions in the corpus extracted from the covers of the Spanish newspaper *El País*, for the months of January, February and March of 2017, we have collecteda total of 194 metaphorical expressions.

These are distributed in the following way:

Table 1. Number and distribution of metaphorical expressions in the corpus

Corporal attributes and related elements		51
Specific thematic concepts	Movement	37
	Physical traits	9
	Colour and light	8
	Daily routines	21
	Constructive or destructive actions	16
	Activities in specific contexts	22
	Nature	12
	Conflict	18

First of all, all the expressions from the corpus of this research are metaphorical expressions. According to the premises of cognitive linguistics, many of our daily actions are metaphorical. That is how reality is built, by applying the metaphors onto linguistics manifestations.

> In almost all cases, metaphors give expression to abstract realities in terms of more concrete ones, of the universe of human action and experience (Lakoff 1991: 24).

Thus, in the creation of metaphors, humanity usually employs non-metaphorical support originated from the psycho-sensorial knowledge. It is on these foundations that speakers of a language manifest a concept over another (Lakoff and Johnson 2007).

From the distribution in Table 1, it can be perceived that there is a higher saliency of the metaphorical expressions that make reference to corporal attributes and related elements to the human body. Actually, they represent more than a 25% of the total of elements analysed. This result is coherent with the principles of cognitive linguistics related to metaphorical constructions processes. According to Lakoff and Johnson's theories, the mind is embodiedin the sense that it tends to extrapolate the body concepts to the world.

The fact that the semasiological group of *corporal attributes and related elements* is the most predominant in the informative texts analysed, followed closely by the groups of *movement*, *daily routines* and finally, *activities in specific contexts*, is an exemplification of howrelevant is the concrete reality in terms of describing more abstract and complex realities of our environment.

Informative texts, as we have seen, intend to catch the readers' attention, and when doing so, they usually emphasize the expressiveness of the message. Behind this high proportion of expressions linked to corporal experiences there might be the intention of activating the identification

of the readers with the idea conveyed, that is to say, to link the individuals' experiences to a common source of information. When doing so, the covers of newspapers are coherent with their dual character, thus accomplishing their informative and appealing missions.Indeed, one of the most interesting attributes of informative headlines is the metaphorical character of their expressions.

> Metaphor is pervasive in everyday life, not just in language, but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature (Lakoff and Johnson 1980: 3).

Even though a big number of metaphors are motivated by a cultural origin, the principles of the conceptual metaphor theory (Lakoff and Johnson 1980 and 2003), according to which metaphors are present in language in such a regular way that these can be explored and categorized under rather stable groups, seems to confirm the universal character of these elements. Lakoff and Johnson (1980), classify conceptual metaphors from daily life by establishing the categories of ontological, structural and orientational metaphors. This categorization responds to the historic requirement that demands the relation between abstract and concrete concepts. It is by a metalinguistic analysis in which the part of the seme originated in the source domain is manifested, that the motivation behind an expression is revealed.

The different expressions catalogued in this paper respond to varied processes of motivational construction. For instance, it is by relating the seme *in to feed = to give sustenance to a human being* to other concepts, human or not, that the metaphorical relationship between various linguistic elements is displayed. It is in this way that metaphorical processes create new expressions that maintain a part of the seme while other parts are lost. Consequently, this conceptual metaphor is at the base of a big number of metaphorical expressions, some of which have been tackled in our research, such as *ser agridulce* (lit. being bittersweet), *hasta la saciedad* (lit. until you get enough), *tener un hartazgo* (lit. to have a tiredness) or *con voracidad* (lit. with voracity).

Lakoff and Johnson's categorization of conceptual metaphors into ontological, structural and orientational metaphors may be applied to a great number of metaphors and figurative expressions, even those that are newly created in the course of time. Even those culturally motivated expressions might present ontological, structural or orientational origins in most cases, and the decomposition process will allow their analysis.

When referring to orientational metaphors, spatial references are the key to understand them. Thus, indications such as up-down, front-back, on-off, centre-periphery or near-far provide an extraordinarily rich basis for understanding concepts in orientational terms. However, orientational metaphors are not just reduced to physical measures. They also include human experience of physical objects and substances, which provide a further basis for understanding – one that goes beyond mere orientation. Understanding our experiences in terms of objects and substances allows us to pick out parts of our experience and treat them as discrete entities or substances of a uniform kind. Once we can identify our experiences as entities or substances, we can refer to them, categorize, group, and quantify them – and, by this means, reason about them.

> Orientational metaphors correspond to those metaphors in which one concept does not structure in terms of another, but instead organizes a whole system of a concept with respect to one another. The reason why these metaphors are known as orientational is because the majority of them are organized in terms of spatial orientation, with physical references such as up-down, in-out, front-back, on-off, deep-shallow, central-peripheral, and so on. They are related to metaphors such as HAPPY IS UP, where the concept of spatial orientation is related to a mood. On the other hand, these kind of metaphorical orientations are not arbitrary. They have a basis in our physical and cultural experience. Though the polar oppositions of up-down, in-out, front-back, etc., are physical in nature, the orientational metaphors are very much influenced by the context, and so they can vary from one culture to another (Lakoff and Johnson 1980: 15).

When things are not clearly discrete or bounded, we still categorize them as such, e.g., mountains, street corners, hedges, etc. Such ways of viewing physical phenomena are needed to satisfy certain purposes that we have: locating mountains or meeting at street corners. Human purposes typically require us to impose artificial boundaries that make physical phenomena discrete just as we are: entities bounded by a surface.

Just as the basic experiences of human spatial orientations give rise to orientational metaphors, so do our experiences with physical objects (especially our own bodies) provide the basis for an extraordinarily wide variety of ontological metaphors, that is, ways of viewing events, activities, emotions, ideas, etc., as entities and substances (Lakoff and Johnson 1980: 26).

As for structural metaphors, the authors intended those related to everyday language that conveys an insight into the metaphorical nature of the concepts that structure everyday activities. An example of this kind of metaphors would be TIME IS MONEY, where the target domain, time, is expressed through a more experiential and concrete element, money, which corre-

sponds to the source domain. Structural metaphors, thus, are those in which a concept is metaphorically structured in terms of another (*Ibid.*: 15).

Language is dynamic, and thus, periodically, new expressions are added to the structure of a language, and linguistic elements become fixed in language use. Usually, when new metaphors are created, most of the times they create relationships of similarities. As examples, we can consider the metaphors PROBLEMS ARE PRECIPITATES IN A CHEMICAL SOLUTION, which is based on the physical metaphor PROBLEMS ARE SOLID OBJECTS. This metaphor creates similarities between PROBLEMS and PRECIPITATES, since both can be identified, analysed, and acted upon. The PROBLEMS ARE PRECIPITATES metaphor creates new similarities, namely, problems can appear to be gone (dissolve into solutions) and later reappear (precipitate out) (*Ibid.*: 153).

In the metaphors of the corpus selected for this paper, the majority of metaphorical building processes correspond to this mechanism of adaptation in which a structural metaphor has evolved from other ontological or orientational similarities. Thus, in the examples related to corporal attributes and related elements, usually an activity, emotion or idea is represented as something concrete, such as human attributes. For example, the action of raising the voice (*levantar la voz*) links the physical action of doing so to the more abstract idea of defending a position or opinion, usually in conflict situations. In another example, *to be in hands (estar en manos)* is an evolved identification of the fact of being physically belonging or connected by the hands to a situation of responsibility. The same happens with *tender la mano* (lit. to reach the hand), where a typical physical activity of extending one's arm in order to help a person out of problematic circumstances is expanded into the expression of any type of help. Finally, other actions such as *dar la espalda* (lit. to turn your back) describes not only the physical fact of showing the back to another person, but the indirect and figurative meaning of this action, which describes the fact of manifestingno support to a person. Sometimes the creation of structural metaphors are related to resemblances to experiences of our real life in which the image provides a graphic definition of an intangible situation that is better articulated through daily life experiences. An example such would be *apretarse el cinturón* (lit. to tighten the belt), which defines a situation where a financial effort must be done, and it metaphorically expresses the action of tightening our belt as a synonym of restricting the volume of food consumed.

In the case of specific thematic concepts, such as the metaphors related to elements representing movement, the process has identified orientational processes so that they end up representing every-day language phenomena.

This would be the case of *poner en marcha* (lit. to put on march), *sacar adelante* (lit. to get ahead), *dar marcha atrás* (lit. to go backwards) or *por todo lo alto* (lit. over the top).

In conclusion, the duality of metaphorical and phraseological elements is clearly demonstrated by their different interpretations, both literally and figurative. As a consequence, usually their usual incorporation into the daily life language has led to the intimate identification of the source and the target domains.

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Una aproximación semasiológica a la información de prensa en español: una perspectiva de la lingüística cognitiva

Resumen

Este artículo ha presentado expresiones metafóricas y fraseológicas presentes en la información de la prensa española, analizándolas en términos de evidencia semasiológica. El corpus que proporciona la información lingüística se ha extraído de las portadas del periódico español *El País*, durante los meses de enero, febrero y marzo de 2017.

La semasiología se ocupa de la forma en que se expresa un significado. La dicotomía sobre la relación entre la forma y el significado se relaciona con los aspectos denotativos y connotativos de los elementos del lenguaje. Esta relación responde a un proceso de identificación caracterizado por la naturaleza metafórica de los elementos fraseológicos.

La clasificación semasiológica en la que se ha categorizado el corpus se relaciona con dos áreas principales: atributos corporales y elementos relacionados, por un lado; y conceptos temáticos específicos, por otro. Los conceptos específicos, a su vez, se dividen en el campo del movimiento, rasgos físicos, color y luz, rutinas diarias, acciones constructivas o destructivas, actividades en contextos específicos y naturaleza. El análisis muestra que el grupo semasiológico de atributos corporales y elementos relacionados es el más predominante en los textos informativos analizados, seguidos de cerca por los grupos de movimiento y las rutinas diarias. Todos ellos responden a un proceso metafórico en el que las metáforas se conciben como construcciones mentales que construyen la realidad humana. La clasificación de los lingüistas cognitivos Lakoff y Johnson de metáforas conceptuales en metáforas ontológicas, estructurales y orientativas se aplica a un gran número de metáforas y expresiones figurativas del corpus de esta investigación.

Palabras clave: *Fraseodidáctica, semiología, dominio fuente, semántica cognitiva, metáfora.*