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LEXICAL VS CONCEPTUAL BLENDS: HOW TO RECONCILE THE TWO?

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1. Introduction: Lexical Blends and their Conceptual Nature

Lexical blends remain a fascinating linguistic phenomenon, being considered one of the most productive word-formation processes on the one hand [Lehrer 2003, 15, 369-382; 2007, 115-133; Gries 2004, 415-428], and a puzzle when it comes to defining them on the other. Adopting a purely formal perspective, lexical blending is viewed as “the intentional coinage of a new word by fusing parts of at least two source words” where “there is some phonemic or graphemic overlap of the source words” [Gries 2004, 416]. Other definitions allotted to lexical blending emphasize its semantic and conceptual component. Szymanek, for instance, makes the following observation:

Blending (...) denotes a process of word-coinage whereby phonetic fragments of two (or more) basic words, usually isolated with complete disregard for morphological boundaries, are put together to make a single lexeme. The product of such a process, called a blend, is an *amalgamation of the input forms also from the semantic point of view: very often its meaning is a conjunction of the concepts expressed by the contributing lexemes* [Szymanek 1998, 99-100, emphasis mine].

A similar remark is made by Cannon who describes lexical blending as “word formation in which two (or rarely, three) separate source items are telescoped into a new form, which usually exhibits overlapping and retains some of the meaning of at least one of the source items” [Cannon 2000, 952]. Whichever definition is favoured, one cannot question the fact that in each operation of lexical blending, apart from a purely morphological process

of fusing two distinct words, there is also the reduction of the “conceptual distance between the input words” [Brdar-Szabó and Brdar 2008, 9, 176]. This gives us the right to consider lexical blending as a cognitive operation of the human mind as well as pose a fundamental question whether lexical blending should be treated on a par with conceptual blending, or whether it should rather give way to the latter¹. Such a statement seems plausible especially if we assume, after Štekauer, that using each new word by a particular member of a given speech community consists in, first and foremost, coining “a new naming unit with one specific meaning in mind” [Štekauer 2005, xv].

It is therefore generally claimed that much as lexical blending might be recognized as one of the instances of conceptual blending [cf. Brdar and Brdar 2008, 171-194; Kemmer 2003, 69-95]², we cannot put an equal sign between them, the two notions remaining complementary yet distinct towards each other. As pointed out by Fauconnier and Turner,

Meaning is not compositional in the usual sense. (...) blending operates to produce understandings of composite forms. Formal expression in language is a way of prompting hearer and reader to assemble and develop conceptual constructions, including blends; there is no encoding of concepts into words or decoding of words into concepts [Turner and Fauconnier 1995, 183].

The issue of conceptual blending, considered to be prior to lexical blending, is also emphasized by Kemmer who views blends as words “cognitively linked to pre-existing words which are activated when the blend is used” [Kemmer 2003, 3].

Therefore, the question arises how to account for the conceptual potential which stands behind lexical blends simultaneously allowing for their creativity on a formal level. It seems that the key to success inheres in approaching a lexical blend not only as a fixed, finite and “uniquely linguistic semantic representation” but, first and foremost, as an item which provides access to

¹ The argument for the priority of conceptual blending over lexical blending may also be inferred from one of the basic assumptions of conceptual blending theory, formulated by its founding fathers, Gilles Fauconnier and Mark Turner (<http://markturner.org/blending.html>):

(...) Human beings developed an unprecedented ability to innovate. They acquired a modern human imagination, which gave them the ability to invent new concepts and to assemble new and dynamic mental patterns. The results of this change were awesome: human beings developed art, science, religion, culture, refined tool use and language. Our ancestors gained this superiority through the evolution of the mental capacity for conceptual blending. Conceptual blending has a fascinating dynamics and a crucial role in how we think and live. It largely operates behind the scenes. (...) Blending is a process of conceptual mapping and integration that pervades human thought.

² As pointed out by Hamans, “Blending (in the sense of Fauconnier and Turner, AMH) (...) encompasses much more than (...) lexical processes” [Hamans 2010, 472]. A similar remark is made by Frath [2005, 38, 4]:

For Turner and Fauconnier (...), (lexical, AMH) blends are evidence of a more general blending phenomenon which takes place at the conceptual level and which produces lexical and sentential blends. The authors use blends as a way to bypass the compositionalist problem and to account for the link between language and mental representations.

”indefinitely many conceptions and conceptual systems which it evokes in a flexible, open-ended, context-dependent manner” [Langacker 1999, 4]³. This, in turn, might be best accounted for with the aid of the six-space model of conceptual integration proposed by Brandt and Brandt [2005, 3, 216-249].

2. Conceptual Integration Revisited: The Brandt and Brandt Model

Assuming that lexical blends are instances of conceptual blending [Kemmer 2003, 69-95], the question arises to what extent various theoretical frameworks pointing to conceptual integration might be useful in successful decoding of such linguistic phenomena. It seems obvious here that the very first association will lead us towards Conceptual Blending Theory, an approach delineated by Gilles Fauconnier and Mark Turner [Fauconnier and Turner 1998, 22, 133-187; Fauconnier and Turner 2002]. The theory posits that meaning construction is a fundamentally conceptual phenomenon which should primarily be analyzed “with reference to the conceptualizations that give rise to it” [Hampe 2000, 85]. However, although Fauconnier and Turner’s theoretical implications have gained wide acclaim among cognitive linguists and have been frequently applied to the analysis of various linguistic phenomena [Libura 2007; Libura 2010; Kemmer 2003, 69-95; Joy et al. 2009, 62, 39-49; Delibegović Džanić 2007, 8, 169-191; Kardela 2006, 195-2010; Kardela 2014, 129-145; Mierzwińska-Hajnos 2014, 38, 97-112], the basic integration model of conceptual integration as proposed by its founding fathers proves, in many instances, insufficient as it does not fully explicate the complexity of the integration process⁴. For this reason, a revisited model of conceptual integration as proposed by Brandt and Brandt [Brandt and Brandt 2005, 3, 216-249] will be applied to the analysis of a newly coined lexical blend.

³ A context-dependent on-line character of lexical blends is also discussed, i.a., by Hohenhaus [2005, 353-373], Kardela [2006, 195-210], Tuggy [2005, 233-265] and Waszakowa [to appear in 2017].

⁴ Major weaknesses of Fauconnier and Turner’s model have been thoroughly described by, i.a. Oakley and Coulson [2000, 11, 175-196], Bache [2005, 37, 1615-1635], Glebkin [2013, 2404-2409], Harder [2005, 37, 1636-1652], Hougaard [2005, 37, 1653-1685] and Libura [2010]. Oakley and Coulson, for instance, notice that Fauconnier and Turner’s theory fails to consider important premises in its research, and point to inadequacies of presented analyses which, in their view, remain too superficial, and therefore not very persuasive [Oakley and Coulson 2000, 11, 186]. Other outstanding authorities in Cognitive Linguistics question too wide a spectrum of phenomena which CBT attempts to explain. As observed by Bache, “the scope should not be attained at the expense of true insight or a precise understanding of the subtle nature of specific individual phenomena” [Bache 2005, 37, 1616]. The accusation which portrays the theory as too general and without clear precision thus “leaving much ambiguity” [Li et al. 2012, 10] coincides with yet another negative opinion on CBT which points to “running the risk of being too powerful, accounting for everything and explaining nothing” [Oakley and Coulson 2000, 11, 186]. This “ubiquity syndrome” [Libura 2010, 155] is considered one of the major drawbacks of the Fauconnier and Turner theory.

According to Brandt and Brandt's six-space model of conceptual integration, each cognitive analysis should allow for two important criteria, i.e. (i) the communicative purpose and (ii) the situational context [Brandt and Brandt 2005, 3, 227-234]. The linguists claim that both these parameters enable us to approach a thorough understanding of the examined figure of speech which means "what it is intended to mean in a particular situation where it is uttered by someone" [Brandt and Brandt 2005, 3, 219]. To prove this, Brandt and Brandt offer a revised analysis of THIS SURGEON IS A BUTCHER metaphor which, in their view, should not be treated as "an instantiation of an entrenched conceptual metaphor" [Brandt and Brandt 2005, 3, 218], but rather as an expression where both domains require an instantaneous *ad hoc* activation, thus emphasizing the interpretation-dependent character of meaning, the characteristic rarely discussed, or at least not so explicitly stated in the original Fauconnier and Turner's model⁵. For this reason, the BUTCHER metaphor, so far considered to express a doctor's incompetence, need not indicate this feature. According to Brandt and Brandt, it is owing to the dynamic processes of blending, supported with the situational context that the expression THIS SURGEON IS A BUTCHER is likely to presuppose other inferences that dynamically occur in the speaker-hearer interaction, not necessarily a surgeon's incompetence, which is the only interpretive option suggested in the Fauconnier and Turner model. This indicates that blends are dependent on their specific use, which makes them context-dependent phenomena, with the meaning deeply rooted in the act of cognitive semiosis.

The Brandt and Brandt model is composed of six mental spaces, i.e. semiotic space, reference space, presentation space, relevance space, and two types of blended spaces, i.e. (i) virtual space and (ii) meaning space. All mental spaces shape "a figurative and dynamic semantic network that is designed to derive the (...) meaning of the utterance" [Brandt & Brandt 2005, 3, 220], being connected with one another via different kinds of relations. A schematic representation of the Brandt and Brandt six-space integration network model is presented in the Figure 1.

One of the most important elements found in the Brandt and Brandt model is the semiotic space where the communication situation occurs. Defined as "the space in which utterances are uttered and come to mean whatever it is they are supposed to mean" [Brandt and Brandt 2005, 3, 224], the semiotic space involves the very act of communication, as well as refers to the relevant events preceding and following it. Moreover, it also triggers off further space construction. The semiotic space is three-fold, being composed of three aspects: (i) *semiosis*, defined as the expressive act of communication which embraces

⁵ It is true that the notions as an on-line dynamic process of meaning construction and its context-dependent interpretation are mentioned in Fauconnier and Turner's works [Fauconnier and Turner 1998, 22, 133-187; Fauconnier and Turner 2002; also Fauconnier 2012], but it has to be mentioned that they have never been explicitly accounted for.

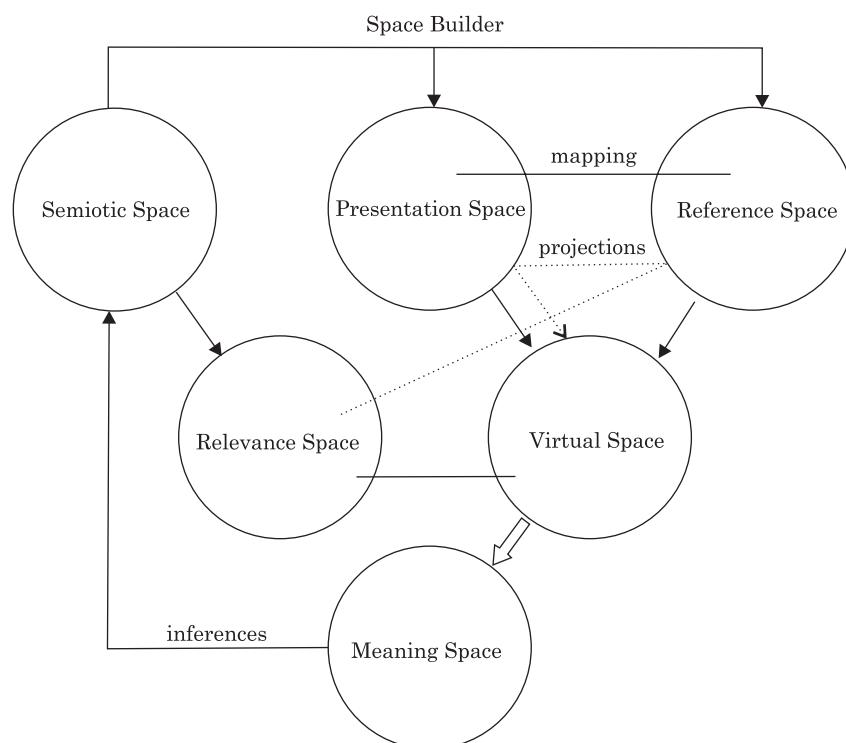


Figure 1. Brandt and Brandt's model [after Brandt and Brandt 2005, 3, 235]

both the speaker and the hearer engaged in the speech event, (ii) *situation* which entails the relevant circumstances surrounding the very speech event, i.e., elements prior to the speech event and possible future implications of the speech event, and (iii) *pheno-world*, which is the general knowledge the discourse participants have of the world, including its physical features and regularities as well as discourse participants' beliefs, thoughts, feelings and experiences, both subjective and intersubjective.

Once we establish the communication situation in the semiotic space, it becomes the basis for the construction of further mental spaces. The first space that is developed is the reference space “set up by an explicit and deictic space builder” [Brandt and Brandt 2005, 3, 227], and pointing to the actuality of the speech event. In order to arrive at a given situational context, it is also necessary to establish another space, called the presentation space which helps us “to imagine or otherwise access (...) the referential content” [Brandt 2005, 37, 1589].

Since the elements in the reference space and the presentation space correspond to each other, the conceptualisation involves the process of mapping between the two spaces, which, in turn, triggers further projection of their content to the virtual space, being here the first stage in the blend construction.

In the virtual space, the entity from the presentation space is juxtaposed with the entity from the reference space on the basis of the relation of identity. Still, this identity connection is only based on “the very as-if-ness”, i.e. the “momentary fiction” built to “yield lasting inferences” [Brandt and Brandt 2005, 3, 227], which means that the situation presented here is only virtual (hypothetical), not actual (real).

Another step requires the activation of “relevant framing” [Brandt and Brandt 2005, 3, 230], indispensable for further elaboration and understanding of a fully-fledged blend that is to occur in the meaning space. To achieve this, the relevance space must occur as it encompasses each and every aspect related to the discourse situation and vitally important for the ultimate blend comprehension. Generally speaking, the relevance space contains “contextual semantic prerequisites and dynamic schemas projected onto the blend and stabilising its meaning” [Brandt 2005, 37, 1590], where three types of relevance within the relevance space are recalled. The first type is called *situational relevance*, where the relevant aspects of the speaker’s situation are evoked to frame the virtual space via structuring the content of the reference space (directly) and the presentation space (indirectly). The second type of relevance, known as *argumentational relevance*, structures and completes the first blend stage (i.e. the virtual space). Finally, in the third type of relevance, known as *illocutional relevance*, we deal with the inferences of the addressee that are “projected back to the speaker-addressee interaction” [Brandt and Brandt 2005, 3, 239], represented in the semiotic space.

Finally, there is the sixth space, described by Brandt and Brandt as “a post-emergent meaning space” [Brandt and Brandt 2005, 3, 238]. However, what is interesting about Brandt and Brandt’s model is that it does not exactly specify where exactly the emergent meaning occurs⁶. Still, since they define the virtual space as the “pre-emergent-meaning state” [Brandt and Brandt 2005, 3, 235] and juxtapose it with the meaning space described as the “post-emergent-meaning space” [Brandt and Brandt 2005, 3, 238], it may be inferred that the emergent meaning appears somewhere in between (i.e. between these two blend stages). Thus, being structured by the elements from the relevance space (in particular by the argumentational relevance), the meaning space becomes a “properly framed virtual space” [Brandt and Brandt 2005, 3, 138] in which a fully-fledged blend occurs.

The above considerations render the Brandt and Brandt model more thorough while arriving at the meaning of the blend that is to occur in various context-dependent interpretations, with a particular emphasis on the speaker-hearer interaction. To observe its dominance over the classical model

⁶ The only explanation as delivered by Brandt and Brandt is the following: “[meaning] does not exactly ‘emerge’ in the blend, yet does emerge, namely in this interpretive process, by which the meaning of the utterance is produced” [Brandt and Brandt 2005,3, 238].

of Fauconnier and Turner [2002] while discussing complex nature of certain instances of blending, let us now proceed to the analysis of *Miserikordyna*.

3. *Miserikordyna*: An Analysis

In this part of the paper we attempt to find an answer to a pertinent question concerning the relationship between lexical and conceptual blends. For this purpose, we offer a thorough study of a recently coined term *Miserikordyna*, the analysis of which is going to be carried out in the spirit of the Brandt and Brandt model⁷.

Miserikordyna is an interesting linguistic phenomenon being both lexical and conceptual blend⁸. First coined by Pope Francis on 17th November 2013, *Miserikordyna* was defined as a spiritual medicine “which provides spiritual help for the soul, and spreads love, forgiveness and brotherhood everywhere” [Rędzioch 2013, 47, 24]. It consists of 59 heart granules, on a string that resembles a rosary, and is also equipped with a Divine Mercy holy card with the text of the Chaplet of Divine Mercy. *Miserikordyna* is considered to make a terrific gift for the brokenhearted, lukewarm, despairing and healthy souls alike [source: <http://yhst-23562211788064.stores.yahoo.net/index.html>].

Considering a purely morphological analysis, *Miserykordyna* is a typical lexical blend, where one source lexeme MISERICORDIA is blended with another source lexeme ASPIRYNA⁹. The operation of blending is presented below [after Kemmer 2003, 69-95]:

MISERIKORDYNA [MISERICORDia x aspirYNA]

Following Kemmer’s analysis of lexical blends, it is observed that the lexical blend *Miserikordyna* is the result of the fusion of parts of source elements

⁷ The first attempt to analyze the notion of *Miserikordyna* in the light of Brandt and Brandt’s model was undertaken by Maria Kulik in her 2014 MA thesis written under the supervision of the author of the present paper (see Bibliography). The analysis as proposed in this article is a refined and extended version of the former.

⁸ In the proposed analysis we will refer to the Polish spelling of the word as it appears in the Polish media coverage (see *Radio Watykańskie* 2013, also Rędzioch 2013). Variants of spelling which occur in other languages do not differ greatly from that of Polish (e.g. *Misericordina* in Italian, *Misericordin* in English, *Misericordinum* in German), which allows us to think of the same, or similar blending processes, independently of the language in which the lexical item is used. Since the objective of this paper is to discuss a conceptual status of lexical items, morphological analysis is going to be reduced to the minimum and recalled only if necessary for the proposed analysis.

⁹ It has to be noted here that in case of Polish names for pharmaceuticals, the suffix ‘-yna’ (and its variant ‘-ina’) is one of the most frequently recalled endings (hence, such names for pharmaceuticals as *Aspiryna*, *Delibezyna*, *Neoglandyna*, *Flegamina*, *Pyralgina*, to name just a few). Adopting a cognitive perspective, and drawing from the insights how the proposed lexical blend is constructed and what it stands for, it is possible that *Aspiryna* is more likely to become one of the source words while creating the blend since it is simultaneously a prototypical example of the PHARMACEUTICALS category.

indicated here with capital letters; the symbol x stands for ‘is blended with’ [Kemmer 2003, 69-95]. Additionally, there is also a change in the spelling of the letter c , amended to the needs of Polish orthography. Still, the change in spelling does not influence any change in meaning. Drawing from the insights on a successful blending operation, the following results ensue [after Kemmer 2003, 75]:

- (i) Blends combine part of lexical source words, rather than whole source words;
- (ii) Source lexemes are combined without regard to their morphological boundaries, and the internal structure of the resultant blend is not necessarily morphologically analyzable concatenatively;
- (iii) Phonological properties are highly relevant to blending; phonological similarity of the blend with part or whole source lexemes increases the likelihood of felicity (the ‘goodness’) of the blend¹⁰.

Assuming that lexical blending is only a part of a more thorough cognitive operation which requires certain cognitive effort, let us now proceed to the analysis of the ‘conceptual aspect’ while approaching *Misericordyna*.

Following the Brandt and Brandt model, six mental spaces have to be activated for a successful decoding of *Misericordyna*, one of the most important being the so-called Semiotic Space, responsible for grounding a given lexical blend in discourse in which it occurs. Its inner sphere, known as *semiosis*, encompasses the participants of the actual communication event, i.e. the addresser-Pope Francis and the addressee-the faithful gathered at St. Peter’s Square on 17th November 2013 during the Angelus Prayer. All the relevant circumstances which surround the communication event of the 17th November 2013 are included in the *situation*, the middle sphere of Semiotic Space as proposed by Brandt and Brandt [Brandt 2005, 3, 226]. Since the *situation* entails the relevant circumstances surrounding the very speech event, such elements as, e.g. the end of the Year of Faith, positive reactions that accompany Pope Francis’ actions and words before and after the 17th November, or the current situation of the Church have to be activated. Still, gradual decoding of the blend *Misericordyna* takes place not only because communicating parties know a lot about the communication event they become part of (i.e. *semiosis*), nor for the fact that they place the event within a broader context (*situation*). In order to properly understand the meaning of *Misericordyna*, the participants of the speech event have to possess knowledge pertaining to other issues relevant to this event, comprised in *pheno-world*. According to Brandt and Brandt, *pheno-world* is general knowledge discourse participants have of the world, e.g. the knowledge of medicine, the Church, the notion

¹⁰ All the above-mentioned features correspond with the reduction of “conceptual distance between the input words” as observed by Brdar and Brdar [2008, 9, 176].

of misericordia as perceived by the Church, religion, faith, and many other aspects [cf. Brandt and Brandt 2005, 3, 226].

Having established the parameters of Semiotic Space, let us analyze other spaces activated while accounting for the notion of *Miserikordyna*. Relying on the knowledge encapsulated in the three spheres of Semiotic Space, the addressees are able to properly decode the Pope's message, thus arriving at *Miserikordyna*'s intended meaning: a 'spiritual medicine' which needs to be taken to cure the soul. In this respect, *Miserikordyna* points to the faith and religious devotion as it talks about reciting the rosary and venerating the Divine Mercy. However, the above-mentioned aspects are not addressed directly but presented as if they were elements typical for medicine. Hence, *Miserikordyna* is presented as a pharmaceutical product prescribed by a doctor, the product which cures the patient of any disease understood as a body malfunction. This religion-medicine opposition manifests in two distinct spaces, viz. Presentation Space and Reference Space, both activated at this stage. Presentation Space comprises highly figurative elements, whereas Reference Space relates to actuality [Brandt and Brandt 2005, 3, 227]. Thus, the actual topic of the conversation referring to religious faith becomes Reference Space, being simultaneously expressed through the concept of medicine, grounded in Presentation Space. Therefore, various elements activated in Presentation Space such as medicine, taking pills, treating body, or a doctor are mapped onto their counterparts that appear in Reference Space, i.e. religion, praying, curing the soul, and God, respectively. The mapping that occurs between Presentation Space and Reference Space is established on the basis of analogy.

Moving further in our considerations upon the conceptualization of meaning, let us now proceed towards another space indispensable for proper understanding of *Miserikordyna*. According to Brandt and Brandt, the conceptual process of interpretation does not solely consist in melting input spaces into a new composition [Brandt and Brandt 2005, 3, 217-219]. Blends, Brandt and Brandt claim, "do not have a predictable meaning independent of the context of its use" [Brandt and Brandt 2005, 3, 224]. Therefore, apart from recalling Semiotic Space in which the communication event occurs, the activation of Relevance Space is required. The role of Relevance Space, which encompasses all elements related to the discourse situation grounded in Semiotic Space, is to additionally 'boost' an intended meaning of the discussed blend.

In the case of *Miserikordyna*, three types of relevance are activated. The first type, known as *situational relevance* allows us to refer to the event of the 17th November 2013, during which the Pontiff's address emphasizing the importance of God's mercy was directed to the faithful. Moreover, *situational relevance* triggers off the so-called *elaboration loop*, i.e. the process of framing both Presentation Space and Reference Space. Both spaces, coupled with situational relevance, shape the very first stage of the blend, viz. Virtual

Space, where *Misericordyna* is apprehended as a spiritual medicine rather than a pharmaceutical product.

No less important is the so-called *argumentational relevance* which also shapes the meaning of *Misericordyna*. Put it simply, the communication event addressees are not only aware of the fact that *Misericordyna* is a spiritual medicine, but they also grasp in what specific sense this is possible: in the sense that *Misericordyna*, being a means in God's hands, cures the wretched soul of a man taking it. Such argumentationally relevant issues contribute to the emergence of the blend's meaning as they complete its understanding. Finally, the third type of relevance activated here, known as *illocutional relevance*, expresses Pope Francis's intentions and becomes a key factor in the ultimate decoding of the blend occurring in Meaning Space. Thus, we discover that *Misericordyna* is a special type of medicine that should be taken to experience God's mercy. Such a statement occurring in the second stage of the blending process allows us to think of Meaning Space as "a properly framed Virtual

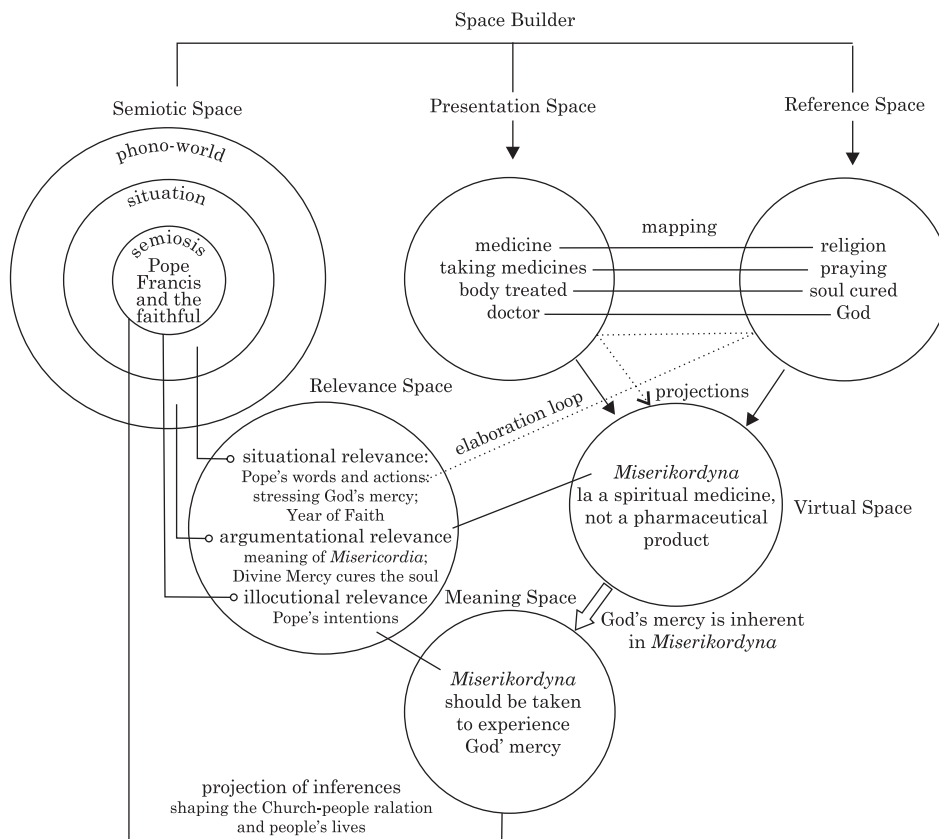


Figure 2. An analysis of the concept *Misericordyna* adopting the Brandt and Brandt model

Space” also defined by Brandt and Brandt as a ”post-emergent-meaning space” [Brandt and Brandt 2005, 3, 238].

The above-mentioned analysis of *Miserikordyna* has been graphically presented in the Figure 2.

4. Conclusions

The aim of this paper is to account for the relationship that occurs between lexical and conceptual blends as well as scrutinize the process of meaning construction in accordance with the six-space model of conceptual integration as delineated by Brandt and Brandt [cf. Brandt and Brandt 2005, 3, 216-249; Brandt 2005, 37, 1578-1594; Brandt 2013], the basis of an empirical analysis being a recently coined term *Miserikordyna*.

The case studied is complex in many respects, giving the possibility to consider various ‘interpretive layers’ in the process of its decoding. Thus, *Miserikordyna* may successfully be approached as a morphological blend, where the fusion of parts of two ‘input’ words results in “a compact and attention-catching form” [Beliaeva 2014, iii], or it may also be perceived as a merger of various concepts, the proper decoding of which requires a multi-step cognitive effort. Whichever option is favoured, one aspect should always be recalled while analysing even a seemingly simple lexical blend, *viz.* its communicative function which allows for all cognitive mechanisms that occur in the speaker-hearer interaction. Therefore, blends should never be studied in isolation, independently of the situation in which they occur, but, to use Langacker’s parlance, as “an integral part of an on-going discourse” [Langacker 2008, 487].

The Brandt and Brandt model proposed for the analysis of *Miserikordyna* fully meets the above-mentioned requirements: not only does it concentrate on the lexico-conceptual sphere of the examined case, but it also recalls two important aspects of its use, *i.e.* the communication event comprised in Semiotic Space and all aspects relevant to proper understanding of the concept, encapsulated in Relevance Space. All this gives us the right to issue a daring statement concerning the nature of blending: since meaning of each blend emerges in communication, all conceptual blends should be called ‘expressive blends’ [cf. Brandt 2013], rather than follow a well-established lexical – conceptual dichotomy.

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Summary

LEXICAL VS CONCEPTUAL BLENDS: HOW TO RECONCILE THE TWO?

The objective of this paper is to apply a revised model of conceptual integration as proposed by Brandt and Brandt [Brandt and Brandt 2005, 3, 216-249; Brandt 2013] to the analysis of recently coined neologisms expressed in the form of lexical blends. Assuming that lexical blending is one of the most productive word-formation processes [Lehrer 2003, 15, 369-382; Lehrer 2007, 115-133; Gries 2004, 415-428], the question arises whether it should be considered solely for morphological analysis, or rather viewed as a cognitively entrenched phenomenon. The case of Polish *Misericordyna* that is to be scrutinized within the course of the proposed analysis opts for the latter, thus giving conceptual blends priority over lexical blends. To prove this, the analysis of the proposed neologism will be carried out with the aid of a six-space model as delineated by Line Brandt and Per Aage Brandt. It is going to be proved that lexical blends involve more than a morphological operation since the process of their creation starts at the conceptual level and is inextricably bound with on-line processing and on-line decoding. Therefore, the Brandt and Brandt model seems an appropriate framework as it may contribute to a more thorough interpretation and ultimate understanding of various instances of such lexical blends.

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