

English Summary

Language is a fascinating tool, we utilize it every day, yet very frequently we fail to see how beautifully intricate its workings are. One of the elements that is the foundation of modern speech is indubitably metaphor. Contemporary linguists such as Lakoff and Johnson (1980), Lakoff (1987), Lakoff and Kövecses (1987) or Kövecses (2000, 2002, 2005) not only believe that metaphors are just a tool we use to enrich the language, but that they are an intrinsic part of linguistic expression. In fact, the way we conceptualize the world around us is very often metaphorical in nature and a large proportion of these expressions are used subconsciously.

This study acts as a contribution to the ever-growing lineup of interdisciplinary research on the subject of death with some prominent authors including: English-oriented Bultinck (1998), Arrese (1996), Turner (2000), Fernández (2006) and Polish-oriented Jasik (2009), Dąbrowska (1993, 2009), Krzyżanowska (1997) and Czerwińska (2014) to name but a few. The following study was inspired by the fact that while language specific studies are readily available, there have not been any major publication that would provide a contrastive study of English and Polish with regards to the metaphorical language of death.

Writing about death in this day and age seems like an absurd idea, yet one may not admit that death is around, and it is not going away. The moment we learn to “live” with it, brings us closer to understanding the complexity of this multi-faceted phenomenon. I do not mean for this work to be an upsetting reference guide, but merely to pinpoint the colors of death (depressing as they may be) and to show that dying is an intrinsic part of life clearly represented in linguistic forms of expression.

Death is clearly a fascinating topic, for numerous reasons; it induces fear, respect and in many cultures it is closely related to religious rituals. It also opens up an engrossing linguistic spectrum, which, while sharing numerous similarities in all cultures, is prone to cultural change to a large extent. Upon analyzing death, we come across not only a plethora of linguistic variety, but also the deep and ingrained vulnerability of mankind that has its roots in the dawn of time. People have always feared death, and while the modern days have proven to be much more “sedated”, we still revere death as a concept and an inevitable cessation of life.

Scrutinizing death might seem like a “dead end”, yet in reality it is a phenomenon that is still very much “alive” not only in our subconscious, but also in interdisciplinary research. While thanatology was established for the primary function of studying death, numerous other fields have attacked the topic in question, including philosophy, science, statistics, anthropology, history, social studies or medicine, and taken a keen interest in its workings.

Despite thousands of publications on the subject of death, there are still moral, biological, linguistic and historical questions, that remain unanswered, making it a perfect subject for interdisciplinary research. Death surpasses time and space, it is a concept that has no clear definition, and most importantly, its consequences still remain a mystery for all the living. Countless philosophers and wise men attempted to establish boundaries and systems, that could encompass death as an identifiable and palpable phenomenon, yet so far, only dubious theories were created that have no real explanation and are not backed up by extensive empirical evidence. For that reason, death is a synthesis of two distinct worlds, one that is purely speculative in nature and the latter being the one which we cannot experience while alive.

Linguists, anthropologists and historians, on the other hand, have a somewhat bigger spectrum of options for analysis. While the consequences of death as a spiritual concept remain largely unknown, history, religion, folklore, mythology and others are rife with reports on the language and social aspects of death. Death varies among the different peoples of the world. It may be portrayed as a strictly religious ritual, it can bring upon disease and bad luck, or if treated with proper respect, bring prosperity for the family or the whole community. The following study acts as a glimpse into the fascinating world of death around the world and across the centuries followed by an analytical, contrastive part on how it is conceptualized today. I believe that this study will bring about a number of interesting observations on tendencies, universals as well as differences between the languages under investigation and that it will prove valuable for future research on death.

The work is conveniently divided into six chapters, of which the first five act as a theoretical background for the last analytical chapter.

Chapter 1 presents a short outline of various approaches towards death from philosophical, historical, social and cultural perspectives. First a brief overview of how philosophers perceived the act of dying over the last three centuries is made to extrapolate any potential universals which are still present in the ways death is metaphorized today. The initial subchapter touches upon the visions of major philosophers including the Greek, ancient philosophers Socrates and Epicurus, the classical Chinese thinker Zhuangzi, the contemporary political philosopher Thomas Nagel and numerous other prominent figures who took a keen interest in the topic of passing away. Next a conceptual context of death shall be discussed followed by scientific and non-scientific approaches to the act of dying. Afterwards, I shall discuss various historical approaches associated with death by presenting miscellaneous approaches among researchers, historians and anthropologists. Yet another issue included within this chapter is the brief characteristic of funeral rites over the centuries, followed by the

allegorical images of death through the ages. The third section of Chapter 1 focuses on death as an integral component of society starting with a short presentation of different attitudes to the act of dying among the major cultures of the world. Another part is devoted to how different religious societies look at the concept of passing away, after which the idea of anxiety towards death is discussed. Finally, the section delves into the controversial issue of euthanasia and then moves on to discussing the three major places of death in the modern world. The last section of Chapter 1 approaches the different cultural aspects of death, starting with examples of this phenomenon in selected works of cinematography. Last but not least, the work analyzes the importance of the concept in question within the arts of photography and literature.

Chapter 2 focuses on the scope of the euphemization processes, and attempts to briefly discuss its sociolinguistic ramifications. It first presents a historical background of euphemization and provides its definition. Next, it juxtaposes the process of euphemization with related terms and concepts such as jargon, slang, metaphor, buzzword, taboo, political correctness, propaganda, circumlocution, doublespeak, evasion, genteelism, neologism, Newspeak, periphrasis, weasel words and synonymy, in order to stress the differences and similarities among these linguistic devices. Then the work attacks the concept of euphemization from a linguistic point of view providing a classification of euphemisms, followed by the principles governing their creation. Finally, it discusses the basic mechanisms used when creating evasive terms and finish with properties of such terms.

A substantial part of Chapter 3 is devoted to the concept of Field Theory established as part of the seminal research done by Ipsen (1924), Jolles (1934), Porzig (1934) or Trier (1934) in the second and third decades of the 20th century. The Theory itself and the linguistic movements associated with it, inspired the future development of cognitive linguistics. All major breakthroughs and concepts within Field Theory has been discussed, together with the most significant research associated with lexical domains. The final subchapters address the tradition of componential analysis in both America and Europe, followed by a short outline of publications on field research by members of the Rzeszów School of Diachronic Semantics. Last but not least, the chapter will discuss the shortcomings of componential analysis.

Chapter 4 outlines the main assumptions of the cognitive movement which acts as a methodological background for this research paper. Contemporary cognitive linguistics is a continuation of previous linguistic theories based on the idea of ‘psychologism’ and ‘antropocentrism’, but mainly the American anthropological movement of the mid 20th century represented by Sapir and Whorf and the German School of Neo-Humboldtism represented by the previously mentioned Ipsen (1924), Jolles (1934), Porzig (1934) or Trier (1934). All the

major principles, including: construal, perspective, foregrounding and frames, have been aptly exemplified. Due attention was also given to the concepts of metaphor and metonymy, although the latter is a rare occurrence in the investigated corpus and is present only in metaphonymies. In both cases, a thorough theoretical background was given (terminology and typology), with due attention given to providing examples. Furthermore, a brief comparison between the two phenomena is presented, followed by the definition and the taxonomy of metaphonymy.

Chapter 5 constitutes a methodological introduction for the final analytical part, starting with aims and the methodology employed across the research process. It specifies the motivation behind the material selection, the goals of the analysis, the methods and expected results.

Chapter 6 is aimed to deliver a contrastive English-Polish scrutiny of DEATH-related metaphorical expressions within sixteen different metaphorical mappings including: UP, JOURNEY, CALL, REST, SLEEP, DEFEAT, GIFT/REWARD, EMBRACE, LIFE AS A SUPERNATURAL ENTITY, REUNION, BIRTH A RELEASE, A CELEBRATION, A SYSTEM SHUTDOWN, VICTORY and HAPPINESS. The data under investigation was acquired mostly from online obituaries, yet some examples were extracted from various, prominent, lexicographic sources, as well as tombstones and gravestones of local cemeteries. Internet sources also played an important part, delivering a few curious instances of DEATH-related metaphors and slang terms, which could act a spark for an additional study in a separate publication. The acquired language data has been separated into respective metaphorical projections and compared side-by-side in form of tables. Such form gives a possibility of making thorough inspection in terms of different aspects such as grammatical form, number of terms, length, ways of conceptualization, choice of phraseological units, etc. The section ends with a number of conclusions drawn from the research and is supplemented by a table with quantified data. What is more, suggestions on further research are provided.

Defining a phenomenon such as death seems to be a rather difficult task at hand. It is after all something debatable and of ambiguous nature.

It is known that death awaits us all, however, is how to deal with it and we recommend it to operate in our consciousness is individual for each. Death has two dimensions, namely individual and collective. Nowadays, more and more deaths associated with loneliness and institutions such as a hospital or hospice. In the past, while more attention was paid to the social and family and the funeral was often profound, metaphysical experience. Today, the sacred aspect of death is changing dramatically and is replaced by technology, which aims to make the act of passing was painless.

Death is a universal phenomenon, and therefore is often undertaken by a variety of subject areas of scientific and unscientific. One of the areas that hundreds or even thousands of years conducted a reflection on the passing of the act is undoubtedly philosophy. At the outset, it is worth noting that what makes the discussion interesting is the fact that many philosophers came from other scientific fields such as mathematics, physics or literature which adds color to their hypotheses.

Already in ancient times, philosophers have wondered about the meaning of existence and life after death. Ancient thinkers were not afraid of death because they believed that death is simply a never-ending dream (Socrates), or complete annihilation, which and so we can not experience in life (Epicurus), hence the fear of death is completely unfounded. What certainly draws attention to the fact that many thoughts about the death of a substrate metaphorical. The above-mentioned Socrates saw death as a dream, which is one of the more productive categories in this work. The Stoics believed in the existence of the soul, but it was a different vision than the one in force in the Christian religion. They believed that we have the so-called "divine breath", hidden in our rationality. It is difficult to say whether such expressions as the last breath and give up the ghost were inspired by the concept, but it's hard not to note the striking resemblance. Another metaphor present in the philosophical discussion was the vision of Fichte, who believed that death is birth (commonly used today in the case of neonatal death). For Schopenhauer, life was one big economic metaphor, in which death serves as a creditor, and the people repay the loan in the form of a dream. These and many other metaphors can be seen in the philosophical concepts in the last two thousand years. It is impossible to verify how much the end of which inspired today's metaphor, but no doubt they are the foundation of how we perceive today the process of passing.

An important branch of science that deals with learning about the essence of death and its causes and grief that accompanies it is thanatology. Its origins date back to the late eighteenth century when it was first used in the medical literature and in 1832, when it was first defined in a French dictionary as a "theory of death." Currently thanatology expanded its area of research and it can be described as examining "statements about death" should however be borne in mind that thanatology does not yet have a clearly defined object of research that could be deconstructed and reconstructed, and it does not have its strategy research.

Other areas that deal with the exploration of the essence of death are art and literature. They have a unique way of presenting the phenomenon, which is death. This happens due to the fact that the moving subject and the use of materials, style, message, that create a variety of forms, images, presentations on the act of expiration of life, and life after

death. One of the branches of art is painting, which recognizes the subject's death by portraits of the deceased, paintings on the Final Judgment, apocalypse, hell, paradise or death. Another example is the sculpture, which shows the subject of death with the skulls and their castings, statues or busts. Images of death can also be found in the architecture, which shows them with tombs, cemeteries, mausoleums and funeral homes. An important role in highlighting the death also plays music. It happens, however, thanks to funeral marches, symphonies, requiem or meditation on the end of the world.

A very big role in gaining knowledge about death and this what it entails, play humanities and social. One of them is the story, through which the issue of death was enriched with important issues, as a result of research mentality and periodization. Take into account that each historical epoch was characterized by a different approach to death. Often the result of social conventions as well as with religious principles prevailing during the period. The role of the historian to study the issue of the death consists in determining the characteristics of modern death.

Science dealing with being close to death in a way are associated with statistics and demography. These disciplines in a very accurate way to provide information concerning: mortality and life expectancy at a given age. Also describe the relationship of death to gender, age, social status, religion or the origin of the state, cities and villages. Also they investigate the death of the essence in terms of its causes, circumstances, places, effort and money on the death, burial, resting place of the same statements about death and the dead. The comparison of these data prove to be very helpful to all the charts, tables, scales, curves, which can take advantage of both the people connected with science and social

The two main scientific disciplines that deal with the theme of death is undoubtedly medicine and biologist. They deal with the handling of a situation in which there is both life and death, seeking the boundary between life and death, they are investigating the cause of that cause aging, trailers and reasons for dying species, stages and conditions of dying, which is considered as a process. With the latest technology, these areas are able to very carefully examine the body before death, when even many hundreds of years after (analysis of coal). An important role in the field of medicine meets a doctor who thanks that meets a variety of diseases, pathologies of old age and also with death - can recognize the symptoms, it becomes a reliable source of objective facts and experience. The doctor also plays an important role in the signing of the death certificate, thus giving permission to burn or bury the body, and also decides on the authorization to carry out euthanasia or banning. Often, his work has to do with

ethics. Science Biology - Medical desperately need support from other sciences to be able to carry out various studies on our review.

It should be emphasized that knowledge about the nature of death is created by the different areas of unscientific and scientific disciplines. With it you can see that the issue of death may be considered in many and various ways. The knowledge we provide these disciplines and science, helps create thanatology full picture of the death scene. The issue of death is also associated with different attitudes and shots. They can be seen in terms of historical, social and cultural

It should be borne in mind that although death is universal, applies to every human being, then it has a history that stretches back in time. This means that we can distinguish different approaches to the deceased persons as well as attitudes to death. They result, inter alia, the impact of these external factors such as: change of social relations, the development of technology, privatization of life, more often dying in the hospital than at home.

One of the main representatives of the French thanatology historical Philippe Aries, which tells the story of death over time. He singled out five images of death, namely, death tamed, own death, the death of a chronic and close, your death and the death of inverted. The first image is expressed by the awareness that we all die, death is common. Death was not a surprise for the people, a man usually was forewarned of the impending end. Therefore, he made the necessary arrangements for example. Had to lie in bed if unable to land, the head have facing eastward - toward Jerusalem

Next image of death can be observed from the XI-XII century and it is the death of self. It is characterized by the fact that a man begins to have a more individual, personal relationship to death. Community no longer plays such a strong role as before. This raises the strong attachment to creatures and things which are for human life. Entity that individual, spiritually looking for space for themselves. Death becomes a phenomenon in which a person can find himself. A very important part begins to tear testament.

An image of death and near-chronic appears in the eighteenth century. Her image appears through the uniqueness and something fascinating. The causes of such an image may be seen in the earlier vision of death, which was left covered. Man wants to discover what has been hidden. Death is no longer tame, it becomes wild and mysterious. It is also worth mentioning about life after death, which arouses both fear and great curiosity about what exists after death. There is also the idea that there is a state between life and death.

Your death is the romantic image of death, which refers to the sphere of feelings. A lot of themes and scenes in literature and art united love and death, that Eros Thanatos. As before

dying the group is present in humans, but it is significantly lower, eg. It may be a family. He did not change the custom of death in the bed, among the loved ones. Changes can be observed among the attitudes present during the act of dying. Present, who observe the death of a loved Targa are feelings, they do not maintain the seriousness, as it was before. Gathered cry, pray, gesticulate, despair. Commotion and strong feelings torn people not only during the act of dying, memories of the dead, but also the thought of death evokes strong emotions.

The last image of death is death reversed. It involves privatization of public space. Man exists in isolation. His individualization degrades many ties. Relationships are lost. Man tries to only about being successful financial and feels the distance to any inconvenience. Meanwhile, the death becomes a source of income, they are offered all the services related to the care of the body of a dead man transported to for him to the cemetery, with psychological support for relatives. Mysticism death is blinking. Close conceal the truth before dying - impending death. Instead of warmth, love and affection of loved ones is present hospital equipment. Death is covered with cold and forgotten by entities that once, and so her experience.

Given the discussion of the history of images of death over time, it can be said that the awareness of mortality was always present in the world.

From the considerations made here shows that death with which man shares with others is tame, natural, does not arouse enormous anxiety. Fear in this case is divided into dying and present during the dying. On the other hand, where the man lives alone death, he feels enormous individualization, isolation, image of death becomes scary, arousing anxiety and even rejects him in oblivion. Through the evidence and the reality of death is received its naturalness.

An important element in the process of analysis of the phenomenon of death is undoubtedly a matter of ritual burial. At the beginning of these considerations should come out by saying that the funeral for any society is its indispensable part, it fits into the deep-rooted tradition. Society once had or have the belief that life on earth is a small part of human existence, and death takes a man to another dimension - life. What certainly draws attention to the huge differences in funeral rituals. Old civilizations of the world considered the funeral rites for the main element of human life, which is why they were surrounded by wealth and splendor. In the modern world funerals show differences between social classes, the power of the family, the place he occupied the deceased among the public.

Over the centuries, we have seen the different traditions associated with funeral rites. One of the civilization of the ancient world, which paid great attention to the funeral ceremony was Ancient Egypt. Egyptians treated the life and death as one. When death came, that life

existed beyond the grave, in a symbolic sense as well as literally. Before the creation of the state of the dead pharaohs were buried in the ground. At the beginning of the body was washed and then laid them in the grave on the side with legs bent (the fetal position) and it was ready to be born in a different world. In the Old State or from 2686r. BC the body was laid on his back, facing east to greet the rising sun could.

Another civilization, which flourished in ancient times was Ancient Greece. She left it behind mythology, stories about Western culture. Greeks solemnly approached the funerals. They feared that it may remain on the ground in the form of ghosts. Funeral ceremonies showed differences due to place of residence, or the passage of time. The first step was the liner body. The body was washed, rubbed with oils, covered with a shroud and exposed. The visit to the deceased came to relatives, friends, and when the dead person was known to visit him a large part of the population. The next step was the transport of the body. Dead person was placed on the car and zawożono her to the cemetery. Accompanied by the procession, which often were musicians. Family loudly mourned the dead, ripped clothes, struck their heads to such of a way to express their pain and grief for the dead. The ritual of crying and expressing pain, testified about how the deceased was highly appreciated by the public. Thus he evolved into a profession professional mourners. The body of the deceased was placed in the grave or on the stack and subjected to the process of cremation. The ashes were buried, Folding in urns or pots. There were also significant differences, which concerned the plane graves. In the classical period graves were captured with pits in the ground. In the Aegean were dorodniejsze. In the Mycenaean period, while the bodies were buried in the ground, caves or cavities. As in Egypt it is also were allowed food and water. Body of important personalities were buried in tombs in the shape of a bee hive.

Imitation of the Greeks occupied the Romans, who alluded to the funeral rituals. The Romans strongly believed that death must be approached with caution. Those Romans placed the dead in cemeteries, which were placed on the outskirts of the city, close to the main roads. People believed that people niepochowane wandered around on the ground, led nightlife. Those who were buried united with the divine community. The Romans also believed in the fact that the deceased are dependent on people living with the family. Immortality of the dead lasted until the family prayed for them and celebrated the rites. During the holiday celebrated the memory of the dead between the thirteenth and twenty-first of February (Parentalia), visited the graves of deceased family, composed in their honor grain, wine and olive oil that poured on the plate or to the grave. The first century AD was a time when the Romans built a simple, modest tombs.

In the Middle Ages a huge impact on human life was the church. It influenced various aspects of human life. In this well and ritual funeral. The head of the deceased wrapped in a shroud and unveiled face. Then came the priest refused to prayer and all with the emissary of mourning set off to church. Gathered have the head covered with a hood, was a sign of mourning and funeral. In the temple of the body is made to the coffin and closed it. After the Mass celebrated gathered set off for the cemetery. If the deceased person was poor, she buried her body to the natural grave. Once while the deceased was rich, especially if it was a person connected with the church, she buried her under the floor of the church. Later, the dead were celebrated many Masses for example. Gregorian.

During the Renaissance, the funeral took on the character of sophistication and glamor. The baroque funeral was full of pomp and great magnificence. The funeral of the deceased magnate was a great event, his family seemed a lot of money to celebrate his death. S funeral often began to turn into a spectacle. Preparations for the funeral of death of the deceased lasted about a month. That the body did not see corruption as in earlier times embalmed them. Then the deceased dressed in festive attire and transferred him to the palace chapel. During the preparations decorated with the church, invited guests and written speech and sermon funeral. The priest preaching a sermon funeral, he fell into a frenzy of great splendor. His speech was grandiose and full of arrogance. At the funeral it was coming a lot of clergy, who not only came from the spiritual reasons, but mainly financial counting on the fact that the deceased bequeathed part of his wealth clergyman. Funeral procession consisted of officials, priests, religious, family, friends. An important aspect of the funeral was a theater that plays before the eyes gathered at the funeral. To the temple on horseback rode servant dressed as the late master, after a while he fell from his horse. This performance showed the triumph of death over human life. Then they held prayers at the coffin of the deceased and buried his body.

The nineteenth century witnessed enormous changes in the funeral ceremony. Funerals of people who have achieved success for the nation or its culture took on the nature of the demonstrations.

During the war, despite the conspiracy funerals and graves were an expression of patriotic feelings. With the turn of the twentieth century it brought a huge simplification of funeral rituals, extinguished many customs. Appearing began civil ceremonies, or those in which the religious aspect has been more or less pushed aside. Described here funeral rites in the data epochs are intended to show a holistic understanding of the aspect of death and the rituals associated with it. Regardless of age funeral strengthens the essence of death, her reality.

Since the dawn of time widespread is the phenomenon of replacing the various incarnations of the deceased's death. The vision of the dead in the form of allegory does not arouse fear among the people. These visions do not cause fear, because the man is aware that this is an image, and not something that really exists. Through a symbolic show the death, the reality has been transformed into a pipe dream. The Antiquities of death was portrayed by many different visions. For example, in Ancient Greece, the death has been depicted in the form of a charming Thanatos - the god of death. Another ancient vision of death was brutal death downright macabre. It was displayed by Sirens, who was named the people his charming voice. Another vision of death was death - kidnapper. It was shown in the form of odious Ker and Harpies. Another personification of death is the death of the person shown in the shoveler and the angel of death. It should also highlight the fact that death in the form of a skeleton appeared initially in Italy in the fifteenth century.

Cited above personifications of death aim to show that the taming of man's death was the subject of discussion at different times. Death, which resembled the different characters, events, actions, was not death, which aroused terror among the people. It was something that could gradually get used to, and sometimes even accept.

It should be remembered that death is also a social dimension. Death is a phenomenon that is inscribed in human life, like the birth. Today, it is treated with a great distance. In the pursuit of money, a career, a multitude of different things, people forget that it is inevitable and may happen at any moment of human life.

Death society is treated in many different ways. It can arouse fear, terror, anxiety, or it may be completely forgotten. You can also observe the phenomenon upotocznienia death, which involves the production of various products, children's toys, which are based on the essence of the act expiration life. Increasingly, it becomes commonplace and no one even notices that death begins to take on a whole new meaning.

In the process of analyzing death is worth paying attention to how death is perceived and respected in the various communities. It turns out that despite the significant variation in the procedures funeral, everyone, regardless of religion and place of residence share some common characteristics. The first thing you notice is the great respect not only for the deceased, but the whole process of saying goodbye. In some countries, it lasts a few hours, in others even several weeks. On most continents, there is a bond with nature, which is often seen in a metaphorical perception of the process of passing in the context of the changing cycles of nature. On all continents, particular attention is paid to the period of mourning, where an

important role is played by the symbolism of color, behavior and vocabulary used to identify the dead.

Death is also an indispensable part of various religious denominations. Data beliefs perceive it in different ways. Present they are also metaphorical and symbolic images of the act of passing. It can be soothed, moving on to a new life, but it can also be emptiness, nothingness, endless journey that brings pain and fear. People are afraid to leave the earthly life. The fear of death may be due to various reasons, and it is for each individual unit of society.

Because death is closely related to the phenomenon of euthanasia. This is a problem that affects almost all societies of the modern world. It is impossible to say with certainty whether euthanasia is required or not. Certainly before to it will be well to examine the reasons for its implementation. In fact may be, it is an escape from the hardships of everyday life.

Dying man is also closely related to the place where it is or is yet to come. This is an issue which is very complex. After all, you can not

assumed in advance that a man should depart from this world at home or

hospice. Making a decision about the whereabouts of the dying person depends on the predisposition of the family dying and also from himself. However, be aware of the consequences posed by taking the decision.

Death also fulfills an important role in the culture and often appears as a theme in cinematography, photography and literature. Art film always uses death as a powerful medium to convey emotions, both negative and positive. Nowadays, commercialized image of death, makes it is often trivialized, and sometimes becomes the object of jokes (as in the case to that in one of the sketches of the Monty Python). Often it is used also in horror movies to inspire fear in the audience, but instead cause reflections usually associated with kitsch and predictability. This is what should be noted is the fact that the art of film tames us with the phenomenon of death, which often have human characteristics, has weakness or falls.

Photography is another area of art which captures not only the special moments, but also emotions. It is also able to commemorate a deceased person, and thus to cope with the grief associated with the loss of someone important. Through photographs, we can still feel the presence of the person who passed away, even if it is only superficial impression. Art is also a powerful communication medium that is able to pay attention to problems such as violence or discrimination so prevalent throughout the world. In today's world, unfortunately photograph loses its uniqueness and becomes a common phenomenon.

The death is often present in the literature, since it is a phenomenon that functions at many different levels and is often controversial. This is how death is present in the novels, often

it arouses different feelings among readers. The author is the navigator, which controls emotions and shows the recipient how it should look at the phenomenon of passing. As in the case of film, so in literature, death is often humanized by giving it human qualities. Book death also has moral value because the reading of inhumane treatment and murder of the other, makes it increases our sense of empathy.

Although the main topic of this paper is the phenomenon of metaphor, then analyzed the body, most metaphorical expressions selected with Polish and English obituaries tends euphemistic. Despite the fact that both phenomena are often overlapped their intentions are different. However, in case of death, it appears that a significant portion of metaphors in both languages not only conceptualizes the act of passing a through universal domains source such as JOURNEY, DREAM, or Liberation, but also aims to alleviate the suffering associated with leaving and disguise the phenomenon, which is still it is seen as a taboo.

Eufemizacji phenomenon is defined both in the linguistic sources, as well as the socio-linguistic. The easiest way to eufemizację can be defined as the process of replacing words or phrases another word that has a more positive connotation. There are also many other processes that perform a similar function, or often interact with the present process. Some of them are: dysfemizacja, jargon, slang, metaphor, taboo, political correctness, propaganda, newspeak, paraphrase, neologisms, or synonymy. These tools are used today on the agenda, in many cases, to manipulate, deceive or check the community. Visions of the world dominated by newspeak appear frequently in the literature, even in a dystopian novel by George Orwell's 1984. The language can be a powerful weapon but also shield that blocks unwanted attacks.

Euphemisms can be classified in many ways, ranging from whether they operate has always been, or are used only for stylistic. Some euphemisms are used consciously, others unconsciously. Also interesting is what makes some euphemistic expressions were created hundreds of years ago and continue to function in our language, while others are disappearing faster than they appeared. What definitely makes a euphemism euphemism, is its ability to relieve the subject to which he refers as well as the palpable relationship with the concept of the source, which allows us to understand the context. Euphemisms do not use only the "softening" of language; process is widely used on many different levels, starting from the above-mentioned handling functions, and also descriptive implicational, aesthetic, literary, or evasive usual.

In modern linguistics operate mainly two trends, namely, formalism and functionalism. The first sees the language in a scientific context, even a block, so as to facilitate mathematical analysis. According to the researchers formal language should be rigidly separated elements

and borders. The problem of this approach stuck in a limited approach to the language of the synchronous point of view with which they disagreed functionaries linguist who believed that language is a kind of continuum with invisible borders.

The origins date back years Theory of Fields 20tych and 30's of the twentieth century, when explorers such as: Ipsen (1924), Jolles (1934), Porzig (1934) and Trier (1934), began his revolutionary research. The idea was based on a mosaic of fields of language classification system. Many linguists have criticized this approach, saying that [...] in accordance with the assumptions of the theory of fields word as a component of the field finds its partners within the group and lexical relations to them, determines their place in the system language or the structure of the text. Otherwise it recognized this issue interpretive theory framework. Here, the direct partner of the word becomes something that goes beyond language, and is associated with cultural conventions, human knowledge and experience Tokarski (2006: 37). The theory of fields contributed directly to the creation of tools that contributed to the creation of hundreds of studies on the most diverse categories and makrokategorii, namely analysis komponencjalna (component).

This analysis assumes that the individual units inside of the box can be defined and explored on the basis of the distinguishing characteristics (components / ingredients) and designated either + or - depending on whether the feature is present or not. For example, in the simplest terms. A woman can be defined features + MAN + ADULT - MALE, while male traits + MAN + ADULT, MALE + (Kleparski 1990: 20).

Although the method has gained wide circle of supporters (including Heger (1964), Geckeler (1971a, 1971b), and Baldinger (1980), as well as local researchers from Rzeszow School diachronic semantics such as Kleparski (1996, 1997) Kochman-Haładyj (2007,2008, 2008b), Kleparski (2002), Kiełtyka (2005, 2006), and Kiełtyka Kleparski (2005a, 2005b) and Górecka-Smolińska (2007, 2008, 2009a, 2009b)), it unfortunately turned out to be have their limitations. First, it can be stated that the analysis component is not as much force as explaining the cognitive approach, because it does not take into account the non-linguistic reasons, such as even the relationship of language with culture. Method for years been criticized by m.in. : Saeed (2009), Bolinger (1965) and Lyons (1968.1995). The problem was not only a formal approach to the analyzed fields, but also in limited use and frequently need to add new components for testing. Often they questioned, where do the components, and how much simply to the analysis of any value. Some linguists like eg. Kay (2000) defines the analysis of the constituents as anemic, parająca a trivial topics.

Cognitive movement began in the early 70s and was a direct consequence of the inability

to explain the growing number of linguistic problems by then existing linguistic theories. Cognitive scientists were not satisfied with the universal generative grammar developed by Noam Chomsky and the unsuccessful attempts to create a coherent form of generative semantics. As the name suggests cognitive linguistics for his mission chose to explain the connection of language and cognitive processes (kognicyjnych). Word of the movement, in the first sentence of this paragraph has been used deliberately, because cognitive linguistics in itself was not a theory, but rather an approach that inspired the birth of many overlapping and sometimes competing theories. The three publications, which are the foundations of cognitive linguistics is undoubtedly: *Metaphors We Live By* (1980), Lakoff and Johnson, *Women, Fire and Dangerous Things* (1987) Lakoff Langacker *Foundations of Cognitive Grammar* (1987-1991).

One of the main elements of cognitive linguistics is to analyze models of conceptualization based on the claim that this is how we think is reflected in the language we use. Cognitive scientists took the view that the language is a mirror of the human mind. This approach meant that cognitivism has become one of the most exciting and creative approaches to the study of language and thought process.

One of the fundamental concepts in cognitive linguistics is already mentioned earlier conceptualization. Associated with it primarily two rhetorical namely metaphor and metonymy. The second process, although often perceived as being equally (or even more) important as a metaphor, is present in only a few examples of the body analyzed in this publication and in the form of metaftonimii (merger metaphor and metonymy). After the publication of the famous *Metaphors in order to live by* Lakoff and Johnson, radically changed the perception of the subject by modern linguists. The authors concluded because that metaphor is not just a stylistic tool, but that our thinking in itself is inherently metaphorical. The result of their deliberations was the Conceptual Metaphor Theory, which became an integral part of cognitive semantics, and gave direction early cognitive tests.

The main objective of this trial was to evaluate selected body metaphorical expressions associated with death in Polish and English online obituaries in mind the idea of cognitive. I also had to present one of the fields with an extensive category DEATH and at least partially determine the productivity mechanisms to expand vocabulary, such as metaphor, metaftonimia, eufemizacja or slang used in obituaries. Linguistic data and figures are presented in tabular form, which should make them easier to understand and to see the similarities and differences between the two languages.

The analysis involved 479 metaphorical expressions selected from 20,000 online

obituaries. 152 expressions function in both languages in identical or similar form. The remaining 328 phrases are used in only one or the other language. At the outset, it is worth noting that the English and Polish, and use the same domain source when conceptualizing the theme of death. During the work we made many observations on both languages, not only from the perspective of the language but also those related to cultural differences.

The largest category in the study is undoubtedly DEATH IS TRAFFIC UP, which combines elements of other categories. The concept of verticality has its base in the Christian tradition, as the sky (if such a place exists) is located above us and not under. Although the body is kept in the ground, Christians (and others) believe that the soul leaves the body and rises to the top. Both languages often use verbs that suggest the direction in which we go after death. And so we see verbs such as fly, fly climb, or take off, all suggesting the upward direction. However, there are exceptions, and despite the fact that the destination discussed "travel" is upon us, it's in both languages are also used verbs suggesting movement in the horizontal plane, such as enter, leave, enter and go.

One of the numerous categories in the study turned out to be a loser DEATH. What certainly surprising, it is the fact that in the Polish language we are dealing with a much more negative image of death than in English. Manifests itself in expressions adjective used to determine combat / battle / war which we lost with the death. Polish obituaries are full negatively marked by adjectives such as: *okrutna* → *cruel*, *bolesna* → *painful*, *nierówna* → *uneven*, *wyczerpująca* → *exhausting*, *trudna* → *difficult*, *mozolna* → *arduous*, *uporczywa* → *lingering*, *dramatyczna* → *dramatic*, *zdająca się trwać wiecznie* → *seemingly forever-lasting*, *rozpaczliwa* → *hopeless*, *bezlitosna* → *merciless*, *przegrana* → *lost*. In the consciousness of users of Polish death is evident metaphorical disaster and we should not see in it anything positive. English obituaries, however, are more optimistic emphasis on courage and efforts of the deceased in a fight with an invisible opponent.

The second largest category is DEATH IS A JOURNEY, which included as many as 79 examples in both languages. Both languages use a number of verbs that suggest the beginning: *opuścił* → *departed*, *poszła* → *walked on* or *wyruszył* → *journeyed*, middle: *zmierza* → *heading* and the end of the journey: *completed his journey* → *zakończył swoją podróż*, *reached* → *dojechał*, *crossed over* → *przeszedł*, *arrived* → *przybył*. In both languages the like is also a place where the journey ends np. *heaven* → *nieba*, *eternal home* → *domu wiecznego*, *eternity* → *wieczności*, *the uncertain* → *w nieznanie*, *promised land* → *ziemi obiecanej*, *Paradise* →

*raju*¹, *heavenly home* → *domu w niebie*, *loving arms of God* → *w objęcia Boga*, *Open arms of Jesus* → *w objęcia Chrystusa*. An interesting fact is that in both cases using the present continuous, which suggests that the act of traveling is still going on, the same "stopping" for some time the deceased person. Another intriguing element is the question of specific *dobrowolności* when it comes to start a trip. In most cases, it appears that the person wanted to begin the journey to a better world, as if she could decide about it. The only exception is Polish *W daleką podróż zabrał Cię Bóg*, gdzie sprecyzowana jest siła wyższa. A similar situation can be seen in the category Death is liberation where there is no information who brings this liberation, outside the only exception in Polish *Bóg uwolnił go od jego trudów*.

One of the more controversial category is undoubtedly DEATH TO BIRTH, and not only because of its antonymic nature, but primarily because it is used frequently in both languages in the case of death of children and infants. The use of the concept of birth seems to be very accurate due to the fact that infants and newborns are not able to "go" or "go" to heaven. While in the English language to express this concern only children, Polish turns out to be more malleable and also has examples of adults.

Surprise can certainly small amount of metaphorical expressions associated with the category DEATH IS A DREAM; theme, which was quite often used for centuries in literature or the arts because of its striking resemblance to the act of passing. As with the synthesizer for a few different categories, Polish metaphor of death as sleep they are much more complex, and often contain several metaphorical mappings within a single expression. One of the interesting differences, it is also the use of English words *slumber* → *drzemka*, which further increases the power of mitigating the entire expression.

Another interesting observation is that the English language uses in most cases from 3 p.s. thereby cutting off a certain sense of a deceased person. Polish obituaries but are full of metaphorical expressions, which are written or 2 p.s., for example. *Ukołysana wiecznym snem Wybranko smutnej niedoli w zaciszu swoim słodko śpij już nic Cię nie boli*, lub w 1 os. lp. *Ja nie chcę spać, nie ja nie chcę umierać, chcę tylko wędrować po pastwiskach nieba*. In both cases, we feel a greater closeness and emotions associated with the departure of a loved one; such an operation language is not used in the English language.

One category that has been added deliberately to show that death is not only considered with all seriousness and respect is DEATH IS CLOSING THE SYSTEM. Metaphorical comparison of life to a computer system, Internet account or a memory device, is fully justified

¹ This is one of the few exceptions where the supernatural/sacral element is capitalized in English, yet not in Polish.

given the widespread metaphorical conceptualization man is a machine. This category should not be regarded as an indicator of certain regularities or trends, but more as a proof of language and social plasticity in relation to taboos.

It is surprising that the two most positively marked the metaphorical mapping, namely DEATH DEATH is a victory and happiness is found to be the least productive, occupying the last two places in the table. It seems that no matter how much we try to mitigate the phenomenon of death through the use evasive language, it rarely Conceptualisation of this phenomenon in the context of something positive. The act of passing associated with sadness, pain and longing, and not with winning and joy.

Another interesting trend can be observed in the category DEATH IS REST. Surprised by the fact that despite the similar ideas as metaphors for death through a dream, it is a much larger group of expressions. Moreover, Polish metaphorical expressions are much longer and more complex than those of English, often using several metaphors within one conceptualization as such. *Wujku Leszku, płyniesz już delfinem do niebieskiego, brajnickiego jeziora, odpocznij, połóż wędkę na pomoście, pozdrów Pana Antoniego... a może gdzieś tam znajdziesz swoją siekierkę* A common phenomenon in Polish obituaries also use diminutives like. *Wujku* zamiast *Wuju*, *Leszku* zamiast *Lesławie* lub *Lechu*, *Mamusiu* nie *Mamo* i *Córeczko* zamiast *Córko*.

Although most of the obituaries substrate is Catholic, very often a metaphor not only hide and soothe the dying process, but also conceal religious elements (this is where we go, who takes us, who gives us the award, who calls us, etc.). These are often the default items and are rarely specified and described.

An interesting phenomenon is the use of capital letters (or lack thereof) in respect of the various religious elements. While some of the likes another decision may be the result of typos, omissions or the result of a hurry, you may notice certain trends. Polish obituaries seem to be much more orthodox referring to units of the supernatural (God, Lord, Jesus, the Creator, the Father, etc.) or the destinations to which we go after death (Heaven, the promised land, the Kingdom of Heaven, Home, and so on.). It's hard to say whether reason is religion, or social convention or respect, one given above words are always written with a capital letter in Polish. In English, however there is a kind of freedom, because while key terms such as God or Jesus are capitalized as such. Heaven or even you have not. There are also extreme cases of hyper-correctness as in the case of expressing LORD Lord, where all the letters are written with capital letters. The reasons for this distinction can be traced directly to the writer's obituary. If you are not a Christian, you need to write some words with a capital letter may not have much

significance. Another (perhaps slightly risky) statement is the fact that the need to use capital letters in this day and age, regardless of the context decreasing at an alarming rate. Analyzing the discourse of social networking sites and Internet communications, is living proof of such tendencies. Is that the same thing could happen in the case of such a serious topic which is death remains a question that should be backed up by figures.

W pracy poczyniono następujące wnioski i obserwacje:

- Death is a universal phenomenon, which in the last century was discussed and analyzed by many different fields of scientific and nonscientific
- For over 2,000 years, philosophers have tried to respond to the theme of death and life after life, creating all kinds of hypotheses. Some of them had a tinge metaphorical, just as our perception of death today
- History and Anthropology provide us with valuable information about the act of passing over the centuries and how they changed the approach to this social phenomenon
- For millennia, you can observe a variety of funeral rituals, but which also have a guild of common and universal, such as respect for the dead, mourning element or essence of the preparations for the funeral ceremony.
- Death was often seen as an allegory and accepted various forms of sirens and harpies, skeletons, and the angels of death.
- Death is a social phenomenon and is an integral part of human life
- Different continents and religions perceive the act of passing in a different way, however, as in the case of funeral rituals notes here are some universal elements.
- Fear of death is a natural feeling, and often results from today's sterile and przekalkulowanego approach to life. Death is often sudden and unpredictable, thus arouses anxiety.
- Euthanasia is still one of the most controversial topics in many countries.
- Dying at home is slowly ceases to be a common and often takes place in hospitals or hospices.
- Death in the cinematography is often trivialized or even ridiculed, thus we are unaccustomed to it, because by giving it human qualities we are closer and more tangible
- Through the medium of photography can remember a person died and emotions associated with it.

- Literature centuries uses themes and imagery of death. A novel where the main theme is death, tend to reflect and teach us empathy, and make one begins to contemplate his own life.
- Euphemisms phenomenon is very common and are used in many different situations. We can classify them in many different ways and have many features beyond the obvious role of "replacement" taboo.
- The theory of fields, analysis komponentyjna, as well as a formal approach to language is a direct inspiration for the movement of cognitive, which is the methodological basis for this study.
- Cognitive linguistics has been created as a result of dissatisfaction formal approach to language. Cognitive scientists believed that the language can not be seen in diagram form, but that is a kind of infinite continuum. The most important concepts in the approach is cognitive metaphor and metonymy.
- Death is usually conceptualized in the context of TRAFFIC UP
- Both languages conceptualizes death in the context of the same domains source, but sometimes there are significant differences in the prevalence of the domain in one or the other language. Często domeny źródłowe zająbiają się i mamy do czynienia z metaforami złożonymi (zwłaszcza w języku polskim)
- Death is euphemized in most metaphors concerning death
- Thus, it is one of the few events where many times you can put an equal sign between the phenomenon eufemizacji and metaphors
- Death is usually conceptualized in terms neutral or positive domain. The only negative example is DEATH TO LOST. Although overwhelmingly positive source domains such as WIN or HAPPINESS are the least productive and occupy last place in the table.
- Although English is used much more diverse and large group of verbs in the metaphors of death, it turned out that the metaphors of death is more in Polish.
- Although the majority of obituaries has a religious cast, that these elements are often hidden or default in both languages
- Polish language is more consistent, and sometimes unorthodox in the use of capital letters, whereas in English there is a kind of freedom.
- Only two metaphorical mapping of the whole body, have a sensing element, namely DEATH IS CALLING FOR DEATH IS and hugs, although only the latter is only a

projection of the entire body where there is an element of physical contact with a supernatural entity

- Both languages use the past tense made in most cases, but there are cases of imperfective present tense, which makes a person died "is with us" for a while.
- In Polish we are noticing a trend to use negatively marked by the attributes in the process of referring to death. In addition, only in Polish obituaries appear on words related to the war, such as the army, squadron or hosts suggesting that being a part of paradise is not only eternal rest but ready to fight the forces of evil (probably).
- English obituaries never turn to God directly as Polish, for example. Lord, why you called her so quickly? (Lit. Oh Lord, why did you call her so quickly?) And have called Him God, to ourselves ... too early we were not willing to part ... yet I'm sorry, please, our grief and sorrow, help to understand your divine plan (point Oh God you called him ... it early. We were not ready to part with him ... at least not yet. Forgive us, in beg you, our sadness and sorrow, help us understand your Divine Plan).
- poetic metaphors element rhyming appeared in only in Polish like. Winged birds as free despite the lack of wings and feathers Crazy dreams carried touched the cloud point Winged like birds, free despite the lack of wings and feathers Carried by crazy dreams you touched the heavens or Wybranko sad misery in the comfort of your sweet sleep longer you nothing hurts point Lulled by an eternal dream, you are the chosen one with sad misery within, find refuge and sleep tight, your suffering ends tonight.
- At the end of the production of this work, the portal Legacy.com released a statistical survey, which was conducted on the basis of 2.5 million online obituaries in the US. The study was based on the presentation of the most popular terms on the die used in the obituaries. Looking at the results presented below it can be seen that although the phenomenon of death is still euphemized and metaforyzowane, taboo died died is used in many states, as well as Polish died and died. It's hard to say how this study relates to the obituaries paper, but it seems that in the digital world, death has lost its power somewhat. Visualization below.