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КОГНІТИВНИЙ ПІДХІД ДО ВИВЧЕННЯ

ФРАЗОВИХ ДІЄСЛІВ У РЕЛІГІЙНОМУ ДИСКУРСІ

(НА МАТЕРІАЛІ БІБЛІЇ КОРОЛЯ ЯКОВА)

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MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE
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Master's Qualification Paper

COGNITIVE APPROACH TO
PHRASAL VERBS IN RELIGIOUS DISCOURSE
(BASED ON KING JAMES BIBLE)

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INTRODUCTION

This **master's qualification paper** is an initial attempt to investigate the nature of phrasal verbs in religious discourse (based on the King James Bible) from the cognitive linguistics perspective. For the accomplishment of this goal, *the broad semantic classification of the category of the particle and the phrasal verb as a unit* is studied. The research of phrasal verbs in cognitive linguistics is directed to explain the appearance of phrasal verbs with literal meanings and then the transition to idiomatic meaning by means of *metaphorical mapping*. Moreover, it aims to show the variety of all meanings the particle and phrasal unit as a whole can owe and *the level of combinability* of those two constituent parts, which has a direct impact on the type of a phrasal verb. Such tendencies can be explored in *religious discourse* with the goal of unravelling the uniqueness of phrasal verbs used in the King James Bible as something English people have acquired as a common feature of their language that is hard to learn for people from another language background. Taking into account the historical development of that time, there is no wonder why phrasal verbs were chosen by the translators when they were trying to accomplish the task of making the text of the Bible as simple as possible so that everyone could profit from reading the English Bible. As religious texts are challenging to understand due to the complexity of concepts presented, *religious cognition* has the task of studying the processes and mental representations involved in beliefs, emotions, experiences, knowledge, attitudes, and behaviours related to God and other supernatural entities, which could be traced in the Bible where such concepts are presented with the help of phrasal verbs. By studying in detail the *embodiment principle* and *conceptual metaphors*, it is possible to describe the way how human cognition works in terms of representing reality in the conceptual word, which then is able to perceive the more complex religious concepts on the basis of representing one thing in terms of another and the usage of phrasal verbs in such instances could be analysed.

The **topicality** of the research is determined by the widespread use of phrasal verbs in the English language, the meanings of which could be explained with the help of cognitive

linguistics. Taking into account the Bible, which has been the main source of knowledge for people throughout centuries, the King James Bible is an abundant source of all types of phrasal verbs which could be scrutinized according to the semantic classification, showing the way of their usage and development in English. By considering the principal bases of cognition and phrasal verbs in religious discourse, the purpose of their application in the Bible for rendering religious thought can be obtained as well as their value in the language of Shakespeare.

The work is based on **the hypothesis** that the command made by King James VI and I for the language to be as simple as it was possible for the translation of the Bible had influenced the choice of phrasal verbs by translators because, from a cognitive perspective, they can be of different types ranging from literal to idiomatic and could precisely depict the religious concepts to convey them clearly to people who were using phrasal verbs in their everyday speech. This 'simpleness' and 'richness' of the range of usages played a role in attracting people to familiarise themselves with the King James Bible, written in a language easy to read, and phrasal verbs contributed to that greatly.

The aim of the master's qualification paper is to represent phrasal verbs used in religious discourse from the cognitive linguistics perspective in all possible variations, including the detailed study of the particle and phrasal verb as a whole unit. It presupposes the following **objectives**:

- to clarify the notion of phrasal verbs from a cognitive linguistics perspective;
- to identify the evolution of the development of phrasal verbs and their meanings as well as the frequency of usage in the EModE period when the King James Bible was published;
- to trace the importance of the translator's choice to use phrasal verbs instead of basic verbs and find an explanation for that decision;
- to reflect the cognitive models of the metaphorical mapping with its variables and explain how it could be used to define the meanings of phrasal verbs;

- to classify the types of particles' meanings and their particularities in regards to religious discourse, along with the classification of the phrasal verbs as a whole with the degree of combinability presented with examples from the Bible.

The **object** of the research – cognitive mechanisms of the creation of different types of particle meanings and phrasal verbs as a whole in religious discourse.

The **subject** is the phrasal verbs of all meaning types taken from the King James Bible.

The **source** of the scientific work: 1) the King James Bible (KJB); 2) Etymological Dictionaries: The online etymology dictionary; The American heritage dictionary of phrasal verbs; Merriam-Webster's Collegiate Dictionary. 10th Ed. (Mish); Oxford Advanced Learner's Dictionary of Current English (Hornby, Cowie); Dictionary of English phrasal verbs and their idioms; The Stanford Encyclopedia of Philosophy; The Online Etymology Dictionary (Harper); The Barnhart Concise Dictionary of Etymology (Barnhart); A Comprehensive Etymological Dictionary of the English Language: in 2 vol. (Klein); Origins: A Short Etymological Dictionary of Modern English (Partridge); An Etymological Dictionary of Modern English (Weekley); 3) Christian Dictionary with biblical terms, their definitions and quotations "The All Nations Christian home & school dictionary"; 4) Modern English Dictionaries: "Oxford Advanced Learner's Dictionary, "Merriam-Webster Online Dictionary", "Longman Dictionary of Contemporary English", "Collins Online English Dictionary", "Oxford Dictionary of English Idioms", "Cambridge Advanced Learner's Dictionary".

The **data research** is based on the meanings of phrasal verbs (32) taken from different types of literature in the theoretical part of the work. The quantitative analysis has been performed in the practical part in regards to the most common phrasal verbs in the King James Bible. Additionally, phrasal verbs taken from the King James Bible were arranged according to the classification of the meanings of the particle, such as literal (10), aspectual/aktionsart (6), emphatic (25), metaphorical/figurative (13), idiomatic (1), and the meanings of phrasal verbs as a whole unit like literal (6), semi-idiomatic (3), idiomatic (5).

Methodology of the research: the models of metaphorical mappings are used to show the extension of meanings from literal to idiomatic; the mechanisms of religious interpretation are put in place for the description of phrasal verbs meanings; the quantitative analysis of phrasal verbs in the research is based on the King James Bible in order to prove the extensive use of phrasal verbs in that particular religious discourse; the cognitive linguistics classification of the particle (literal, aspectual/aktionsart, emphatic, metaphorical/figurative, idiomatic) shows its power to have a huge impact on the meaning; the semantic classification of phrasal verbs as a unit (literal combinations; semi-idiomatic combinations; idiomatic phrasal verbs) is used to describe the level of degree showing the type of a phrasal verb;

The **scientific novelty** of this paper consists in reflecting on the possibilities of phrasal verbs used in a religious context, reflecting the cultural aspect of English people, how they can be interpreted from the cognitive linguistic perspectives, and which role they have played being utilized in the King James Bible.

The **theoretical value** of the research consists in the specification of a cognitive approach to phrasal verbs (on the basis of examples from the King James Bible), identifying the process of meaning formation and the role of the particle in it and how it was reflected in religious discourse.

The **practical value** of the master's qualification paper is defined by the possibility of using the religious materials in cognitive comparative linguistics, the historical investigations representing stages of phrasal verbs development and typological language investigations.

Approbation of the research – conference presentation: Kyiv National Linguistic University "Ad orbem per linguas" (25 May 2022).

Publication of the research – the main results of the study are presented in an academic publication: Kyiv National Linguistic University "Ad orbem per linguas", conference abstract.

The master qualifying paper consists of the Introduction, three Chapters with Conclusions after each of them, General Conclusions, Resume Ukrainian, Bibliography, List of References, List of Illustration Materials.

The **Introduction** provides a short survey of theoretical assumptions, the choice of the topic, the main aim and tasks of the research, theoretical contribution, and practical value of the investigation.

Chapter One 'The cognitive perspective on phrasal verbs used in religious discourse' focuses on the origins of phrasal verbs, their connection to religious discourse, as well as their application in the King James Bible. Phrasal verbs are viewed from the perspective of cognitive linguistics, including the concepts of metaphorical mapping and the embodiment principle. The first chapter consists of different types of explanations about the connection between phrasal verbs and cognition.

Chapter two 'The practical application of cognitive analysis to particles used in combination with basic verbs in the King James Bible' identifies the extensive use of phrasal verbs in the King James Bible, the standard particles of which are then classified according to the different types of meanings they can poses (literal, aspectual/aktionsart, emphatic, metaphorical/figurative, idiomatic), taking into account the cognitive principals and showing a diversity of possible variants of phrasal verbs used in the Bible with an extensive list of examples.

Chapter three 'Phrasal verb as a unit' provides the analysis of phrasal verbs as a unit where the four proofs are presented, showing the phrasal verb's ability to form a semantic and lexical unit. The classification of phrasal verbs according to the degree of idiomatic meaning identifies the degree of combinability of two parts, thus creating three semantic types presented with examples from the King James Bible.

General conclusions summarize the accomplishments of the research and provide the most important theoretical and practical conclusions towards the finding data.

CHAPTER ONE
THE COGNITIVE PERSPECTIVE ON PHRASAL VERBS USED IN RELIGIOUS DISCOURSE

1.1 The origin of phrasal verbs

The term phrasal verb was first applied by Logan Pearsall Smith in Words and Idioms, but he alleged that the term itself was borrowed from Henry Bradley. Although the phrasal verb has been present in English for many centuries, it has only recently been described in detail. Citations in the OED date from Middle English, for example, turne aboute 1300; gon doun 1388. They are common in Shakespeare: 'So long, that ninteen Zodiacks haue gone round' (Measure for Measure, 1603). Such verbs have often been used to translate Latin verbs such as to putte downe, calare and deponere (Catholicon Anglicum, 1483) as well as to define verbs of Latin origin in English like abrogate for take away (Table Alphabeticall, 1604). Nowadays, the terminology of phrasal verbs is inconsistent because some scholars attribute this grammatical category to verbs with prepositions, whereas others do not view prepositional verbs as phrasal verbs. However, in regards to particles, consistency can be observed.

$$
\text{Non-phrasal}
\begin{cases}
\text{(a) non-prepositional (\textit{to take}) = SIMPLE VERB} \\
\\
\text{(b) prepositional (\textit{to take to}) = PREPOSITIONAL VERB}
\end{cases}
$$

$$
\text{Phrasal}
\begin{cases}
\text{(c) non-prepositional (\textit{to put up}) = PHRASAL VERB} \\
\\
\text{(d) prepositional (\textit{to put up with}) = PHRASAL-PREPOSITIONAL VERB}
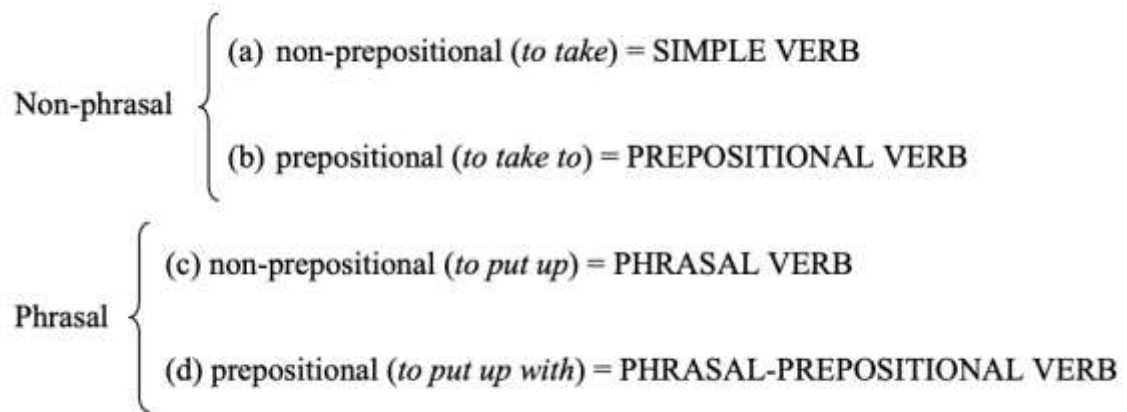\end{cases}
$$

Figure 1.1. The classification of the verbal category by Mitchell's (1958, p. 106)

According to the diachronic approach, it is possible to point out the changes in the development of phrasal verbs from OE to EModE when the printed word became available to people and the King James Bible was published. As Martin Luther, the translators of King James Bible had a belief that everyone should read the word of God and the daunting and dangerous task was undertaken to translate the New Testament from the Original Ancient Greek by using simplified language. Almost at the same time, similar situations developed in England and Germany, where the translations were dominated by simplified language, as Luther said that it should be translated in a way: 'like a mother talking to her children.' Just as Luther's version of the Bible did for German, James' translation helped to establish a standard English language that is used to this day. This translation was designed to bring the Bible to the masses, which could explain the choice of using phrasal verbs.

While OE phrasal verbs are quite different from their PDE equivalents, in the LME period, the basic syntactic patterns, as well as idiomatic phrasal verb types, were already available. Hence, it could be concluded that in the transition from OE to ME the most crucial semantic and syntactic developments of the phrasal verb occurred. In fact, 'from Old English to Early Modern English, the language underwent an important structural shift, from a productive system of verbal prefixes to a new system of postverbal particles' (Kovács, 2004).

As a result, Brinton & Traugott (2005) state that the phrasal verb 'is more appropriately understood as the continuation of OE verbs accompanied by adverbial particles [...] than as

a replacement for lost prefixed verbs', even if 'particles and prefixes have a common origin' (p. 224). Additionally, Ogura, Michiko (1995) points out this tendency by providing an example where Middle English particle verbs were developed from Old English prefixed verbs: OE inngan > English go in. They are related to the separable verbs in other Germanic languages, which can be seen historically as a parallel though independent development. Hiltunen (1983) drew a conclusion that the decline of the prefix system ties in well with the general tendency of the English language towards more analytical constructions.

Furthermore, with the shift in particle position, the ME period witnessed another important development, specifically the loss of some prefixes and the continued productivity or partial productivity of others, and also the increasing frequency of verb-particle combinations. On the other hand, it has been postulated that the acquisition of Romance prefixed verbs (e.g., conquer, invade, occupy) at the time could have slowed down the development of phrasal verbs.

Thim (2012), who analyses the phrasal verbs in the letters of Margaret Paston written between 1441 and 1478, classifies phrasal verbs within five different semantic groups, namely literal, partly literal, pleonastic, figurative and non-compositional. After conducting an analysis, he figures out that, in spite of the fact that the majority of combinations in his corpus are literal (45%) already in the LME period, aspectual, non-compositional, pleonastic and figurative meanings are quite well established. Along with that, he notices that 'the number of non-compositional phrasal verbs may be actually quite high in relation to other semantic types' (Thim, 2012, p. 368), as shown in his graph represented below.
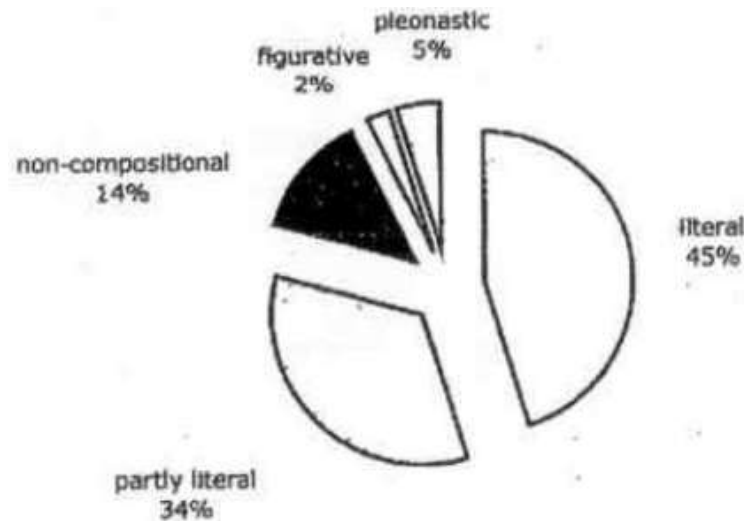
Figure 1.2. Phrasal verbs semantics in the Paston Letters (Thim, 2011, p. 364)

By the EModE period the phrasal verb was completely established in the language (cf. Kennedy, 1920, p. 13-14; Brinton, 1988, p. 187; Blake, 2002, p. 25) and it 'advanced into full-fledged development' (Konishi, 1958, p. 121).

To summarize, phrasal verbs existed in all time periods of the development of the English language; nevertheless, their forms have undergone a transformation which is explained by the grammatical changes in the language. In terms of meanings, it was stated that in the LME period, aspectual, non-compositional, pleonastic and figurative meanings of phrasal verbs had already been used by people to explain complex concepts.

1.2. Phrasal verbs during the period of the King James Bible translation

One more area that deserves attention when working with phrasal verbs of the EModE period is their alleged colloquial character at the time. The scholars do not have a common ground on this issue. Konishi (1958) argues that phrasal verbs are less frequently encountered in the dignified Biblical version of 1611 (p. 122). Likewise, Claridge, who carries a cross-genre analysis of phrasal verbs in the Lampeter Corpus, sums up that these constructions 'seem to be more common in types of language that can be characterized as nearer to the spoken variety, i.e. colloquial, informal language [...] and especially kinds of

language that want to be understood easily and be accessible for a wide audience' (Claridge, 2000, p. 197).

On the contrary, Hiltunen (1994) reckons that phrasal verbs can be employed for a variety of purposes besides that of conveying overt informality, although he does not actually find evidence of such informality in his corpus, in which the highest frequencies of phrasal verbs occur in handbooks, fiction and the Bible. In view of this, Thim (2006) concludes that there is not enough evidence in previous studies to support the view that EModE phrasal verbs are colloquial. By means of an investigation of these constructions in Everyday English (1500-1700), Thim comes to the conclusion that EModE phrasal verbs are better described as 'stylistically neutral' (p. 300-302).

Regarding the frequency, it is possible to say that during the EModE period, their use was decent as well as on the rise, which is clearly depicted in the graphic below. Moreover, it is not until the EModE period that the number of figurative, non-compositional and aktionsart phrasal verbs multiplies, though they are still by far less numerous than in PDE. Such a tendency can explain their use in the King James Bible because the primary purpose of this masterpiece was the simplicity of the language, which could be understood by all people, regardless of their education that was provided only in Latin at that time. It could be speculated that maybe for that purpose, the translators have chosen to use them instead of simple verbs.

However, the recognition of phrasal verbs by grammar has been relatively slow and it was because of Latin grammar. All that did not directly fit into the Latin model was often felt to be inferior or incorrect, something that ought to be resisted both in theory and practice (Yunis Aldahesh, 2008). Hiltunen (1994) elaborates 'the Latin background also facilitated the acceptance of phrasal verbs as units by providing a point of comparison for the English grammarians, and constantly reminding them how their own language differed from Latin in this respect.'

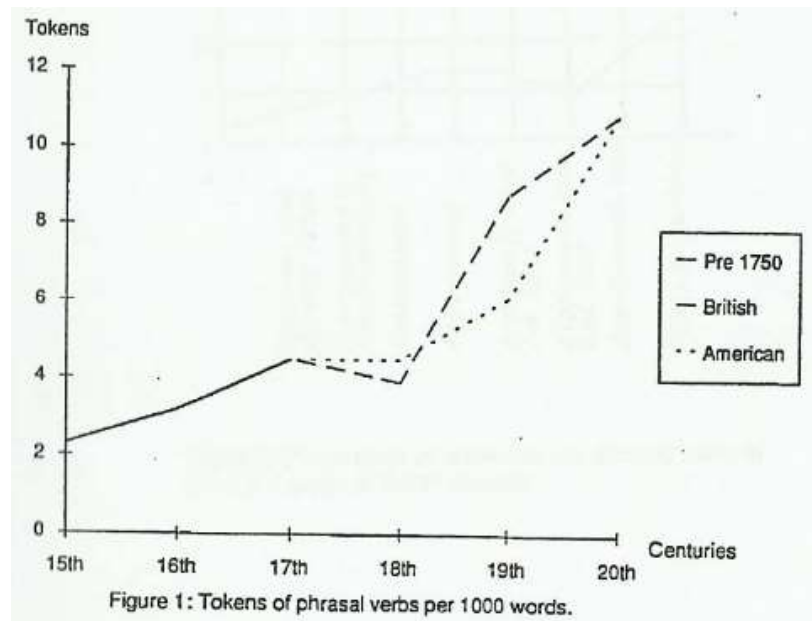Figure 1: Tokens of phrasal verbs per 1000 words.

Figure 1.3. The development of phrasal verbs in Martin (1990, p. 103)

Their use can be explained by the historical factors occurring in England in those days. By the late Middle Ages, Catholicism was an essential part of English life and culture. In 1527, Henry VIII was desperate for a male heir and asked the pope to annul his marriage to Catharine of Aragon. When the pope refused, Henry used Parliament to assert royal authority over the English church and allied himself with Protestants, who until that time had been treated as heretics. When King James VI and I came to the throne, the situation with the power was not in his favour. He argued for a theological basis for the monarchy. In the True Law, he sets out the divine right of kings, explaining that kings are higher beings than other men for Biblical reasons (Marshall, 2017).

As a result of the Hampton Court Conference of 1604, a new translation and compilation of approved books of the Bible was commissioned to resolve discrepancies among different translations then being used. The Authorized King James Version, as it came to be known, was completed in 1611 and is considered a masterpiece of Jacobean prose. It is still in widespread use (Spinks, 2006, p. 44). As the purpose of this translation was to render the meanings of complex subjects of the Bible to common people easily, and the phrasal verbs were developing rapidly among this group of people at that time, there is a

definite possibility that for that reason, they have been used while translating instead of some Latin words which were more pro-Catholics to accomplish these goals.

1.3. The embodiment principle

In spite of the fact that phrasal verbs are ubiquitous in the English language, they are one of the most difficult constructions for English language learners to acquire, as their meanings have traditionally been regarded as random and chaotic. The difficulties of English Phrasal Verbs were first noted by Samuel Johnson in 1755 in the preface to his Dictionary of English Language in which he wrote: 'There is another kind of composition more frequent in our language than perhaps in any other, from which arises to foreigners the greatest difficulty [...] We modify the signification of many words by a particle subjoined; as to come off, to escape by a fetch; to fall on, to attack; to fall off, to apostatize [...] with innumerable expressions of the same kind, of which some appear widely irregular, being so far distant from the sense of the simple words, that no sagacity will be able to trace the steps by which they arrived at the present use (McArthur, 1989, p. 38).'

Scholars working in the domain of cognitive linguistics try to resolve this problem of the difficulty of understanding phrasal verbs. Cognitive science was firstly touched by the attention of Aristotle as he had a deep interest in the inner workings of the mind and how they affect the human experience. Aristotle focused on cognitive areas pertaining to memory, perception, and mental imagery. He placed great importance on ensuring that his studies were based on empirical evidence, that is, scientific information that is gathered through observation and conscientious experimentation (Matlin, 2009, p. 4). Two millennia later, the groundwork for modern concepts of cognition was laid during the Enlightenment by thinkers such as John Locke and Dugald Stewart, who sought to develop a model of the mind in which ideas were acquired, remembered and manipulated.

Taking into account the basis of cognitive science, cognitive linguists disagree with the traditional definition of phrasal verbs, which is: 'A phrasal verb is a combination of an ordinary verb and a preposition or an adverbial particle that has at least one particular

meaning that is not predictable from the combined literal meanings of the verb and the preposition or particle' (The American Heritage Dictionary of Phrasal Verbs, 2005).

In contradistinction, the cognitive approach to phrasal verbs makes what Holme (2012) calls 'the functional assumption that form is motivated by meaning'. In his view, the form of a word is connected to its meaning; they are not arbitrary associations. In other words, cognitive linguists understand that lexis and grammar are connected. In lexico-semantic linguistics, meaning is stored in words themselves, and several distinct meanings could be associated with the same word form. In cognitive linguistics, however, instead of viewing meaning as a static entity, it is viewed as a dynamic product of both lexis and grammar, in that both contribute to meaning formation. Cognitive linguistics tends to treat grammar and lexis on two ends of a "semantic continuum" (Holme, 2012, p. 6), that is, that both grammar and lexis are responsible for changes in meaning.
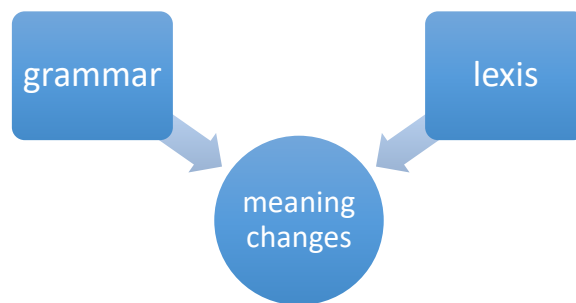
Figure 1.4. The constituents of the meaning of the word according to the cognitive linguistics

Consequently, while traditional scholars believe that meanings, including arbitrary meanings, reside solely in vocabulary, cognitive linguists have discovered that 'the arbitrary' is actually much more motivated and predictable than we had previously understood. To deeply comprehend how meanings are systemically related, though, it is essential to understand the way the mind and the conceptual world affects language and communication. Cognitive linguistics holds to a conceptual understanding of language and thought formed through our experience in the world. In Locke's view, the mind at its creation is a tabula rasa. Accordingly, the most important thing that happens to us with regard to how we

respond to the world is the experiences which we have. Rather, it is the content of the mind that is determined by our experiences, and, granted the basic human nature, it is the content of that experience which makes the great difference between one person and another, one culture and another.

According to the Cartesian understanding of cognition, we form thoughts about the world around us, and language refers to those thoughts about the real world. According to this view, we experience the real, objective world directly through our thoughts, where we reflect about the world. Our thoughts then form language that refers to the real world that we have reflected on.

world   thouhgt

langauge
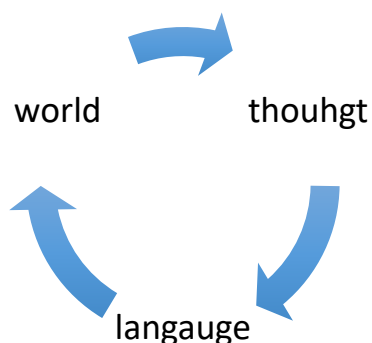
Figure 1.5. The model of Cartesian understanding of cognition

Unlike the traditional views of cognition where individuals form thoughts about the objective world around them, cognitive linguistics relies on a view of cognition where thoughts are formed through our embodied experiences in the world. This embodied principle, originates from French philosopher Maurice Merleau-Ponty in 1945, in his work Phenomenology of Perception.

Merleau-Ponty argued that, since humans have bodies, our experience of the world around us comes through our bodies, not from our thoughts directly interacting with the world around us. In other words, as humans, we do not gather information about the world directly through our minds, but through our bodies. Given the fact that we interpret the world, not directly through our minds but rather through our bodies, it means that our conception of the world is not the actual world but a conceptual world. The scheme below shows how

our experiences in the world are reflected in our minds and how they then return to the world after our brain's processing mechanism through your personal 'lenses'.
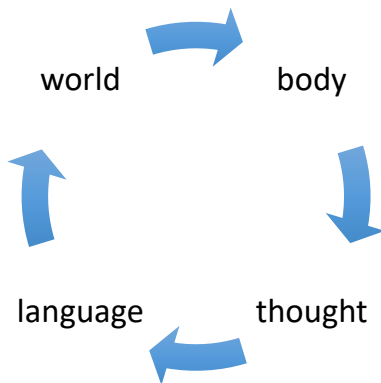
Figure 1.6. The model of cognition including the embodiment principle

Our bodily experiences form our interpretive framework for the world, but the world we think about and talk about is not the objective, real world, but a conceptual world, formed by our embodied experiences in the objective world. Thereby, it is not possible for humans to think a completely objective thought about the world, for as embodied creatures, we are subjects in the world, and the information we receive about the world is mediated through our bodies.
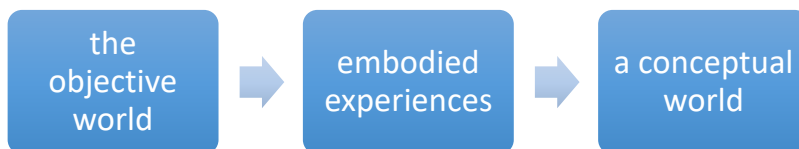
Figure 1.7. The method of receiving information by humans

Humans are bipedal, upright creatures that can lay down, sit, stand up, or move forward, and as such, our bodies are positioned and move through space in accordance with the confines of our physical bodies. Given the ways our bodies move, we generally think of things being 'in front of' us as anything in our line of vision or in the direction we are moving. However, humans can move not only through space but time as well. The embodiment principle explains how we interpret the world around us: according to the cognitive frameworks of a conceptual world formed through our bodily experiences in the

world. And as such, language refers not to the real, objective world, but to a conceptual world formed through our embodied experiences.

Additionally, it is essential to pay attention to the way the human mind works as it shapes the language. The way humans see and experience the world has a direct effect on language. To look at phrasal verbs from that point of view requires considering two concepts: perspective and space. Humans can view events and situations in life from a different perspective. For example, one can seat at the same time at the desk, in front of the school board, on the chair, in the school and on the planet Earth. The situation is the same but the perspective from which this particular situation can be viewed is different and it affects the language. The second concept is space, spatial awareness and how we move through space is essential to the human experience. Humans can move through space on the trajectory or we can be static in space or we can be oriented in space. Movement is essential for humans and to be more precise in what they try to produce in their speech related to movements, phrasal verbs might serve as a great basis. As a result, they are not random and have a deeper meaning.

Altogether, according to the embodiment principle, our understanding of the world is transmitted through our embodied experiences in the world. If this fact is accepted as truth, then there are a number of physical experiences that we experience directly with our bodies. These concepts can be thought of as pertaining to an experiential domain, where our knowledge of them is formed directly through our bodily experience in the world. Nevertheless, many ideas are not accessible through our body directly, so to access these ideas, we think about them by conceptualizing them in terms of something in the experiential domain. This process of thinking about and speaking about one thing in terms of another is what Lakoff and Johnson (1980) call conceptual metaphors.

1.4. Conceptual metaphors and metaphorical mapping. Phrasal verbs from the cognitive linguistics perspective

Yet unlike traditional understandings of metaphor, conceptual metaphors are not just ornamental language that reside in our words; they are the way we think about the world.

All abstract thinking is dependent on this metaphorical "mapping" of one domain on the other, of thinking of one thing in terms of another. We think of time in terms of money (e.g. running out of time, wasting time, saving time) emotions in terms of containers full of hot liquids (e.g. blowing off some steam, boiling up inside, feeling drained) and arguments in terms of war (defending your arguments, attacking your opponent's weakest argument, shooting down an argument). Despite the fact that it is not immediately obvious to most of us, our conceptual understanding is built largely upon metaphor.

George Lakoff and Mark Johnson, in Metaphors We Live By (1980), brought in the terms target and source. However, the more traditional terms tenor and vehicle (I.A. Richards, 1936) are roughly equivalent to the target domain and source domain, respectively; but, the traditional terms do not clearly show the interaction between the two domains. According to William P. Brown, 'The terms target domain and source domain not only acknowledge a certain parity of import between the metaphor and its referent but they also illustrate more precisely the dynamic that occurs when something is referenced metaphorically — a superimposing or unilateral mapping of one domain on another' (Psalms, 2010).

In a conceptual metaphor, the target domain is the quality or experience described by or identified with the source domain. Metaphors connect two conceptual domains: the target domain and the source domain. In the course of metaphorical processes the source domain corresponds to the target domain; in other words, there is a mapping or a projection between the source domain and the target domain. The target domain X is understood in terms of the source domain Y (Kertész, 2004).

Table 1.1

The examples of the metaphorical 'mapping'

time in terms of **money**	running out of time	*I ran out of time, so I did not bake the cake.*

emotions in terms of containers	blowing off some steam	*Children often enjoy **blowing off** steam playing a few fun games on the internet.*
arguments in terms of **war**	shooting down an argument	*It has become all too easy in our current society to **shoot down** an argument by immediately labelling the person.*

Cognitive Linguistics attempts to describe language use and thought beyond what individuals can report regarding their own mental models and cognitive patterns. People's access to their own minds is always limited. An example can be considered about attitudes toward marriage. A cognitive linguist analysing discourse from interviews in which people talk about their marriage may find many metaphors in which marriage is discussed using the language typically employed to describe financial transactions. For example, the speakers may talk about shopping for a good match, investing time in the relationship, reaping the rewards of developing a good relationship, or they might describe a marriage as emotionally bankrupt.

Some examples with phrasal verbs: ***to marry*** someone ***off*** means to find a suitable husband or wife for one's child, often with the goal of no longer having to provide for that child financially. 'My great grandmother tried to ***marry off*** my grandmother to a wealthy older man.' 'Many years ago, people got married much earlier. Working-class families needed to ***marry off*** their children as soon as possible.'

To marry someone ***below*** (oneself) means to marry a person who is of a lower social class or standing. 'I hear that Mr. Sullivan plans to marry a local fishmonger's daughter. Why would a man of his esteem ***marry below*** himself like that?' 'Janet has a bright future with one of the best law firms in town, so it's beyond me why she's ***marrying below*** herself with some fast food worker.'

To marry someone ***above*** (oneself) means to marry someone who is of a higher social class or standing. 'I hear that the local fishmonger's daughter is betrothed to a rich foreign lawyer! My word, she's certainly ***marrying above*** herself, isn't she?' 'For all the talk that social classes have been wiped away in recent years, you will still find people who believe one can't or shouldn't ***marry above*** oneself.'

Closer inspection of the metaphorical structure — specifically the elements of financial transactions that are useful for talking about marriage — might reveal that this metaphor is based on a model of marriage in which selecting a mate involves the careful weighing of the merits of each potential match along with the feasibility of the match based on one's own merits. Marriage itself, in this mental model, is essentially an agreement by free agents who are entering into a reciprocal arrangement to maximize their individual benefits.

While these patterns of thought may be revealed through a cognitive linguistic analysis, they could be completely missed if someone was simply asked what they think of marriage. In that case, the person's response may have little bearing on their actual linguistic behavior (and even their typical cognition and social interactions). Also, conscious responses can be affected by a tendency toward idealization, self-deception, cognitive dissonance (the person might be uncomfortable acknowledging that they are so calculating when it comes to marriage) or, in some cases, even the desire to conceal (Richardson, 2021).

It is a well-known fact that phrasal verbs are considered to be one of the most difficult constructions for English language learners to grasp, foremost as a result of their seemingly arbitrary and polysemous meanings. Traditional understandings have argued that these meanings are random and have no necessary relationship with the meanings of the verb and particle. Additionally, traditional approaches have argued that the multiple meanings are homonymous, i.e. that their meanings are not related to each other. However, cognitive-linguistic insights show that the meanings of verbs are in fact motivated in meaningful and systematic ways.

Instead of treating multiple meanings of phrasal verbs as homonymous, cognitive linguists treat them as polysemous, i.e. they consider that their meanings are distinct but at

the same time related to each other. Kovacs argues that the meanings of phrasal verbs 'are related in a systematic and natural way forming radial categories where one or more senses are more prototypical or central while others are less prototypical or peripheral (Kovacs 2011, p. 14). In other words, within phrasal verbs, it is believed that there is a prototypical or literal sense of the phrasal verb, a base meaning, and other polysemous meanings are derived from that central meaning.

```
┌──────────────┐   ┌──────────────┐   ┌──────────────────┐
│ a phrasal verb│───│ a base meaning│───│ other polysemous │
│              │   │              │   │    meanings      │
└──────────────┘   └──────────────┘   └──────────────────┘
                          │
                          ▼
                   ┌──────────────┐
                   │ metaphorical │
                   │   mapping    │
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```
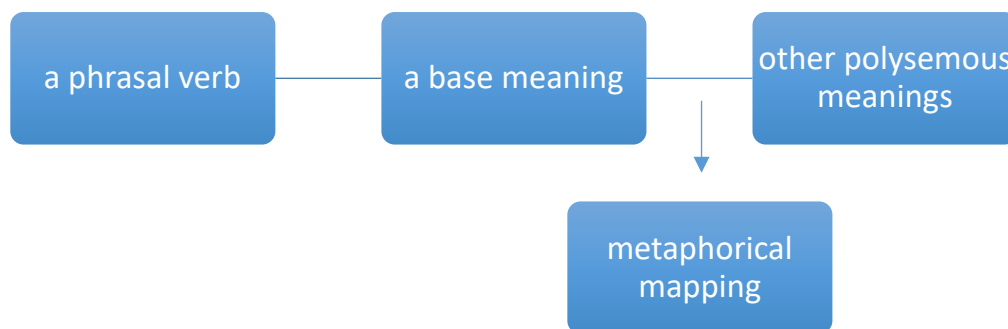
Figure 1.8. The process of the creation of a phrasal verb peripheral meaning from the central one

The way these peripheral meanings are formed is through metaphorical mapping, that is, 'when their literal meanings are extended to abstract, non-visible domains such as thoughts, intentions, feelings, attitudes, relations, social and economic interaction, etc.' (Rudzka-Ostyn, 2003, p. 4). While it is not common to think of prepositions and adverbs as being metaphorical, they actually do have metaphorical meanings that are derived from a central meaning. For instance, our understanding of 'up' can be reflected literally in the phrasal verb 'sit up', where 'up' refers to a literal direction the body moves with the action of sitting. Yet this particle can also be metaphorically extended, as in the phrasal verb 'clean up', where 'up' takes on a new meaning of 'completion'. The two meanings - the literal 'up' in direction and 'completion' - are not separate, unrelated meanings; the latter has been metaphorically mapped onto the prototypical meaning. For more examples, see Appendix A. Table 1.2. The examples of central and metaphorical meanings of particles.

On the whole, phrasal verbs are not just idiomatic expressions with arbitrary meanings; their meanings 'can be seen as motivated by metaphors that link domains of knowledge to idiomatic meanings' (Kovacs, 2011, p. 14). In other words, in the same way that concepts in the abstract domain are mapped onto concepts in our experiential domain, so too, phrasal verbs exhibit similar patterns, demonstrating that 'they are not simply a matter of language but products of our conceptual system'.

If this is true, and phrasal verbs are products of our conceptual systems, then like any other language feature, they are at least partially language and culture-dependent; for that reason, they were a great choice for translators of the King James Bible. The way concepts are mapped onto other concepts varies with each language, so to a non-native English speaker, this metaphorical mapping can be difficult to discern, but for native speakers, it would be very easy to grasp what was conceived by the author. Kovacs (2011) notes that 'the meanings of phrasal verbs also go easily from the concrete to the abstract, and metaphors serve as a link between them.'
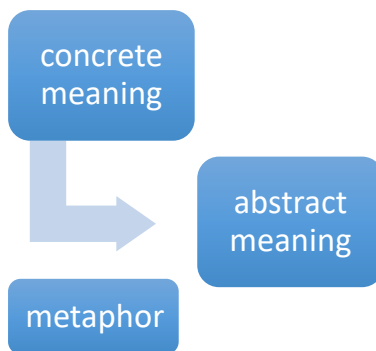
Figure 1.9. The way of abstract meaning creation by the means of a metaphor from a concrete meaning

For the reason that English learners often do not see this path and do not recognize the metaphor underlying the abstract meanings, they find many phrasal verbs difficult to understand. The metaphorical mapping is something native English speakers understand without any difficulty, as it is embedded in their conceptual frameworks, but for those from another language background, those implicit metaphors can be incredibly difficult to detect.

Thus, the process of metaphorization introduces additional shades of a specific direction of movement, and such an orientation can have not only a denotative, proper spatial meaning, but also has additional connotative shades that express the speaker's attitude to the subject of speech not from a spatial, but from some other position, which gives the use of such a verb an additional coloring. English phrasal verbs do have a deeper logic and deeper meaning and once it is decoded with a comprehensible explanation, their meanings become understandable.

1.5. The place of the Bible in Religious discourse

Considering the discourse as a communicative event that includes social, cultural, psychological and historical factors as concepts defined by M. Foucault as a system of human cognition, it means that there is a possibility of using linguistic means to express the mental and cognitive processes of human consciousness. Thus, the individual acts as a subject of the process of understanding, and discourse emerges as a component of the cognitive system of human cognition.

Religion is a mentality, a spiritual need, a way of life, and a source of inspiration for everyday life. Religion manifests itself and functions in the corresponding discourse being called religious. The concept of discourse from the standpoint of pragmalinguistics is explained by the interactive activity of communication participants, the exchange of information, the exercise of influence on each other, as well as the use of communicative strategies, and their non-verbal and verbal application in the practice of communication. Religious discourse has its own strategies, which are determined by its goals and genres. The main one of which is the attraction of a person to religion, which was essential at the time of the introduction of the King James Bible.

The domain of Christian religious discourse is very significant and very fertile in most European languages. Religion and the power of the Church and its teachings were pervasive in every branch of life during the Middle Ages and the Renaissance. It is true that after the early modern period the influence of religious writings was somewhat waning but

nevertheless we find a rich inventory of important religious genres surviving until today (Andreas, 2010).

The Christian religion had a huge impact on the developments in the Middle Ages and the early modern period in England. This influence can be justified from two different perspectives. On the one hand, it was the Christian religion that exerted a most noticeable and almost exclusive influence on the culture and societies of most major European countries in the core period between 700 and 1800, and even beyond. On the other hand, the situation in England can be seen as typical but also as particularly interesting within the European context since it embodied a state Church, which comprised independent elements.

The most notorious difficulty encountered on the process of studying religious discourse is the large number and diversity of genres contained in the religious domain. The diversity may emerge from the following list of prevalent genres: penitentials, catechisms, devotional manuals, exempla, prayers, collects, litanies, anthems, hymns, Bible commentaries and devotional letters. The problem of the diversity of the religious genres is made even more serious by another difficulty: the status of the most important book or type text in Christian religion, the Bible.

Should a systematic account of the discourse world of religion treat Biblical writings as a genre of their own is a common question asked by scientists throughout the world. This does not seem to make much sense; the Bible can hardly be seen as a genre of its own. Rather, the texts of the Bible are instances of several different genres; for example, chronicles, reports, narratives, laws, poems. In addition, the collection of texts contained in the Bible is rather heterogeneous. C.S. Lewis (1962) commented on the diversity and coherence of The Bible: 'It is a collection of books so widely different in period, kind, language, and aesthetic value, that no common criticism can be passed on them.' But in spite of this generic diversity the canon of Biblical writings is often seen as a coherent whole, especially when it is interpreted as 'God's word' or as a work inspired by God. A uniform, homogeneous aspect may also come into play when we link the Bible to a particular translation that is associated with one person; for example, The King James Bible. The Bible might also be seen as one genre since it has served (and still serves) as a fundamental frame

of reference for all other Christian religious writings, providing 'evidence' and 'justification' for theological claims and arguments (Andreas, 2010, p. 27).

In the Bible, specific language is used that can be referred to as religious talk based on comparing one thing to another or representing something in a particular way (with a particular construal), both key processes in much of cognition (Croft & Cruse, 2004). Religious discourse focuses on aspects of reality that are subtle, complex, and, in many cases, hidden from sensory experience, so believers resort to conveying religious meaning through comparisons with more concrete entities and experiences. For example, people refer to a divinity as a father, mother, friend, lover, or lord. In such cases, language reveals a great deal about how believers view that entity and their relationship with it (Richardson, 2021, p. 21).

Likewise, how believers view others can be revealed using terms such as brother or sister, or with the use of binary contrasts such as pure versus impure or light versus darkness. These cognitive construal operations are not static, so the investigation of religious language must also consider dynamic elements (Pihlaja, 2018, p.18). Attention to language as part of discourse reveals how dynamic aspects of cognition being information processing systems are often represented as competing forces and agents in ever-evolving patterns of interaction. By identifying and tracking these patterns, the analyst can construct a rich, three-dimensional picture of how believers conceptualize their religious experience and how they convey ideas to achieve specific rhetorical purposes.

In conclusion, the Bible is a significant element of almost all religions in which different types of genres are presented. It serves as a fundamental frame of reference, helping to justify theological claims and arguments. In order to reach this aim, specific language such as a religious talk should be used, which renders more complex ideas in a simpler manner by comparing or representing something in a specific way. All this theory could be put to use by taking specific phrasal verbs of different types from the King James Bible in a particular context to show how more abstract ideas were conveyed with their help, which is done in a Practical part of this work.

1.6. Religion and its connection with cognitive science

The evolutionary origins of religion seem to depend on developments in the cognitive architecture that is the organization of information processing elements that give a brain or mind its basic capacities for interacting with the world, which is a hypothesis about the fixed structures that provide a mind, whether in natural or artificial systems, and how they work together – in conjunction with knowledge and skills embodied within the architecture – to yield intelligent behaviour in a diversity of complex environments (Watts, 2020).

There has been much interest recently in the embodied nature of human cognition. F. Watts (2013) and Jones (2019) have discussed the implications of this for religion. It is no surprise to Christians that the centre of the Incarnation is the person of Jesus Christ. For Christian theology, the imago dei is the doctrine that explains the relationship of humans to God and this doctrine has been used almost exclusively to reveal that humans alone are created in the image of God. Christians need to expand what it means to be created in the image of God to include not only human bodyselves, but also to include the entire created order (Pederson, 2012, p. 53).

The scholars who are concerned with this question work in the field of cognitive science of religion which is the study of religious thought and behavior from the perspective of cognitive science, and often engages with evolutionary science, which it assumes is its foundation. Boyer is mainly concerned with explaining the various psychological processes involved in the acquisition and transmission of ideas concerning the Gods. Boyer builds on the ideas of cognitive anthropologists Dan Sperber and Scott Atran, who first argued that religious cognition represents a by-product of various evolutionary adaptations, including folk psychology, and purposeful violations of innate expectations about how the world is constructed (for example, bodiless beings with thoughts and emotions) that make religious cognitions striking and memorable.

Religious cognition is intimately associated with the formation of a global view of the human situation. Our worldviews organize, interpret, strategically filter out or select, and to some extent idealize the infinitely complex and confusing stream of information that constantly bombards us. The formation and maintenance of our worldviews depends on a powerful repertoire of cognitive capacities that underlie our conceptualization of our

surroundings. These capacities are intimately connected to the tendency of religious believers to perceive supernatural elements as agents and forces and to describe them using particular kinds of comparison and representation (Atran, 2002; Guthrie, 1993). For cognitive linguistic researchers, these various usage-based cognitive operations, rather than constituting a passing concern, lie at the very centre of their approach.

Table 1.3

The mechanism of religious interpretation

based on the King James Bible

a global view of the human situation	*Art not thou it that remainest of the four beasts, whom I made to reign in my world, that the end of their times might* ***come through*** *them?*
interpretation of the situation, using cognitive capacities	***to come through*** *(from one end or side of something to the other)*
conceptualization of our surroundings, using particular kinds of comparison and representation	***to come through*** *(an idea of 'completion')*
religious cognition	*the four beasts are like a symbol of the end* ***through*** *which it will come*

The analysis focuses exclusively on uncovering and tracking how believers think about and, by extension, talk about a supernatural entity, which of course crucially includes their perception of how the entity is thinking about and acting on them. Cognitive linguists also work on the interpretation of how journey metaphors conceptually connect to a host of other related metaphors that the believer uses, such as references to paths, narrow and broad ways, valleys and summits, steps and strides, losing one's way, and being found.

Table 1.4

The religious experience described in terms of a physical journey

based on the King James Bible

turn in (to a place)	pull in (to a place)
Gen.19 *[2] And he said, Behold now, my lords,* ***turn in****, I pray you, into your servant's house.*	*1Kgs.13* *[4] And his hand, which he put forth against him, dried up, so that he could not* ***pull*** *it* ***in*** *again to him.*

There is also a great interest in why the believer describes their religious experience in terms of a physical journey. These considerations also encapsulate a second key premise: language is currently the most detailed window into the way people think. It matters what people say, how they say it, and how many times they repeat it, or how they repeat a previous pattern in a subtly different way. It especially matters when linguistic patterns reoccur at particular moments in the discourse across multiple conversations and participants.

On the whole, cognitive linguistics sets out to uncover how religious believers view the world, how human construals of the world emerge, and how these construals both differ from each other and share common features. To accomplish these tasks, phrasal verbs can be used as a basis for uncovering the work of the human mind. On the other hand, spiritual progress is almost universally viewed as progress on a journey, which can be denoted with the help of phrasal verbs. Just as cognitive linguistics holds great promise for revealing aspects of religious thought, the analysis of religious language can also contribute in important ways to the development of the field of cognitive linguistics itself.

Conclusions to Chapter One

Phrasal verbs have been used by English people since the existence of the Old English version of the language; nevertheless, their form has been changed under analytical influence. These constructions are so widely spoken and have been chosen for the translation

of the King James Bible that they deserve the attention of cognitive linguistics in order to explain their types of usage along with their colloquial character. By inspecting phrasal verbs from that angel, the developments of cognitive science can be put to use to examine this phenomenon of their meaning 'clearness' to English-speaking people and the difficulty of understanding experienced by English learners.

Taking into account the embodiment principle, the goal of decoding the meanings of phrasal verbs can be reached as it includes the relationships between the world, the body, the language, and the thought. By moving in time and space, English-speaking people describe their experiences using phrasal verbs so as to share them as clearly as possible, and predominantly the particles allow them to do that. Such concepts are engraved in their minds as they were brought up in that culture with particular conceptual metaphors, and the metaphorical 'mapping,' by which means some phrasal verbs are created, can be accomplished unconsciously by proving the variety of language for more difficult concepts and creating a range of meanings with subtle differences which will be examined in detail in the practical part of this work.

As the Bible plays a significant role in human evolution, especially in the times of King James when he desired to spread the word of God translated in English rather than in Latin, the study of phrasal verbs in religious discourse could be very significant for the understanding of their place and importance in the English language. They served as linguistic means to express the mental and cognitive processes of human consciousness, mixing the concepts of basic verbs and particles. Additionally, it was an incredible tool used by translators to make the language as simpler as possible so that all people, even with basic education or not, could read the King James Bible as earlier it was only the privilege of the nobles.

As a common rule, the Bible usually contains specific language, also called religious talk, which is based on comparing one thing to another or representing something in a particular way. In its turn, some phrasal verbs are created in a similar manner by means of conceptual metaphors, which gives one more explanation of their usage in religious themes. For reaching specific rhetorical purposes and trying to be closer to commoners for whom

this version of the Bible was created in the first place, phrasal verbs have been used to help believers to view religious entities and their relationships with them in a familiar and comprehensible way. Supernatural elements as agents and forces were described using particular kinds of comparison and representation based on mental models English people developed through evolution, which enabled everyone to get closer to God in a way King James saw that approximation at that time.

CHAPTER TWO
THE PRACTICAL APPLICATION OF
COGNITIVE ANALYSIS TO PARTICLES USED IN COMBINATION WITH
BASIC VERBS IN THE KING JAMES BIBLE

2.1 Basic verbs and particles used in the King James Bible

Generally, the verbal element in a phrasal verb can be presented as any kind of lexical verb; nonetheless, certain tendencies have been observed. The verbs are most commonly native, that is, of Germanic origin (Martin, 1990; Thim, 2006), and generally 'monosyllabic or disyllabic verbs with the accent on the first syllable' (Claridge, 2000, p. 54). Denison (2010) says that this 'phonological constraint' seems to be a Modern English development, which is closely related to the Early Modern English period in which the King James Bible was published.

Lewandowska-Tomaszczyk & Hanks (1996) say that the verbal element tends to be a semantically underspecified or delexical verb such as to get, go, set, take or put. As a result, much of the time the particle is the element bearing the salient part of the meaning of the compound. English scholars have been working on finding out the most productive verbs for the formation of phrasal combinations; therefore, numerous lists can be identified. Fraser (1976), for instance, mentions take, put, go, get, turn, lay, set, run, make and fall as the most widespread verbal bases. One of the most recent lists belongs to Biber (1999), in which the most productive lexical verbs are take, get, come, put, go, set, turn and bring. Moreover, all these verbs are unusually polysemous, as the authors note.

Taking into consideration the different types of lists of phrasal verbs provided by various authors, most of the time, the verbal element is in common, widespread usage, meaning it is a simple verb. These phenomena can provide an explanation of why they were used in the Holy Bible. As one of the aims of James I, King of England, in times of his ruling was to settle some thorny religious differences in his kingdom and solidify his own power, he authorized a new translation of the Bible. The language of this version was widely praised for its beauty and simplicity. It might be speculated that for that reason, the Bible has abundant use of phrasal verbs, which were very common for people using the English language. Additionally, they were a great substitute for Latin words as England strived to get away from the Catholic Church's influence.

The nature of the second element of the phrasal verb, namely the post-verbal particle, turns out to be somewhat more controversial. Phrasal verbs have traditionally been

distinguished from other similar structures by the type of particle which attaches to the verb, which in the case of phrasal verbs has been commonly defined as an adverb (Palmer, 1988, p. 216), as opposed to prepositional verbs, whose particle is a preposition, and phrasal-prepositional verbs, which contain both an adverb and a preposition.

All the particles have their own role in defining the meaning of the phrasal verb. These combinations are commonly used throughout this version of the translation as the translators tried to eliminate much archaic and ambiguous usage of verbs, which could have penetrated from Latin so that more people could read and understand the content of the Bible more efficiently accomplishing the first and foremost goal.

For that reason, King James Version has been chosen to track a train of human thought towards the religious development of the mind using the concept of phrasal verbs where their use was necessary; the list of basic phrasal verbs has been expanded for the quantitative analysis in order to identify which phrasal verbs specifically have been chosen when translating the Christian Bible to render the meaning of the Bible more precisely for the Church of England. The quantitative analysis helps to understand which phrasal verbs are more abundant and which particles are used most of the time, along with which verbs. Therefore, it is possible to figure out which aspects of religious thought can be more presented with the help of phrasal verbs and how literal and idiomatic meanings are used to accomplish this task.

All in all, the main purpose of the analysis is to find the most used phrasal verbs and particles. To implement the task, some basic English verbs were considered, such as to get, make, go, take, see, come, think, look, give, use, find, tell, work, leave, try, run, call, cut, keep, break, turn. The following particles have been examined: in, out, on, off, up, down, over, through, back, away, for, into. The analysis can be seen in Appendix B. Table 2.1. The quantitative analysis of phrasal verbs based on the King James Bible.

From analysing phrasal verbs, some conclusions about their frequency can be made. The most used basic verbs with particles are to go, come, put, cut and take. The most frequent particles creating combinations with phrasal verbs are up, in and out. This can be explained by the frequency of basic verbs so that they are already used frequently, and therefore it is

reflected in the particle's usage. The particles with a wide range of usages are those because of the great power of combinability with a huge number of basic verbs in English. For a deeper understanding of the choice of translators to use these particles, all of them will be examined in detail from cognitive (semantic) perspectives to provide explanations for grammatical structure.

Generally speaking, it is evident that there is a huge number of phrasal verbs used in the King James Bible from the quantitative analyses, which might confirm the assumption of their usage as something more natural for English people rather than Latin. This lexical choice may have been made to further move people toward Protestantism, and it could be speculated that such a tool might have played some role in it.

From the cognitive linguistics perspective, the meaning of the individual particles in phrasal verbs demands a closer inspection, as it has a central status in the compound. What makes phrasal verbs so close to idioms and phraseological units is the semantic changes caused by the addition of a particle to a verb. Most linguists appear to agree that the particles occurring in phrasal verbs were used in previous stages to denote location or direction (Denison, 1985, p. 48) and they eventually came to express other more metaphorical meanings, which were scrutinized in the first part of this work, particularly the extension of the literal meaning of the phrasal verb to the idiomatic meaning by means of metaphorical mapping.

In general terms, five different types of particles can be distinguished, namely literal, aspectual and/or aktionsart, metaphorical and also those particles which form a semantically non-compositional unit with the verb to the point that the individual meanings of the two elements can no longer be discerned. Additionally, a further subtype can be added to this list, specifically emphatic particles. It is essential to notice; nevertheless, that 'one and the same particle may have more than one meaning, and the meaning it carries depends on the verb it combines with' (Elenbaas, 2007, p. 2). As observed by Pelli (1976), an expressive verb (e.g., jump) will cause the particle (e.g., up) to adopt a concrete directional meaning, whereas a rational verb (e.g., put) may or may not (e.g., put up 'lodge'). As a result, albeit the particles contribute an important part of the meaning to the compound, the semantic

classification of phrasal verbs eventually depends on the relationship between both elements of the compound.

Having completed the quantitative analyses, it is possible to come to a conclusion that the Bible contains a lot of phrasal verbs, and it is worth scrutinizing them to understand their usage in a particular set in the sentence as they play a role in expressing the meaning clear in such difficult texts to read as in the Bible. Following a cognitive approach, it is necessary to focus firstly on the particles since they have many senses and contribute a lot to the phrasal-verb formation and then study them in combination with basic verbs.

2.2 Literal particles

Many linguists such as W. von Humboldt, A.A. Potebnya, and E.S. Kubryakova suggested that from the point of view of part-of-speech belonging, the main 'carrier' and 'expressor' of the category of movement is the verb, since it is what designates the dynamic, unstable, changing side of the reference situation. Verbs representing the category of movement historically belong to the oldest language fund and are directly related to human activity and primitive empirical consciousness, because they characterize the physical actions of a person (walking, running, swimming, etc.). By verbs of motion, we mean verbs that can be used to denote a change of place, that is, movement in space, and the guiding factor of this movement is a particle.

As scholars have different views on the nature of literal particles, several classifications exist. Some consider that phrasal-verb particles are adverbial in nature and, as such, they originally denote location and directional meanings, which can be greatly demonstrated with the help of the following examples from the Bible:

Gen.23

*[11] And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women **go out** to draw water.*

The particle out in the phrasal verb to go out is used to refer to the movement away from the inside of a place or container. In this particular example, it means to go out of the house to do something, which denotes a direction.

Gen.50

*[26] So Joseph died, being an hundred and ten years old: and they embalmed him, and he was **put in** a coffin in Egypt.*

The phrasal verb to put in, in this example, is used to point out the direction of the movement of the body that it is being placed in the container.

Gen.37

*[35] And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will **go down** into the grave unto my son mourning. Thus his father wept for him.*

The particle down, in the context of direction, directs the action downwards, which is greatly shown in the example above where this direction downwards is portrayed combined with the following adverbial phrase, which proves the stated direction.

Exod.19

*[13] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall **come up** to the mount.*

The literal particle up in this combination gives a sense of the direction upwards, which further can be strengthened by the adverbial phrase following the phrasal verb.

According to Cappelle (2002) 'a particle is literal if its meaning is constant across different verb-particle constructions, in other words, if the meaning is not dependent on the particular verb it combines with' (p. 56).

Cappelle (2005) bases his definition on the semantic independence of the particle form the verb. For him, literal particles can be preposed and can appear in a verbless pattern: 'if a dividing line is to be drawn at all, it should not be between directional particles and non-directional ones, but rather, between particles that have a clear meaning of their own and particles whose meaning can only be understood in relation to a verb' (p. 118). Taking into account the following examples, the particle out is used on its own without a verb and it points out the direction of leaving the place.

1Sam.17

*[23] And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, **out** of the armies of the Philistines, and spake according to the same words: and David heard them.*

2Sam.1

*[3] And David said unto him, From whence comest thou? And he said unto him, **Out** of the camp of Israel am I escaped.*

Claridge expressed the opinion that the meanings expressed by particles are ones of 'motion in general' (Claridge, 2000, p. 50), which is probably a more accurate term, since it refers to movement in general, thus avoiding the terms 'location' and 'direction', which may be somewhat misleading. The particles round and through in the combination with basic verbs like go and come precisely demonstrate his point of view in the examples below.

Josh.6

*[3] And ye shall compass the city, all ye men of war, and **go round** about the city once. Thus shalt thou do six days.*

4Ezra.15

*[59] Thou as unhappy shalt **come through** the sea, and receive plagues again.*

It could be noticed that there is hardly any sense of direction in some particles, such as about or by, which cannot be described as expressing location either. These particles in the examples below are used with no basic verbs and have nothing in their semantics about direction and location.

Jdt.7

*[20] Thus all the company of Assur **remained about** them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhibitants of Bethulia.*

Jdt.16

*[12] The sons of the damsels have pierced them through, and wounded them as fugatives' children: they **perished by** the battle of the Lord.*

Altogether, literal particles are those whose meanings have the idea of direction and location when combined with the basic verb. This can be confirmed with the provided

examples where the particles such as out, in, up, and down are described, being in composition with the verb. However, some particles in English like about and by do not possess such a meaning as was stated earlier.

2.3 Aspectual/aktionsart particles

Distinguished from literal particles, some particles are seen as markers of 'perfective', 'terminative', or 'resultative' aspect (Kennedy, 1920, p. 27; Poutsma, 1926, p. 296, 300-301; Curme, 1931, p. 379, 381; Bolinger, 1971, p. 96). Though, some scholars have signified that 'the aspectual meaning of particles is better understood as an aktionsart meaning, namely that of expressing the goal or endpoint of a situation' (Brinton, 1988, p. 163).

At this point, the problem of the differentiation of aspect and aktionsart occurs. Brinton said that the main problem stemming from such a distinction is the fact that the term aspect has traditionally been used to designate both what is meant by aspect and by aktionsart, when, in fact, they are distinct features.

Despite reaching no agreement to date, aspect is considered 'the grammatical category representing distinctions in the temporal structure of an event'. Hereby, aspect can also be called grammatical aspect and is marked explicitly by linguistic devices, usually auxiliaries and/or inflectional and derivational morphology (Li & Shirai, 2000, p. 3). To put it in another way, as pointed out by Brinton, aspect relates to the speaker's viewpoint or perspective on a situation. The speaker may choose to portray an event as completed (perfective aspect), or as ongoing (imperfective aspect), or as beginning (ingressive aspect), continuing (continuative aspect), ending (egressive aspect), or repeating (iterative or habitual aspect).

Although, the majority of scholars consider the term aspect as a much broader category including the so-called lexical aspect or aktionsart. This term is of German origin and was coined for the first time by Karl Brugmann in 1885 (Kortmann, 1991, p. 12). It means a distinction of aspect which is expressed lexically, rather than grammatically: harp on, ramble on, be carried away (by the conversation). Consequently, aktionsart, lexical aspect, situational aspect or inherent aspect refers to 'lexically expressed aspectual

distinctions' (Guerrero-Medina, 2001, p. 1). In other words, that is, 'to the characteristics of what is inherent in the lexical items which describe the situation' (Li & Shirai, 2000, p. 3).

Brinton draws a conclusion about the distinction between aspect and aktionsart in the following way: aspect is grammatical since it is expressed by verbal inflectional morphology and periphrases, whereas aktionsart manifests itself with the help of the lexical meaning of verbs and verbal derivational morphology. Furthermore, aspect can be considered subjective as the point of view depends on the speaker's perspective whilst aktionsart is objective because it deals with the given nature of the event and not the perspective of the speaker.

According to Brinton (1985), the best-known categorization of the different types of aktionsart can be considered Zeno Vendler's four-way distinction of 'state', 'activity', 'accomplishment' and 'achievement'. The distinction can be made between these subtypes in the way that they are divided into punctual and durative where achievement is punctual and others are durative. Then, one more differentiation can be accomplished between the four categories by means of the dichotomy dynamic (activities, accomplishments, achievements) vs. non-dynamic (states). All these nuances are shown in Appendix C. Table 2.2. The main differences between the categories of aspect and aktionsart.

As can be observed, the difference between aspect and aktionsart is quite debatable, and it is not easy to cross clearly the boundaries between these two categories, as they very often overlap. In addition to this, phrasal-verb particles have been attributed both types of meaning as it was stated earlier. Consequently, according to Brinton, some (though not all) of the particles contribute an aktionsart meaning to the verb, more specifically, telic aktionsart. To put it in another way, some particles have the possibility of making situations telic, that is, of converting activities into accomplishments (e.g., eat vs. eat up).

Num.25

*[2] And they called the people unto the sacrifices of their gods: and the people did **eat**, and bowed down to their gods.*

Num.24

*[8] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall **eat up** the nations his enemies, and shall break their bones, and pierce them through with his arrows.*

Taking into account the examples above, it can be clearly seen that to eat has the durative meaning as this verb represents activity. People did eat for a durative period of time where no emphasis on the duration is stated. On the other hand, the phrasal verb to eat up has the telic meaning, which is punctual with the shade of achievement. For this purpose of emphasis on the finished action, the particle up is used in the example from the King James Bible where the action of eating up, according to the sense the author tried to imply, has to be finished.

This is the reason why phrasal verbs are not normally utilized with stative verbs because the notion of 'state' is incompatible with the notion of 'goal' (Brinton, 1988, p. 173). Brinton states that up, down, out, off and, less frequently, through, over, and away are the particles being most commonly used for the purpose of stating a goal, and phrasal verbs used in combination with these particles are frequently equivalents to simple verbs with an expression of the type to the end, completely, until it is finished. The examples below with the above-stated particles distinctly depict the notion of 'goal'.

Ezra.5

*[3] At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to **make up** this wall?*

The phrasal verb to make up in this sentence has the meaning of arranging the wall by putting different things together so that it is functional, which should be made for the goal of protection.

Acts.16

*[9] And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, **Come over** into Macedonia, and help us.*

In the given example, with the particle over, the notion of goal can be also observed as the phrasal verb to come over has the meaning of coming to a place, particularly moving from one place to another with the end goal of reaching a destination.

In the English language, there are some particles that can be described as markers of aspect; consequently, Brinton assumes that the particles on, along and away often indicate iterative and/or continuative aspect. In other words, 'they portray a situation which may otherwise have stopped as continuing, or they portray the situation as repeated' (Brinton, 1988, p. 175). To support this fact, the assumption can be stated that most of the time, verbs having been attached to the particle on can be replaced by periphrases such as go on + V-ing, keep (on) V-ing or continue + V-ing.

Sir.3

*[17] My son, **go on** with thy business in meekness; so shalt thou be beloved of him that is approved.*

The phrasal verb to go on in the example above can be replaced by to keep on or to continue without changing the meaning, which tells about its continuative aspect nature.

Judg.9

*[37] And Gaal spake again and said, See there come people down by the middle of the land, and another company **come along** by the plain of Meonenim.*

In the example where the particle along is used in the combination of the basic verb to come, the continuative aspect is also implied in the meaning as the end is not stated.

The aktionsart qualities of the verb ultimately determine the distinction between particles expressing iterative and those conveying continuative aspect. Brinton declared that the iterative aspect is expressed 'with punctual or telic situations, which cannot be continued, or with inherently iterative situations, [...] whereas with durative situations, which can be continued, they [the particles] mark the continuative [aspect]' (Brinton, 1988, p. 175).

Another scholar working in the same field says that some other particles can express inchoative or inceptive aspect, meaning that they possess 'the effect of focusing on the initial stage of the event' (Cappelle, 2005, p. 346). This is the case with, for example, away in some imperative sentences, as shown in an instance.

Jer.51

*[50] Ye that have escaped the sword, **go away**, stand not still: remember the LORD*

afar off, and let Jerusalem come into your mind.

In short, such usages of particles are only restricted to a few special cases of phrasal verbs. As well as that, some phrasal-verb particles have the function of markers of telic aktionsar and others serve as aspectual markers, chiefly of continuative and iterative aspect. Some minor semi-aspectual distinctions can also be observed while analyzing particles in this spectrum.

2.4 Emphatic particles

In the previous section, some observations were made about certain phrasal-verb particles, such as up in combinations like eat up where it functioned as telic aktionsart particle. Although, Cappelle (2005) states that, in a lot of instances the events described by the verb to which up is added could already be telic without the particle, as demonstrated in his examples below.

Ezek.21

[15] I have set the point of the sword against all their gates, that their heart may

*faint, and their ruins be multiplied: ah! it is made bright, it is **wrapped up** for the*

slaughter.

In the above example, the phrasal verb to wrap up has a telic particularity. Still, if the basic verb without the particle up is used in this context, the whole meaning will not be changed as this basic verb already has such a capacity. This can be demonstrated in the example below where the verb to wrap is used without the particle; nevertheless, it does not lose its telic nature.

Mark.15

*[46] And he bought fine linen, and took him down, and **wrapped** him in the linen,*

and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door

of the sepulchre.

As well as that, Cappelle also points out that plenty of phrasal verbs characteristically referred to as telic can be utilized with for-prepositional phrases, just like their simple counterparts, as shown in examples below.

Bar.5

*[7] For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys **filled up** [* for several days], to make even the ground, that Israel may go safely in the glory of God.*

In the example, I added the phrase [* for several days] so as to show that this phrasal verb with the particle up can be used with the for-prepositional phrase; therefore, it can be stated taking into consideration the theory of Cappelle that the phrasal verb has a telic particularity.

Exod.10

*[6] And they shall **fill** thy houses [* for several days], and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.*

For the purpose of checking out the previous statement of Cappelle, in the above example, the basic verb to fill has been chosen, which has the telic nature even without the particle up. Moreover, the phrase [* for several days] has been inserted, which further proves the telic subtlety of the basic verb. All such transformations, such as removing the particle and adding the for-prepositional phrase can come in handy when it is necessary to check out the telic component of the semantic structure of the phrasal verb.

Taking note of this, Cappelle concludes that up does not really communicate telic aktionsart and, from his perspective, this particle has to be portrayed as projecting resultative aspect 'in the sense that it directs the reader's attention, not to the event itself, but to whatever salient result the event produces'. Along with that, phrasal verbs with the particle up can be paraphrased as '(cause to) get in a V-ed state', so that if the previous example is taken as the base, 'if the rain fills up the valleys, it causes the valleys to get in a (literally) 'filled' state'.

Some scholars lay emphasis on certain particles, such as down, off, out and particularly up, which could have a function of 'intensive' adverbs. In other words, they may convey 'intensity or totality' under special circumstances. Additionally, speakers of English use them 'to strengthen or emphasize the idea expressed by a simple verb'. This type of meaning has been frequently described as aspectual in nature. In both instances below, this specialty can be noticed where the phrasal verb has the particle with the purpose of emphasizing, making the meaning of the basic verb more prominent.

Amos.5

*[7] Ye who turn judgment to wormwood, and **leave off** righteousness in the earth.*

4Ezra.6

*[4] Or ever the heights of the air were **lifted up**, before the measures of the*

firmament were named, or ever the chimneys in Sion were hot.

Although Kennedy (1920) provides a different opinion on this issue, more exactly that these particles have cultivated the faculty to act as a reinforcement of the verb meaning as a means of adding emphasis or intensity and even certain connotations of informality, familiarity and colloquiality. The emphatic particles usage happens chiefly in combinations where there appears to be almost no difference between the simple verb and the phrasal combination (e.g., boil up, fill out, finish off, hurry up, mark off, mix up, splash up, split up, wash down, wrap up) and likewise in adjective- and noun-derived combinations (e.g., brush down, cake up, calm down, clean up, cool down, map out, note out, number off, print off, quiet down, soap down, warm up).

According to Pelli (1976), dirty in dirty up already means 'make dirty', so that up does not appear to transmit the idea of a greater degree but rather functions as the verb intensifier. In order to demonstrate the emphatic value of a particle such as off, the following pair can be considered fall – fall off, which can also demonstrate the telic nature. The definitions given in dictionaries for these two verbs differ very little, as shown in the Table below.

Table 2.3

The comparison of the meaning of fall and fall off as defined

in some English dictionaries

dictionary	fall	fall off
Oxford English Dictionary	to decrease in amount, number or strength	to decrease in quantity or quality
Merriam-Webster Online	to become lowered	to decline especially in quantity or quality
Collins Online English Dictionary	if someone or something falls, they move quickly downwards onto or towards the ground, by accident or because of a natural force	if the degree, amount, or size of something falls off, it decreases
Cambridge Advanced Learner's Dictionary	to become lower in size, amount, or strength	If the amount, rate, or quality of something falls off, it becomes smaller or lower
Longman English Dictionary Online	to go down to a lower level, amount, price etc, especially a much lower one	if the amount, rate, or quality of something falls off, it decreases

Both cut and cut up are used to indicate that something is cut, implying the resulting effect. The only difference being these two verbs is that the particle up gives a sense of something being cut in more than only one piece but the general action of cutting is implied when using both these verbs. In the following examples taken from the King James Bible, the particle cut has the emphatic value by reinforcing the meaning of the verb and adding intensity.

Rom.11

*[11] I say then, Have they stumbled that they should **fall**? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*

Acts.27

*[32] Then the soldiers cut off the ropes of the boat, and let her **fall off**.*

As it could be observed from the examples, when a higher degree of emphasis is necessary to be transmitted, the phrasal verb appears to be favoured over the basic verb. Thereby, a reprimand sounds much stronger with the two-word verb than with its simple counterpart. In the example with the phrasal verb to fall off, the phrase looks more intense and such translation might have been chosen for the purpose of placing an emphasis on the action of falling and making it more intense with the particle off.

Furthermore, the phrasal-verb particle up has the capability of adding certain connotations to the meaning of the simple verb. As a result, such combinations with emphatic up appear to have a more colloquial or even friendly, relaxed or familiar tone, as native speakers acknowledge when being asked about the differences in meaning between phrasal verbs and their one-word counterparts (Hampe, 2002, p. 43-44). On account of this, such expressions can also be observed used in the King James Bible with the purpose of being closer to people in contexts where it is necessary. As the primary goal of King James's order was to make the language accessible and comprehensible for common people of the English world, the phrasal verbs could have been chosen to fulfill this wish as it is a feature of the English language and commoners at that time used them in their speech plentifully as they do today.

Isa.38

*[22] Hezekiah also had said, What is the sign that I shall **go up** to the house of the LORD?*

Isa.40

*[26] **Lift up** your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.*

Isa.41

*[2] Who **raised up** the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.*

Isa.42

*[13] The LORD shall go forth as a mighty man, he shall **stir up** jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.*

Isa.44

*[11] Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them **stand up**; yet they shall fear, and they shall be ashamed together.*

In all examples shown above, the phrasal verbs are used with the particle up where the purpose of such a use is to add certain connotations to the verbs as well as provide them with a more relaxed tone. Additionally, all the basic verbs such as to go, to lift, to raise, to stir, and to stand could be used with no particle without losing their meaning. The feature of rendering meaning more typical of the colloquial language, though, is inherent to all phrasal verbs as a general rule, which means that all phrasal verbs can have this not only those with the particle up.

The distinctive feature of the constructions of this type of up is the ability of the particles to function as a kind of 'colloquializer', as an element that is added to verbs that already exist as simple verbs not only to provide them with some kind of emphasis but also with a familiar, colloquial tone.

Phrasal verbs with emphatic up appear to be used by speakers as a way to empathize with the hearer. From the quantitative analysis (Appendix B. Table 2.1.), it can be seen that their use in the King James Bible is enormous, and it is the most utilized particle in the whole Bible as it has been used 310 times. Actually, for most of these combinations, there is a simple counterpart with practically the same meaning. Even so, by combining the particle spontaneously with the verb, it is as if the speaker is trying to get closer to the hearer or wants to sound more relaxed or comfortable. Furthermore, this explanation gives a clear idea of why many of these emphatic combinations are not even listed in English dictionaries. The

reason is that these spontaneous creations are perfectly understandable from the context in which the only function of the particle is definitely to act as both emphasizer and colloquializer.

Further evidence of the emphatic and colloquializer value of up is the fact that in Present-day English and in the Bible of the times of Shakespeare's England, it could be present in certain compounds with Latinate verbs, for example, deliver up, which seems to reinforce the idea that up can occasionally be added to simple verbs to provide them with a certain familiarity and, arguably in such cases, to lend verbs a more native-like appearance which was necessary for translators in order to produce an appropriate Bible, dignified and resonant in public reading.

Amos.1

*[9] Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they **delivered up** the whole captivity to Edom, and remembered not the brotherly covenant.*

Nevertheless, we cannot see a lot of such uses in this Bible as it was translated in times when the British crown wanted to go away from the Catholic church that was under the influence of the Latin language, which meant that preference was given to true English verbs. The same tendency can be described for certain adjective-derived combinations; accordingly, for example, dry up 'free from moisture or liquid' is derived from the verb dry, which, in turn, derives from the adjective dry.

Zech.10

*[11] And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall **dry up**: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.*

Job.12

*[15] Behold, he withholdeth the waters, and they **dry up**: also he sendeth them out, and they overturn the earth.*

Job.15

*[30] He shall not depart out of darkness; the flame shall **dry up** his branches, and by the breath of his mouth shall he go away.*

The affirmation of up adding a causative or resultative aspect to the simple verb is not suitable for phrasal verbs of this type since they commonly derive from a basic verb whose meaning is already causative or resultative. The list below, taken from Cappelle's data, has been modified with evidence from the OED and other PDE dictionaries to display the fact that the phrasal verbs already had simple equivalents when they appeared for the first time.

cake (1607) > *cake up; clean (1681) > clean up (1831); clear (c1374) > clear up (1588); crank (1793) > crank up (1900); dirty (1591) > dirty up (1953); dry (OE) > dry up (c1385); foul (OE) > foul up (1922); jam (1719) > jam up (1794); ready (a1225) > ready up (1864); scent (1697) > *scent up; slop (1557) > *slop up; sober (1709) > sober up (1901); warm (OE) > warm up (1848)

Apart from the particle up, some more particles can serve as the kind of meaning's emphasizer of the verb in some cases of the usages. This is the case with, for instance, down in conjunctions such as cast down, thrusteth down and push down.

Job.22

*[29] When men are **cast down**, then thou shalt say, There is lifting up; and he shall save the humble person.*

Job.32

*[13] Lest ye should say, We have found out wisdom: God **thrusteth** him **down**, not man.*

Pss.44

*[5] Through thee will we **push down** our enemies: through thy name will we tread them under that rise up against us.*

As it could be seen from the examples with the particle down, the particle itself has the meaning of emphasizer. In the first sentence, it makes the idea of destroying men more prominent; perhaps for the stronger emotional appeal, this form of the verb has been chosen. The same tendency can be observed in the second example, where the splendor of God rises over the common man by implying this difference with the particle down. In the last

sentence, the emphasis is placed on the strengthening of the meaning of the basic verb to push with the help of the particle down.

According to Cappelle, the use of down could be classified as a semi-aspectual which he denotes 'decremental' down, and which characterizes 'a decrease or lowering in size, degree, standard, intensity', as in, for example, bring down 'reduce' or cut down 'reduce'. The semi-aspectual nature could be greatly demonstrated in the following examples from the Bible. It is clear from the instances that these two phrasal verbs, to bring down and to cut down, have the meaning of reduction in quantity. The first one has a decrease in intensity, whereas the second one has a reduction in the amount.

Isa.25

*[5] Thou shalt **bring down** the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.*

Isa.37

*[24] By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will **cut down** the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.*

Although, the combinations cast down, thrusteth down and push down are better paraphrased as 'make insignificant', 'make outcast' and 'make disappear' respectively, so that, down, rather than having a 'decremental' meaning, functions as a kind of emphasizer of the verb.

Additionally, Cappelle points out the use of the particle out which, in his opinion, has the function of making more explicit the telic character of the event, in the sense that it transmits the idea of 'in full' or 'in detail', as in the phrasal verbs such as to work out and break out.

Phil.2

*[12] Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out** your own salvation with fear and trembling.*

Lev.14

*[43] And if the plague come again, and **break out** in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;*

In the first sentence, to work out means to develop the way of salvation, which means to complete the action in full. The second sentence has the same tendency when paying particular attention to the phrasal verb to break out, which has the meaning of the completion of the action. If the plague breaks down in the house, it means that the action is completed.

For the most part, the particle out functions as the emphasizer of the meaning of the basic verb, and in addition grants it a more colloquial character. The tendency is the same as with emphatic up, which answers the question of why it is so common to encounter a lot of combinations with emphatic out whose verbal base has a polysyllabic element, most of the time non-native element, such as, for example, proceed out or deliver out.

Num.30

*[12] But if her husband hath utterly made them void on the day he heard them; then whatsoever **proceeded out** of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.*

Num.31

*[5] So there were **delivered out** of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.*

To make some phrasal verbs look more English that are not of English origin, as in the case with to proceed out and deliver out where proceed and deliver came from Old French, the particle out has been added, accomplishing the goal successfully.

According to Potter (1965) the particle off can be described as one of those particles with the function of 'intensive' adverbs. However, this particle is likely not as productive as down, out and up in such a function, it appears to be true that some combinations with this particle, for instance, to cast off and shake off etc., have a meaning corresponding to the single-word counterparts, but are more emphatic in nature.

1Tim.5

*[12] Having damnation, because they have **cast off** their first faith.*

4Ezra.10

*[24] And therefore **shake off** thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and the Highest shall give thee rest and ease from thy labour.*

If these phrasal verbs are put to the test in accordance with Porter's claim by removing the particle off, the meaning remains the same, which means that the particle off has only an emphatic value. It is evident that the translators of the Bible wanted to reinforce the basic verbs by adding the particle off, which makes these phrases such as to cast off their faith and shake off thy great heaviness more emphatic and prominent.

Altogether, emphatic particles are very commonly used in the Bible, especially with the particle up. They all have different particularities and specialties, which all serve one purpose of emphasizing phrasal verbs by making their meaning more prominent. Most of the time, it is totally possible to remove the particle from the basic verb, and it will not lose its meaning.

2.5 Metaphorical/figurative particles

In the English language, some particles in combination with phrasal-verb have cultivated metaphorical or figurative meanings from their original connotations of movement. The metaphor that usually impacts phrasal-verb particles is Lakoff & Johnson's (1980) 'orientational metaphor.' These metaphors are connected with spatial orientation and stem from 'the fact that we have bodies of the sort we have and that they function as they do in our physical environment' (Lakoff & Johnson, 1980, p. 14).

Embodied cognition emphasizes the body's significant role in the acquisition and development of cognitive capabilities. The body also provides the first-person perspective (a point of view) with which one experiences the world and opens up multiple possibilities for being. In English, for example, and in many other cultures, we find the metaphor happy is up; sad is down. For this reason, we use I'm feeling up to express happiness, and I'm feeling down, meaning 'depressed' (Lakoff & Johnson, 1980, p. 15). Happiness and sadness

are both emotions which can be shown by using phrasal verbs. Moreover, the word emotion itself is of Latin origin (emovere) that means to move out, and a more precise direction of emotions can be depicted with the help of particles.

A metaphor of this kind can be perceived in the particles of combinations such as cheer up 'become less sad', liven up, 'feel happier or more lively', perk up 'gain energy or enthusiasm' and get down 'depressed'. In the Bible, for example, the phrasal verb to cheer up is used in the meaning of making somebody feel happier.

Deut.24

*[5] When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall **cheer up** his wife which he hath taken.*

However, the King James Bible offers the example of the phrasal verb to stir up (anger), which has been metaphorised obtaining the connection to the human's feeling, along with taking into consideration the embodiment principle that anger, as in the particular case, can be felt as stirring up in our body upward, which can be further confirmed by the theory of scientists working in the University of Turku in Finland.

Prov.15

*[1] A soft answer turneth away wrath: but grievous words **stir up** anger.*

A team of three Finnish researchers has been working on this question since at least 2014, and they published a body map showing where 14 'basic' and 'nonbasic' emotions (anger) were felt in the body. As it could be seen from the picture that the emotion of anger is felt in the upper part of our body from which, a conclusion can be made that it is not always the case that for positive emotions, it is necessary to use the particle up as it can be used for the negative emotions as well as in the case of stirring up. Generally, there is a connection between the feelings of our bodies and their depiction in the form of phrasal verbs in the language, but this line is not always clear-cut.

Anger Fear Disgust Happiness Sadness Surprise Neutral

Anxiety Love Depression Contempt Pride Shame Envy

15
10
5
0
-5
-10
-15
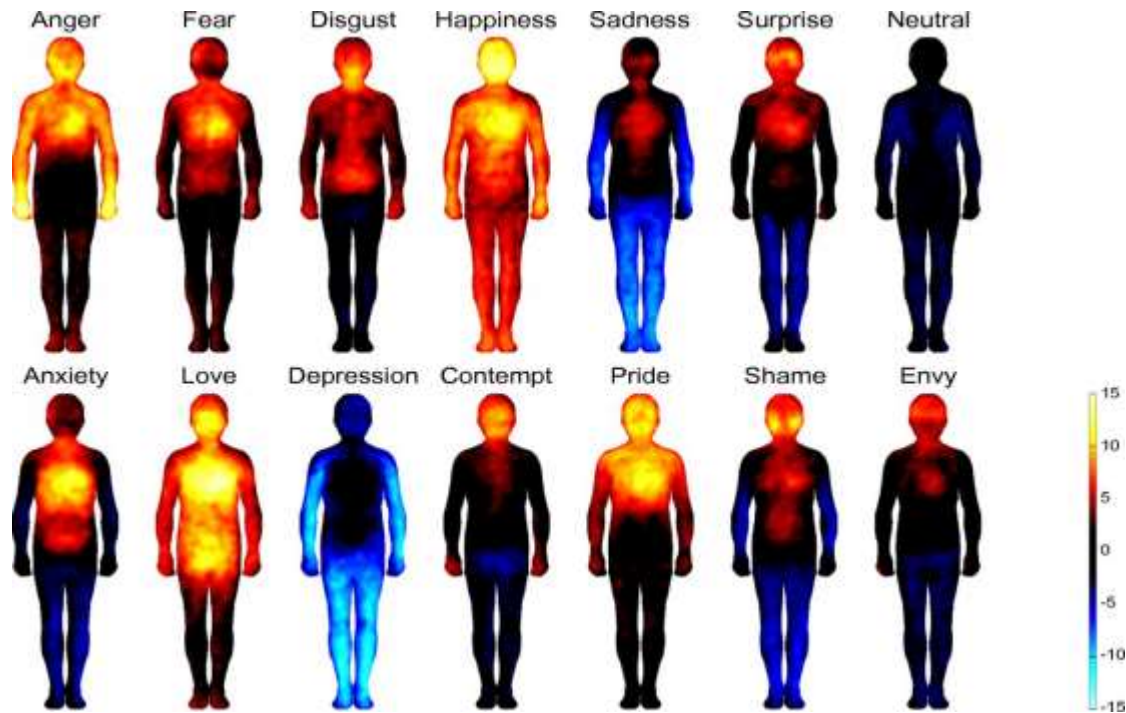
Picture 2.1. Bodily map of emotions (Nummenmaa, Glerean & Hari, 2014)

Nevertheless, when dealing with the phrasal verb to hew down which is used in the Bible, it is evident that the particle down bears a shade of negative emotion.

Isa.33

*[9] The earth mourneth and languisheth: Lebanon is ashamed and **hewn down**: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*

The phrasal verb to hew down has been definitely metaphorized throughout the metaphorical mapping which is mentioned in the first part of my thesis by means of human cognition. The literal meaning of the phrasal verb that is to cut something down has been expanded to metaphorical which means to feel less of yourself in this particular context. As this phrasal verb is used as participle II in the sentence and with the adjective ashamed before it, the conclusion can be drawn that the talk is about feelings of shame. As could be seen from the bodily map of emotions created by Lauri Nummenmaa, Enrico Glerean and Riitta Hari, the emotion of shame is felt in the upper part of the body as well as in the lower, which could explain the use of the particle down.

For the most part, the majority of the metaphors described by Lakoff & Johnson (1980), which relate to the dichotomy up/down, can be summarized into three categories

presented in the table below with the examples from The King James Version, clearly showing their metaphorical meanings.

Table 2.4

Lakoff & Johnson's metaphors with

phrasal verbs examples

metaphors	examples
positive is up; negative is down	*Deut.24* *[5] He shall be free at home one year, and shall **cheer up** his wife which he hath taken.*
	Isa.33 *[9] The earth mourneth and languisheth: Lebanon is ashamed and **hewn down**: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.*
more is up; less is down	*Luke.11* *[32] The men of Nineve shall **rise up** in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*
	Jdt.9 *[8] Throw down their strength in thy power, and **bring down** their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth and to cast down with sword the horn of thy altar.*
foreseeable future events are up	*Exod.8* *[4] And the frogs shall **come up** both on thee, and upon thy people, and upon all thy servants.*

Other particles in the English language appear to have developed metaphorical meanings as well. One of them is the particle around (round), which has the meaning of referring to an 'event without a goal'. For instance, the phrasal verbs to go round and to come

round have such a meaning which is greatly demonstrated in the examples below where the actions do not have a definite purpose.

Pss.59

*[6] They return at evening: they make a noise like a dog, and **go round** about the city.*

Pss.88

*[17] They **came round** about me daily like water; they compassed me about together.*

The other particle with such a nature is off, which signals 'exasperation', mainly with taboo words such as piss off, cheese off, fuck off (Cappelle, 2005, p. 439). In the religious discourse, it is not possible to come across such words given in Cappelle's example, and such application of this particle has not been found in the Authorized Version of the King James Bible.

Both groups of particles connected to the metaphorization of the action in time can be singled out. One group with the particles ahead, along and forward has the connection to the future events by referring to 'future time and progress' (lie ahead, put forward [a watch], think ahead).

3John.1

*[6] Which have borne witness of thy charity before the church: whom if thou **bring forward** on their journey after a godly sort, thou shalt do well.*

The second group includes the particles referring to 'past time', and 'delay in time', such as back and behind, as can be observed in the examples below.

1Esdr.1

*[28] Howbeit Josias did not **turn back** his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord.*

Wis.10

*[8] For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also **left behind** them to the world a memorial of their foolishness : so that in the things wherein they offended they could not so much as be hid.*

The phrasal verb to turn back has been chosen by translators to lay stress on the action that was done in the reverse order in the past and is expected in the present or future. The

second phrasal verb of this category, which is to leave behind, serves a function of an emphasis on the event where someone goes away, not taking something or someone with them as in the example above where it was a memorial of their foolishness.

Overall, when scrutinizing the metaphorical particles, it is essential to pay attention to the original connotations of the movement of these particles. From a cognitive linguistics perspective, embodied cognition plays a huge role when trying to figure out the meanings of phrasal verbs. Each particle is unique and requires individual metaphorical mapping. Moreover, when phrasal verbs are used to express feelings, their meanings can often be connected to the part of the body where a particular emotion can be felt.

2.6 Idiomatic particles

In the English language, it is possible to encounter some phrasal verbs where neither metaphors nor some logical explanation can come in handy to understand their meanings. As a rule, the meanings of particles and especially the verb and the particle as a compound could emerge non-compositional after undergoing several layers of metaphor. Furthermore, their meaning might not be deduced from their constituents as the meaning is completely different from what can be expected.

Hence, a particle typically portrays one or more of the meanings described in this work (movement, telic aktionsart, continuative aspect, or metaphorical/figurative meanings); in some instances, it can form an idiomatic unit with the verb in such a way that the individual connotations of both the verb and the particle can no longer be inferred. Some examples of such phrasal verbs are to black out 'become unconscious', lead off 'begin' or take up 'assume'.

Isa.14

*[4] That thou shalt **take up** this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!*

The phrasal verb to take up in the sense of assume is used in the example above, where this meaning cannot be deduced from the basic verb to take and the particle up in their combination; therefore, this phrasal verb has undergone several layers of metaphor making

it impossible to find out the meaning without external help for non-native English speakers. Though, natives have these frameworks for understanding several layers of metaphors which are embedded in their minds.

In that regard, it could be concluded that some particles have acquired an idiomatic or non-compositional meaning throughout their history by undergoing several layers of metaphors. This is the reason why a correct command of phrasal verbs turns out to be such a complicated task for learners of English as a foreign language because this task is something that only natives can perform. From a cultural perspective, the use of such phrasal verbs was appropriate in the King James Bible, and that is why we can find them in it.

Conclusions to Chapter Two

In this section, the quantitative analysis has been accomplished, which shows that the number of phrasal verbs used in the King James Bible is enormous. As the task assigned to translators was to make the translation of the Bible as understandable as possible so that all people could profit from the Bible's wisdom, the use of phrasal verbs for determining action was chosen as a great tool to make the translation 'more English'. It was necessary for King James I because he had an intention to unite all English people under the umbrella of unique common religion so as to get away from the Catholic Church that imposed its own rules. For that reason, a variety of phrasal verbs are presented in the Bible.

What makes the category of phrasal verbs unique is the combination of the basic verb with the particle. This chapter predominantly deals with the second element of the compound, namely the particle. Although their status is quite controversial, particles are most commonly regarded as original adverbs which have come to form a more or less bound unit with the verb. They are considered by scholars working in the domain of cognitive linguistics as the key to defining the meaning of a phrasal verb. As a result, the broad classification of particles, namely literal, aspectual, emphatic, metaphorical and idiomatic, has been presented with examples from the Bible, which clearly projects their meanings depending on the type of particle used in each particular case.

Literal particles have been described as signalling motion and direction and as a primary point of the phrasal verb's development. Then, aspectual or aktionsart particles have been shown as having telic aktionsart, iterative aspect, continuative aspect, or inchoative/inceptive aspect, which provide additional information about the action a phrasal verb represents. The most recently developed semantic category by Paula Rodríguez Puente (2013) is also included, which is called emphatic particles. They are often used by native speakers in order to emphasize a certain action. Some particles are also used figuratively or metaphorically, especially in the so-called orientational metaphors. Last but not least, there is a group of particles that is the most challenging for all learners of English as they have a tendency to form a semantic unit with the verb whose meaning can no longer be analysed separately from that of the verb.

Additionally, it must also be stated that recurrently, it is difficult to claim whether a particular particle is used figuratively, with an aspectual sense, with an emphatic value, or with various meanings at one and the same time. On the contrary, non-literal meanings of phrasal-verb particles also depend, to a greater or lesser extent, on the meaning of the verbal element, which might also have developed some metaphorical significations. For this reason, although an individual analysis of the parts is required for a better understanding of the category at issue, both elements must be seen as functioning as a unified entity, whose main characteristics are described in the following chapter.

CHAPTER THREE
PHRASAL VERB AS A UNIT

3.1 The analysis of phrasal verbs as a unit

After taking a close look at particles as cognitive linguistics suggest that they should be given primary attention, the notion of phrasal verbs as a unit has to be considered next. The idea that the verb and the particle of phrasal verbs could form a single semantic and lexical unit is often justified on the basis of four main reasons, which are displayed in the table below.

Many scholars, including Kennedy, Heaton and Bolinger, suggest that phrasal verbs are often replaceable by a single-word equivalent. As stated in the example above, the verb to depart could be replaced by the phrasal verb to put off without the meaning change. Although, it could not be the case with all phrasal verbs as there might be a native word to replace the compound. What is more, a Latinate word might bring about a little bit of stylistic awkwardness, which could not always be acceptable in some cases; nevertheless, in the example above, it could be replaced without such a stylistic particularity.

In the productive word-formation process, the feature of phrasal verbs being able to convert from one part of speech into another can be taken as a sign of the unity between the verb and the particle. This tendency is clearly shown in the example where a phrasal verb to take off could be converted into the noun takeoff, showing the connection between the two parts of the word.

Besides, taking into account that coordination ordinary takes place between members of the same category (Quirk, 1985, p. 969), the matter of fact that a phrasal verb can be coordinated with a simple verb (Elenbaas, 2007, p. 13) can also be taken as a piece of evidence that speakers view the conjunction as a single unit. For instance, the phrasal verb to break away is considered a single unit by speakers, which is often used to express the exact meaning of ending a relationship or connection.

The last proof is the ability of the repeated phrasal verb to be omitted. In the example below, the sentence has two identical phrasal verbs to go up; the second can be elided without changing the sense of the whole sentence.

Table 3.1

The justification of the phrasal verb's ability to form

a semantic and lexical unit

Main reasons	Particularities	Examples	Explanations
replaceability by a single-word equivalent	take off for depart V → V	*Lev.25* *[41] And then shall he **depart** from thee…*	The verb to depart can be replaced by the phrasal verb to take off without the change in meaning.
derivation	take off for takeoff V → N	*Ezek.21* *[26] Remove the diadem, and **take off** the crown…*	The unity is expressed by the productivity in word-formation.
coordination	Verb + Particle = Phrasal verb	*1Sam.25* *[10] There be many servants now a days that **break away** every man…*	It is common to accept the unit of combination as a whole.
gapping	V - V [omission]	*Josh.7* *[3] Let not all the people **go up**; but let about two or three thousand men **[go up]** and smite Ai…*	In case of repetition of the same phrasal verbs, the omission can come in place as the particle is elided with the verb.

I absolutely agree with the point expressed by Paula Rodríguez Puente that both elements of the compound form a single unit; nevertheless, the degree of cohesion between the verb and the particle is not identical in all combinations. For that reason, scholars provide a description of the most salient semantic and syntactic characteristics of the constructions

at issue to check to what extent verb and particle form a single tight unit perceived by our cognition as well as to what extent they are able to behave as such both semantically and lexically to render the meaning necessary for translators of the King James Bible to make it more comprehendible for ordinary people with the purpose of finding their religious way.

3.2 Semantic types of phrasal verbs

English words and grammar possess a vast array of complex prepackaged concepts, most of them culture-related, which are largely acquired in infancy. The concepts are intersubjectively shared among members of the speech community. Cognition plays a huge role in their creation and processing, and higher-order religious thinking needs not be conducted exclusively in terms of linguistic concepts. Still, it should pay attention to language as it has a substantial role in human cognition. Enfield (2013) maintains that language is partially constitutive of higher-order cognition and epistemologically essential to any inquiry into it. The basic arguments for the involvement of language-specific semantics in cognitive processes are simple and compelling.

Like all multi-word verbs, phrasal verbs have semantic unity; although they are made up of two words, they have a single meaning just as single- word item typically do. In other words, each of the words in a phrasal verb has its own meaning when used independently, but when it is part of the phrasal verb, it loses that meaning and cooperates with another word to create a new meaning.

As a rule, verb-particle combinations are classified within three contrasting semantic categories. The first one is literal, where phrasal verb meanings can be predicted from the meanings of the parts. Semi-idiomatic or partially idiomatic are the other categories mainly used to refer to combinations possessing an aspectual/aktionsart particle, and non-compositional or idiomatic, whose meanings are very difficult to deduce from those of the individual members of the compound.

Briefly, all these groups with their particularities, the examples from the King James Bible, and explanations are depicted below. For the analysis, the following phrasal verbs

with meanings meeting the requirements of the group have been chosen: to bring in (non-idiomatic), to dry up (semi-idiomatic), and to work out (idiomatic).

Table 3.2

The classification of phrasal verbs according to
the degree of idiomatic meaning

degree	non-idiomatic	semi-idiomatic	idiomatic
particularity	literal	aspectual/aktionsart, non-compositional	
example	*2Sam.9* *[10] Thy sons, and thy servants, shall till the land for him, and thou shalt **bring in** the fruits.*	*Job.12* *[15] And they **dry up**: also he sendeth them out, and they overturn the earth.*	*Phil.2* *[12] But now much more in my absence, **work out** your own salvation with fear and trembling.*
explanation	The meaning can be deduced from the understanding of the verb and the particle in combination, where it means to bring something inside.	The verb to dry retains its concrete meaning, but the particle up adds a nuance. Although the exact meaning might not be clear, an approximate meaning might be grasped by a language learner.	The combination in this example is entirely idiomatic as the meaning should be deduced by means of metaphorical mapping, which is to come to a successful solution.

In conclusion, there exist three groups of phrasal verbs with different degrees of unity from the semantics perspective. By keeping in mind this classification, it gets easier to decide which phrasal verb with the level of unity would be appropriate in a particular context. In the King James Bible, all three groups are used to render different types of meanings.

3.3 Literal combinations

In the first group that is literal, the meaning of a simple verb combines with the meaning of a particle homonymous with an adverb of motion; this tendency is portrayed in the examples below, with the basic verb to go and particles away and out used separately.

Tob.12

*[5] So he called the angel, and he said unto him, Take half of all that ye have brought and **go away** in safety.*

Jdt.7

*[13] For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none **go out** of the city.*

Some scholars argue that literal phrasal verbs are not actual phrasal verbs by calling them 'free combinations.' They suggest that the meaning of free combinations is not opaque, that is, it can be deduced from its individual parts, whereas no predictions about meaning can be made with phrasal verbs. However, there are several reasons to include non-idiomatic combinations within the category phrasal verb (Hampe, 2002, p. 25-26), the most prominent one is probably the fact that idiomaticity is a matter of degree, meaning that it is not easy to establish a clear-cut dividing line between what is actually a phrasal verb and what a free combination (Palmer, 1988, p. 217).

Puente (2013) states that phrasal verbs can have literal meanings and that these are, in fact, 'the core from which figurative types are ultimately derived' (Claridge, 2000, p. 47). Developing this idea, as suggested by Thim (2012), the diachronic development of phrasal verbs points out the existence of that category because this provides the diachronic input to the development of aspectual and idiomatic meanings. For this reason, it is not sufficient to state that the opaqueness of the meaning is a reason for their exclusion since all (or at least most) phrasal verbs probably had a literal meaning in origin.

In order to prove this theory, the phrasal verbs such as to go down, to come back and to put on are observed on the diachronic spectrum with the help of the Online Etymology Dictionary.

Table 3.3

The development of idiomatic meanings from literal ones

phrasal verb	literal meaning	the phrasal verb in use with the literal meaning	idiomatic meaning	the phrasal verb in use with the idiomatic meaning
go down	c. 1300 droop, descend	*Jdt.13* *[12] Now when the men of her city heard her voice, they made haste to go down to the gate of their city…*	1590s. decline, fail	*Gen.43* *[5] But if thou wilt not send him, we will not go down: for the man said unto us…*
come out	Old English cuman to move with the purpose of reaching	*Num.20* *[18] And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.*	c. 1600; of a young woman, make a formal entry into society	*Judg.21* *[21] And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards….*
put on	of clothes, garments, etc., is by early 15c	*1Sam.28* *[8] And Saul disguised himself, and put on other raiment…*	mid-15c. assume the appearance of	*Isa.51* *[9] Awake, awake, put on strength, O arm of the LORD…*

As could be seen from the tablet, firstly, the literal meanings of phrasal verbs such as to descend, to move purposefully, to cover part of the body came into existence and then

later, idiomatic meanings like to decline, to enter society, to assume the appearance of were developed, which is clearly depicted below.

go down   14 c.   16 c. (idiomatic)

come out   mid 5c. - 11c.   17 c.

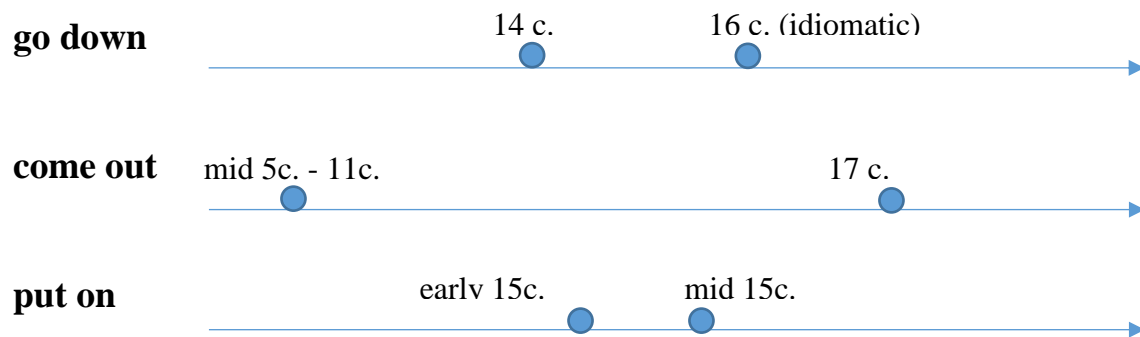**put on**   earlv 15c.   mid 15c.

Figure 3.1. The development of meanings of
phrasal verbs on the diachronic scale

Recent work in cognitive psychology applied to religion, especially that of Boyer and Atran (Boyer, 2001; Atran, 2003), both strongly influenced by Sperber (1996), have made a strong case for the claim that practices which, taken together, have come to be classified and bundled together as 'religious', can be explained in terms of human evolution. Part of their case rests on the observation of constants across vast distances in time, space and language, while another part rests on experimental evidence from cognitive and evolutionary psychology.

In short, from the exploration of the Online Etymology Dictionary and the explicit depiction of the appearance of several phrasal verbs in the time frame, it could be concluded that, at first literal meanings of phrasal verbs were created, and the embodiment principle of cognition can be an explanation of that. Then, literal meanings were extended to idiomatic ones presumably by the methods of metaphorical mapping, which were described in the theoretical part of this work.

3.4 Semi-idiomatic combinations

In semi-idiomatic group, the basic verb retains its concrete meaning, but the particle attaches a subtlety that could not be distinguished from its basic meaning (Spasov, 1966, p. 43). In some cases, where the exact meaning of the phrasal verbs is not clear, an approximate meaning might be understood. Some scholars refer to those combinations whose meaning is still quite transparent but somehow removed from the literal connotation as semi-idiomatic phrasal verbs. By focusing on the phrasal verb to take away and considering it in different contexts, the nature of semi-idiomatic phrasal verbs could be indicated. Thereby, one can literally take away the frogs from someone and figuratively take away the foreskins of the heart.

Exod.8

[8] Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may **take away** *the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.*

Jer.4

[4] Circumcise yourselves to the LORD, and **take away** *the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.*

Nunberg, Sag & Wasow (1994) draw a line of comparison between figurative phrasal verbs and the type of idioms classified as 'idiomatically combining expressions' or 'idiomatic combinations' (e.g. take advantage, pull strings), which are characterized by having a conventional meaning distributed among their parts. Stated differently, idiomatically combining expressions, just as figurative phrasal verbs, have a compositional meaning in the sense that the parts of the combination, although used with non-literal senses, contribute to the meaning of the whole.

This idea is presented with the help of the phrasal verb to take away where a conventional meaning is distributed among their parts: the verb and the particle.

```
┌─────────────────────────────────┐
│            take away            │
└─────────────────────────────────┘
```

```
┌──────────────────────────┐   ┌────────────────────────────────┐
│ take: to remove something │   │ away: somewhere else, or to or in a │
│                          │   │ different place, position, or situation │
└──────────────────────────┘   └────────────────────────────────┘
```

```
┌──────────────────────────────────────┐
│ If you take something away from someone, │
│ you remove it from them, so that they no │
│ longer possess it or have it with them.  │
└──────────────────────────────────────┘
```
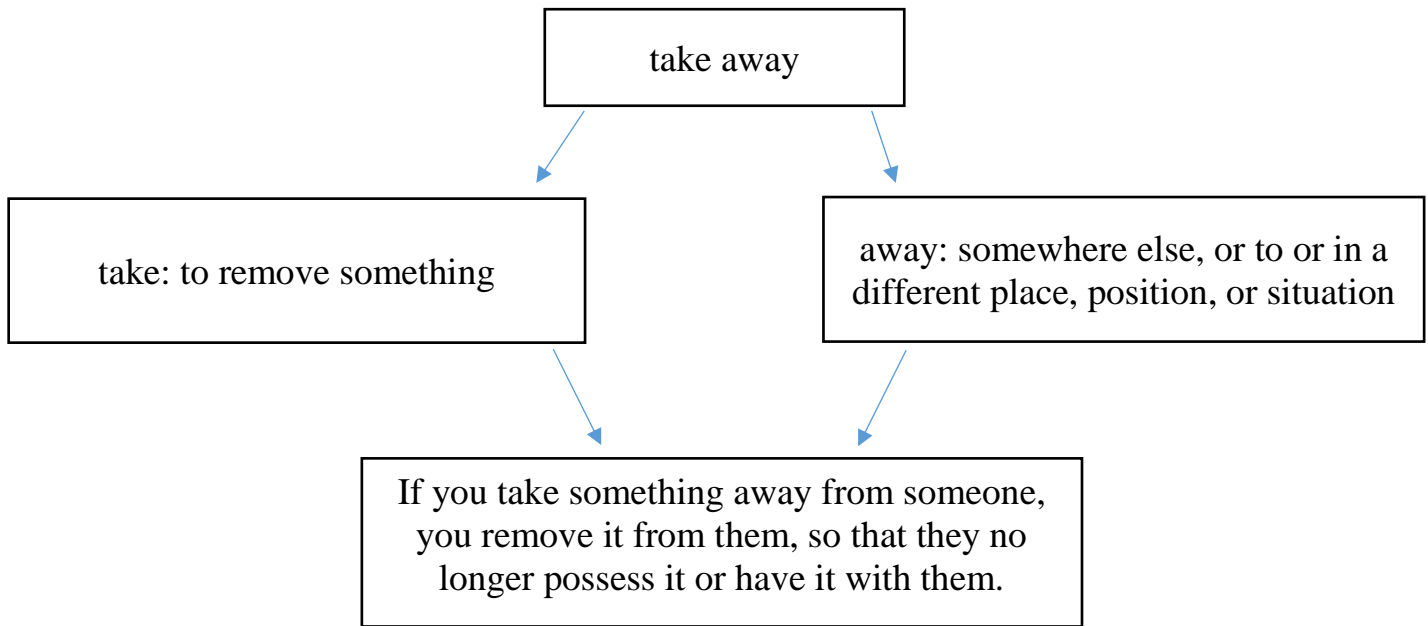
Figure 3.2. The representation of the conventional meaning of the phrasal verb to take away

There are things in the world around us so when we think of them and try to understand them, we create concepts in our minds. When we want to express these concepts in the form of language, we use grammar to produce the desired result. In the case of the phrasal verb to take away, the concepts of removing something and putting it in a different place are combined together creating a shared meaning of taking something away from someone, or removing it from them so that they no longer possess it or have it with them.

3.5 Idiomatic phrasal verbs

The third group of semantic classification is idiomatic phrasal verbs. They can also be called second-level stereotypes or non-compositional combinations whose meanings cannot be deduced from their individual components in isolation. These can be compared to Nunberg, Sag & Wasow's (1994) 'idiomatic phrases' (e.g., kick the bucket), 'whose idiomatic interpretations cannot be distributed over their parts, and which must therefore be entered in the lexicon as complete phrases' (p. 497). As for phrasal verbs, there are some

examples, such as to run out of (to exhaust one's supply of something) and to give up (to abandon).

1Esdr.4

*[26] Yea, many there be that have **run out of** their wits for women, and become servants for their sakes.*

Deut.23

*[14] For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to **give up** thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.*

As was stated in the theoretical part of my work, such meanings are created with the help of metaphorical mapping on the basis of the principle of embodied cognition which can be clearly observed in the examples above. Furthermore, non-compositional combinations are frequently, but not always, replaceable by one single-word equivalent. Although, as mentioned above, such a replacement is often only possible by means of a Latinate word, which results in a certain stylistic awkwardness (e.g., depart for take off).

In general, these combinations have a level of opacity varying rather significantly from one phrasal verb to another; therefore, it is difficult to define if a particular combination needs to be attributed to the figurative/metaphorical group or to the non-compositional one. It is not possible to comprehend some idiomatic meanings unless there is a determination to figure out the mechanism of metaphorical shifts leading to contemporary non-compositional uses. This could be greatly demonstrated with the help of the phrasal verb to pass away.

4Ezra.4

*[24] And we **pass away** out of the world as grasshoppers, and our life is astonishment and fear, and we are not worthy to obtain mercy.*

Nunberg, Sag & Wasow (1994) suggested the classification according to the suggestions of which this phrasal verb should be treated as an idiomatic as well as a compositional combination. It is the case since the combination has a non-literal signification, and this can be ascertained by applying meanings to the parts. Hence, following the life is a journey metaphor (Lakoff, 1987, p. 439), the verb pass can be seen as

representing the movement along the path of life, whereas the particle away may refer to the transfer to the other world.

From a semantics perspective, it could be rather a challenging task to sort out whether the meaning of a particular combination is transparent enough to ascribe it to the figurative group or opaque enough to put it into the idiomatic group. Briefly, if we consider the fact that many idiomatic significations are derived from the literal meanings of movement or direction by examining some of these combinations diachronically, a great number of them will prove to be more transparent than expected, whereas from a synchronic point of view their meaning results opaque.

If one looks at the idiomatic phrasal verb to carry out, understanding the meaning without knowing it primary is not an easy task because it means performing duties. However, if we compare it with the meaning of the same phrasal verb, but when it was first introduced in the language, which is to conduct to completion, this phrasal verb would be perceived as more transparent. It is because it had a literal meaning of completion, meaning that something should be started at a particular point and be finished likewise. From that, it is possible to assume that this phrasal verb has been metaphorized to present itself in Modern English with the idiomatic meaning and by diving deeper into history, some of such meaning could be figured out. In the example below, the phrasal verb has the meaning of completion as it was first coined in 1600, and The King James Version was presented to the world for the first time in 1611; therefore, it could not be done otherwise.

Ezek.12

*[12] And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to **carry out** thereby: he shall cover his face, that he see not the ground with his eyes.*

Nowadays, the particle out in its literal sense shows movement away from the inside of a place or container and the basic verb to carry has the meaning of moving someone or something from one place to another. By means of metaphorical mapping, the meaning has been extended, acquiring an idiomatic meaning of performing duties, which is one of the meanings of that phrasal verb.

The speaker's ability to categorize a combination as compositional or non-compositional differs depending on a person's cognitive skills to decompose the meaning of the whole by applying meanings to the parts. Moreover, this process is even more difficult for non-native speakers as such people do not possess the cognitive frameworks for accomplishing these tasks. Two groups, natives and non-natives, could show different levels of performance.

Altogether, even if it is doable to apply meanings to the individual parts, the association should be learned between a particular verb and a particular particle. For instance, the meaning 'notice something by chance' is expressed by the combination come across, but not by go across, get across, be taken across, etc. Altogether, phrasal verbs (and also idioms) possess non-transparent, idiomatic meanings not only in the sense that their meaning cannot be easily predicted from the meaning of the parts but also because one has to learn the precise associations of elements generating such meanings.

Conclusions to Chapter Three

From the semantics perspective, a phrasal verb as a unit can be classified into three main groups, specifically literal, figurative, and idiomatic, where a literal combination possesses an adverb of motion, and the meaning can be deduced from its individual parts. Semi-idiomatic phrasal verbs have a quite transparent meaning but are somehow removed from the literal connotation, whereas the meaning of idiomatic phrasal verbs cannot be deduced from their individual components separately from the context.

It should be noted that both elements of the compound form a single unit, although the degree of unity or cohesion between the verb and the particle is not the same in all combinations. In this chapter, the most salient semantic and syntactic characteristics of the constructions at issue were provided so as to check to what extent verb and particle form a single tight unit and to what extent they are able to behave as such both semantically and lexically. All three of these types can be regarded as having different degrees of idiomaticity, starting with the lowest (literal) and the highest (idiomatic).

However, as was proved earlier, these groups do not constitute discrete categories, so sometimes, the same verb-particle combination can be classified into more than one category as there are so many phrasal verbs coined in unique ways that one approach is not suitable for all combinations. Therefore, sometimes the same verb-particle combination can be classified into more than one category. As well as deciphering their meanings depends on the cognitive capacities of individuals making from time to time some of their meanings subjective.

As a rule, with the help of diachronic and synchronic approaches, it is possible to understand how the meaning came to be as it is in Modern English. By using the Online Etymology Dictionary, the creation of different types of meanings of one phrasal verb can be observed where most of the time, the literal meaning is coined under the influence of the embodiment principle of cognition which involves acting with a physical body on an environment in which that body is immersed. After a while, some additional meanings can

be added by the influence of the metaphorical mapping that generates polysemy over the course of history.

All in all, without a deeper understanding of the way a phrasal verb has been made from its creation, very often in the literal sense, following up to the modern days where some idiomatic meanings have been created along the way, it is impossible to unravel the nature of phraseological verbs and the examples from the King James Bible can help greatly to accomplish this task. For this reason, their examples have been presented in that chapter showing the wealth of English vocabulary.

GENERAL CONCLUSIONS

The existence of phrasal verbs can be traced back to the Old English language, but their form is different from that which existed at that time. Their uniqueness is attributed to the historical background in terms of syntheticity and analyticity in the syntactic make-up of English, as a part of the Germanic languages where this new type of phraseological development was different from neo-Latin combinations which could have only a literal meaning.

Taking into account the political situation in English at the time of the transition of the King James Bible, it is possible to come to a conclusion that phrasal verbs served as an excellent tool for translators. In an English society heavily influenced by the Catholic church, the presentation of the New Bible written in their native language and using the word forms as phrasal verbs which were common for people, was a great success.

The aim to make the language of the Bible as easily accessible for commoners as possible has been accomplished due to the diversity of phrasal verbs in terms of their meanings. This research copes with the meanings of the particles, including literal, aktionsart, emphatic, metaphorical, and idiomatic, as well as the meanings of the phrasal verbs as a unit such as literal, semi-idiomatic, and idiomatic. All of them have their place in the religious discourse and have been presented with an extensive list of examples from the King James Bible. Additionally, it was found that most of the time literal meanings were created first and then with the help of metaphorical mapping they were extended to more complex ones as metaphorical and idiomatic, which was depicted in the timeframe.

Cognitive linguistics could help when it comes to decoding the meanings of phrasal verbs and explaining their creation. It looks at the problem of difficulty of their understanding from the perspective of the embodiment principle and metaphorical mapping. The following research identifies that humans gather information about the world with their bodies, and as a result of that, every individual has a conceptual world where they process information through their personal 'lenses.' According to that approach, the phrasal verb particle deserves close attention as it was stated that it is more metaphorical than one could perceive; consequently, firstly, the type of the particle should be identified, and then the

meaning of the whole combination should be given a look. There is even more evidence in regards to the embodiment principle in connection with phrasal verbs. Some of them can reflect our emotions in metaphorical ways, having a connection between a place in the body where it is created, and the language used to make that state vocal, which was demonstrated using the bodily map of emotions created by Finish scholars.

Different types of meanings were traced where the feature which allows them to be classified is the degree of cohesion and unity between the two parts. Each type poses its own function ranging from rendering the basic meanings to more complex concepts because cognitive linguistics aims to give a description of the language use beyond what individuals can report regarding their own mental models and cognitive patterns. The scholars who are concerned with this question work in the area of cognitive science of religion which is the study of religious thought from the cognitive science view, and often engages with evolutionary science, which it assumes is its foundation.

Religious cognition is intimately associated with the formation of a global view of the human situation. Our worldviews organize, interpret, strategically filter out or select, and to some extent idealize the infinitely complex and confusing stream of information that constantly bombards us. The choice of the translators was placed on phrasal verbs which performed an accurate description of the human reality of those days by using the grammatical category of the verb in the way of depicting a necessary amount of information in one collocation.

All in all, the thesis detailed the importance of phrasal verbs, the way conceptual metaphors manifest themselves in language structures, the nature of different types of meanings on the spectrum of the particle and phrasal verbs as a whole. The King James Bible is an incredible and rich source of the usage of phrasal verbs of those days which helps to trace the human religious thought during the period of getting from Catholicism to Protestantism. It represents a huge range of different types of phrasal verbs which were scrutinised in this work. Cognitive linguistics perspective on them helps to understand their appearance and the way through which they came into the form of Modern English.

RÉSUMÉ

Магістерську роботу присвячено когнітивному підходу до вивчення фразових дієслів у релігійному дискурсі (на матеріалах Біблії Короля Якова), представлених як структурований ментальний конструкт, утворений на основі широкої класифікації часток фразових дієслів, де кожна з них розглядається як перший елемент маючи впливову силу на значення фразеологічного дієслова з когнітивної точки зору. Беручи до уваги Біблію, яка була основним джерелом знань для людей протягом століть, Біблія короля Якова є багатим джерелом усіх типів фразових дієслів, які були ретельно опрацьовані відповідно до семантичної класифікації, показуючи спосіб їх використання та логіки виникнення. Перший розділ **'The cognitive perspective on phrasal verbs used in religious discourse'** («Когнітивний погляд на фразові дієслова, що використовуються в релігійному дискурсі») – теоретичний. У ньому розглядається походження фразових дієслів, їхній зв'язок з релігійним дискурсом, а також їх застосування в Біблії короля Якова. Фразові дієслова розглядаються з точки зору когнітивної лінгвістики, включаючи поняття метафоричного відображення та принципу втілення. Другий розділ **'The practical application of cognitive analysis to particles used in combination with basic verbs in the King James Bible'** («Практичне застосування когнітивного аналізу до часток, які використовуються в поєднанні з основними дієсловами в Біблії короля Якова») визначає широке використання фразових дієслів у Біблії короля Якова, стандартні частки яких потім класифікуються відповідно до різних типів значень, які вони можуть мати (буквальне, аспектне/дійове, емфатичне, метафоричне/фігуративне, ідіоматичне), беручи до уваги когнітивні принципи та показуючи різноманітність можливих варіантів фразових дієслів з обширним списком прикладів. Третій розділ **'Phrasal verb as a unit'** («Фразове дієслово як одиниця») містить аналіз фразових дієслів як одиниць, де представлені чотири докази, що демонструють здатність фразового дієслова утворювати семантичну та лексичну одиницю. Класифікація фразових дієслів за ступенем ідіоматичного значення визначає ступінь сполучуваності двох частин, створюючи таким чином три семантичні типи, представлені прикладами з Біблії короля Якова.

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ILLUSTRATION MATERIAL
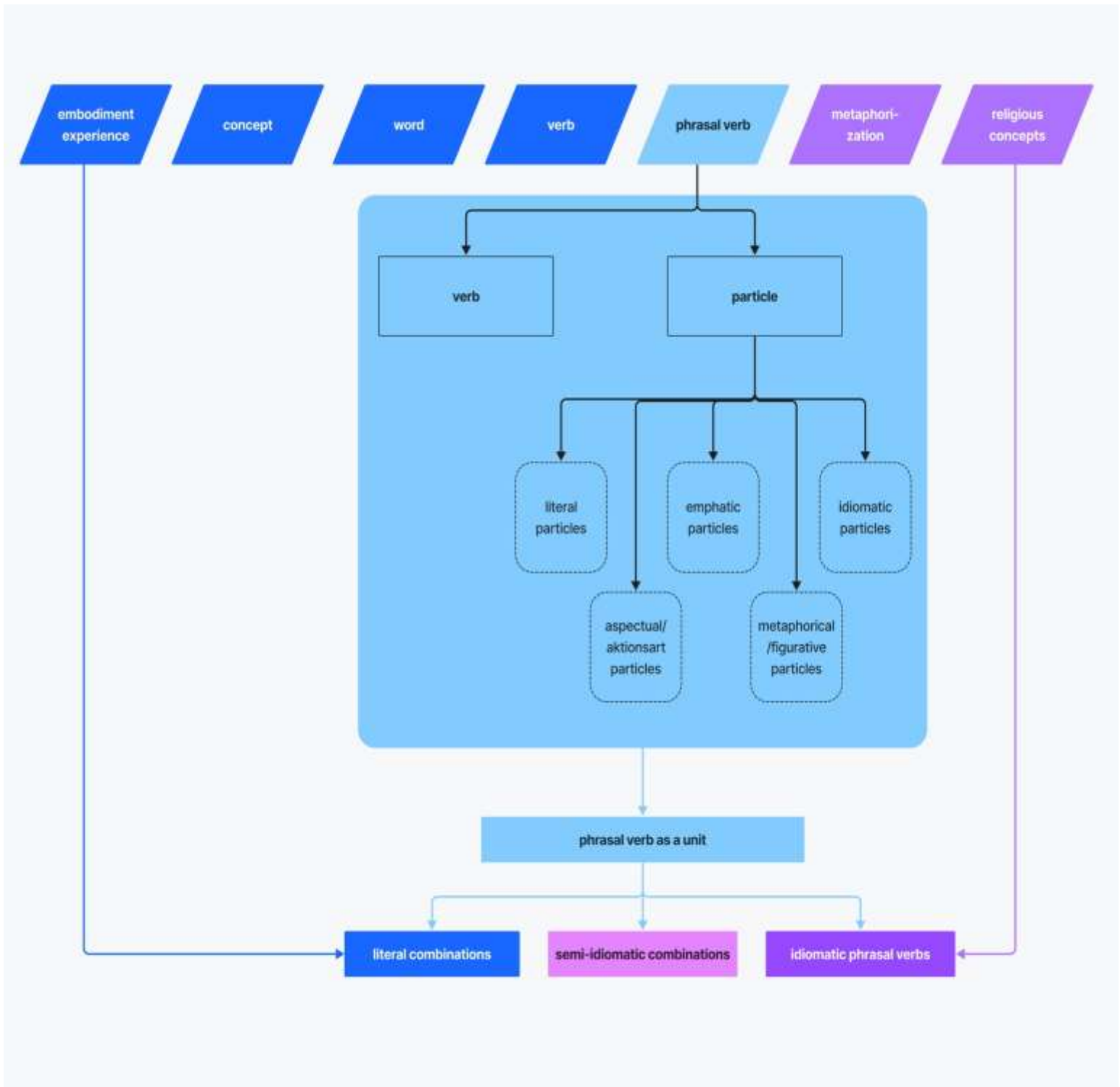
THE PLACE OF THE PHRASAL VERB IN HUMAN COGNITION

Table 1.2.

The examples of central and metaphorical

meanings of particles

the particle '**up**'	
a central meaning	a metaphorical meaning
a literal direction the body moves with the action of sitting	a meaning of "completion"
sit up	clean up
*Can you **sit up** straight, please?*	*You should be downstairs helping your friend **clean up** that mess.*
the particle '**down**'	
a central meaning	a metaphorical meaning
a movement through space downwards	a reduction in quantity
put down	cut down
*Sweetie, just **put down** the tray, I'll meet you in the kitchen.*	*The neighbours want us **to cut down** some trees in our yard.*
the particle '**on**'	
a central meaning	a metaphorical meaning
the contact between two surfaces	a meaning of "support"
put on	cheer on
*You could **put on** some glasses, no-one would notice.*	*Look at this exciting show and **cheer on** the athletes!*
the particle '**off**'	
a central meaning	a metaphorical meaning
the loss of contact between two surfaces	a movement away from a current condition

come off	cut off
*If you're here to visit, your shoes have to **come off***.	*When your habits change, you may have **to cut off** old relationships.*
the particle '**in**'	
a central meaning	a metaphorical meaning
an external object inside the container	getting involved in an activity
to stay in	to join in
*You may get **to stay in** a castle tonight if you're lucky.*	*All the members of the interviewing panel **joined in** with questions.*
the particle '**out**'	
a central meaning	a metaphorical meaning
an idea that something is not in a container, absent from the container	an idea of discovering a fact or piece of information for the gap in the container
to go out	to find out
*I'll **go out** of your life through the window into the night.*	*She'd been seeing him for a while, but didn't want her parents **to find out**.*
the particle '**(a)round**'	
a central meaning	a metaphorical meaning
moving in a circular motion	a meaning of "avoidance"
to run around	to skate around
*Don't let him **run around** in the mud.*	*The police can't **skate around** the issues.*
the particle '**back**'	
a central meaning	a metaphorical meaning
going back into the past	an idea of stopping the progress
to go back	to hold back
*I used to beg my mom not to make me **go back**.*	*I need someone **to hold** me **back** when I'm overcome with passion.*
the particle '**over**'	

a central meaning	a metaphorical meaning
a meaning of moving over an obstacle	an idea of covering something
to get over	to freeze over
*When you see the signal, you will have 30 seconds **to get over** the fence before the current is turned back on.*	*Oceans would potentially **freeze over** during extreme cold periods.*
the particle '**through**'	
a central meaning	a metaphorical meaning
from one end or side of something to the other	an idea of "completion"
to listen through	to think through
*Just go **listen through** the walls.*	*Hence, we need **to think through** each move and come up with an accurate analysis of our opponents.*
the particle '**of**'	
a central meaning	a metaphorical meaning
used to show possession, belonging, or origin	the meaning of something being taken away
to consist of	to rob of
*Many jazz trios **consist of** a piano, guitar and double bass.*	*A hamstring injury had **robbed** him **of** his speed.*
the particle '**for**'	
a central meaning	a metaphorical meaning
having the purpose of	directing feelings and emotions towards a recipient
to apply for	to care for
*She affirmed her intention **to apply for** the post.*	*The inspectors make sure that the elderly residents are well **cared for**.*

Appendix B

Table 2.1.

The quantitative analysis of phrasal verbs

based on the King James Bible

	in	out	on	off	up	down	over	through	back	away	for	into	SUM
get	0	2	0	0	3	0	0	0	0	4	0	4	13
make	6	0	0	0	5	0	0	0	0	1	13	0	25
go	96	88	10	0	155	84	37	20	9	14	3	99	615
take	6	2	0	7	42	1	0	0	1	96	4	0	159
see	4	1	1	0	0	0	0	1	0	0	2	0	9
come	56	75	8	0	90	60	9	2	0	0	6	114	420
think	1	0	3	0	0	0	0	0	0	0	0	0	4
look	1	3	24	0	0	5	0	0	2	1	15	2	53
give	5	2	0	0	6	0	3	0	0	0	6	5	27
use	0	0	0	0	0	0	0	0	0	0	0	0	0
find	5	18	0	0	0	0	0	0	0	0	1	0	24
tell	1	1	2	0	0	0	0	0	0	0	0	0	4
work	25	2	3	0	0	0	0	0	0	0	7	2	39
put	37	23	61	20	5	4	0	0	0	52	1	10	213
leave	2	0	0	10	0	0	0	0	0	0	0	0	12
try	1	0	0	0	0	0	0	0	0	0	0	0	1
run	2	1	0	0	0	9	2	2	0	3	0	0	19
call	0	0	11	0	0	0	1	0	1	0	11	0	24
cut	7	5	0	149	2	34	0	0	0	0	0	0	197
keep	2	0	0	0	0	0	0	1	2	0	1	0	6
break	16	7	0	2	2	20	0	5	0	1	0	0	53
turn	8	0	0	0	0	0	0	0	10	50	0	3	71
SUM	281	230	123	188	310	217	52	31	25	222	70	239	0

Appendix C

Table 2.2

The main differences between the categories of

aspect and aktionsart

the type of aspect	Definition	Categories	Means of expression	Examples
Aspect (grammatical aspect	The grammatical category representing distinctions in the temporal structure of an event where a temporal perspective or point of view is taken of a situation.	1. Perfective (completed event) 2. Imperfective (ongoing event) 3. Ingressive (event beginning) 4. Continuative (continuing event) 5. Egressive (event ending) 6. Iterative (repeating event)	Verbal inflections and periphrases	be + -ing forms of verbs and periphrases of the type continue to + verb and keep on + verb
Aktionsart (lexical aspect)	Inherent temporal nature of the situation stated where lexically expressed aspectual distinctions are inherent in the lexical items.	1. Stative vs. Non-stative 2. Punctual vs. Durative 3. Telic vs. Atelic	Lexical meaning of the verb and its arguments	harp on, ramble on, be carried away