

**THE SEMANTIC GAME OF THE VERB *LLEVAR*: AN ANALYSIS OF SPANISH LANGUAGE SITES HEADLINES**

***O JOGO SEMÂNTICO DO VERBO LLEVAR: UMA ANÁLISE DE MANCHETES DE SITES EM LÍNGUA ESPANHOLA***

***EL JUEGO SEMÁNTICO DEL VERBO LLEVAR: ANÁLISIS DE SITIOS EN LENGUA ESPAÑOLA***

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**ABSTRACT:** This paper aims to discuss the semantic categories of the verb *llevar* from sentences taken from electronic newspapers. Presented with different meanings, the sentences highlighted for the analysis of this work present metaphorical meanings with different meanings for different contexts. Therefore, the texts were analyzed based on the application of the cultural, grammatical, and conceptual semantic categories, according to the approach of Moura (2006) and Lakoff and Johnson (1980; 2002). At the end of the study, it was noticed that the semantic variations resulting from the use of the *llevar* verb vary according to the context of use, as well as the meanings made possible in syntactic constructions surpass a superficial level of understanding of the interlocutor: the verb polysemy and the context of its utterance interfere with its accomplishment and the senses uttered.

**KEYWORDS:** Semantics. *Llevar* verb. Metaphor and metonymy.

**RESUMO:** Este trabalho tem por objetivo discutir as categorias semânticas do verbo *llevar* a partir de frases retiradas de jornais eletrônicos. Apresentados com diferentes sentidos, as frases destacadas para a análise deste trabalho apresentam sentidos metafóricos com significados diferentes para distintos contextos. Para tanto, os textos foram analisados fundamentando-se na aplicação das categorias semânticas cultural, gramatical e conceitual, segundo a abordagem de Moura (2006) e Lakoff e Johnson (1980; 2002). Ao final do estudo, percebeu-se que as variações semânticas decorrentes da utilização do verbo *llevar* variam de acordo com o contexto de uso, bem como os sentidos possibilitados nas construções sintáticas ultrapassam um nível superficial de compreensão do interlocutor: a polissemia do verbo e o contexto de seu proferimento interferem na sua realização e nos sentidos proferidos.

**PALAVRAS-CHAVE:** Semântica. Verbo *llevar*. Metáfora e metonímia.

**RESUMEN:** Este trabajo tiene como objetivo discutir las categorías semánticas del verbo *llevar* a partir de frases extraídas de periódicos electrónicos. Presentadas con diferentes significados, las frases destacadas para el análisis de este trabajo presentan significados metafóricos con diferentes significados para diferentes contextos. Para ello, los textos fueron analizados a partir de la aplicación de categorías semánticas culturales, gramaticales y

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*conceptuales, según el enfoque de Moura (2006) y Lakoff y Johnson (1980; 2002). Al final del estudio, se observó que las variaciones semánticas resultantes del uso del verbo llevar varían según el contexto de uso, así como los significados posibilitados en las construcciones sintácticas van más allá de un nivel superficial de comprensión del interlocutor: la polisemia del verbo y la el contexto de su enunciado interfiere en su realización y en los significados enunciados.*

**PALABRAS CLAVE:** *Semántica. Verbo llevar. Metáfora y metonimia.*

## Introduction

Through semantics, it is possible to assign meanings to spoken or written sentences. According to the research carried out by linguistic studies in the face of the study of meaning, that is, of semantics itself, we can situate the reflections from philosophical and language research over the last hundred years. First, it can be observed that the semantics "[...] do not come from Saussurean structuralist linguistics [...], but from the tradition of logic and philosophy of language, of an analytical nature" (BASSO, 2009, p. 10). It is in this space that, for a long time, semantics was studied primarily by philosophers: it was a space focused on reflections on logic, language, and mathematics (BASSO, 2009).

In Brazil, it is from the 70s that the philosophical nature is transposed to linguistic optics, but without leaving it aside, since semantics can say nothing about the meaning of life as such or any other “thing” in the world, because it explains only a very specific type of phenomenon: the meaning we attach to the sentences and expressions of a natural language, a language we learn in the cradle, without formal learning.

In this construct, it is not enough to separate the linguistic meaning from the non-linguistic meaning to delimit the field of semantics, because the study of linguistic meaning overflows such premises: on the margins of semantics, studies also occupy the agenda of the cognitive sciences and, in particular, of Pragmatics. Therefore, it is necessary to observe the notion of linguistic meaning, which can be subdivided into two levels: one that is linked to the meaning of the sentence; and another, which depends on the meaning of the sentence and more information about the situation in which the sentence is spoken by the speaker. It can be said, then, that the semantics analyzes the meaning of the sentence, without taking into account the speaker's intention.

It is in this theoretical space that this article presents the analysis of headlines taken from Spanish-language sites, taking into account some contributions from argumentative semantics, as the relevance of considering the relational meaning between speaker and

interlocutor is understood. In line with Moura (2014, p. 36, our translation), “[...] words serve as premises for conclusions, following the discourse. A statement does not describe the world, it points to certain conclusions about a given situation”. Thus, the discursive chain is important for the argumentative semantics, that is, the statements have meaning within the discursive chain and reveal a way of thinking about the world.

In order to elucidate the recently exposed, this article presents reflections on semantics and polysemy based on the theoretical assumptions of Moura (2006). Consequently, metaphor and metonymy are theoretically portrayed, in the light of Carvalho (s/d) and Jakoff and Johnson (1980). The analytical stage of the headlines comprises the sequence of this study which, finally, brings in the final considerations reflective notes about the theme leveraged here.

### **Semantics and polysemy: reflections on context and use**

According to the bases of argumentative semantics, each word has an argumentative potential that can be learned through inferences. Thus, it also considers the possibilities that human language presents in terms of orienting the discourse based on the potentialities that the connotative sense makes possible, therefore the linguistic meaning produced in the discourse, in the language in use, matters.

From the above, still according to Moura (2006), the isolated word is sterile, but when contextualized it reveals an infinite polysemic possibility, therefore the context is of fundamental relevance to point out the meaning and for the sentence to be interpretable. The interpretation will depend on each speaker and interlocutor, according to the shared knowledge and the ability to interact and apprehend the intended meaning, therefore, it is important to observe the context of each communicative situation.

The context can be considered the field of intersection between pragmatics and argumentative semantics. When mentioning the importance of context, it is emphasized that the statements presented in this article depend on an anaphoric recovery on the part of the audience to which they are addressed, since there is a knowledge shared among the participants of the interaction, as well as complementary information that is retrieved and that make it possible to assign new meanings and uses to any word, provided that it is explicitly or implicitly contextualized.

Moura (2006) says that the purely semantic limits do not allow us to determine the referential limits, and for this reason the context is necessary for the recovery of the intended meaning. This use in the case of the verb *llevar*, which motivates the interlocutor to use it,

concerns the beliefs assumed by the enunciating subject, since he imagines that the interlocutors to whom he addresses share necessary knowledge that guarantees understanding and apprehension the meaning given by the interlocutor. It is through this bias that semantics and pragmatics dialogue, as it is the context that will determine the polysemic variation of the word:

Pragmatics involves attributing certain beliefs to the interlocutor, which delimit the context of the interpretation. The contexts that do not depend on this attribution of beliefs are not pragmatic, but defined in the semantic component, according to the dynamics of the discourse (MOURA, 2006, p. 76, our translation).

Once the concepts of semantics and their surroundings have been defined, which intertwine and permeate this study, it is necessary to state that it is not only these theoretical constructs that support the use of the verb *llevar*, highlighted in the analytical part of this study. Added to them is the constant use of the figures of speech metaphor and metonymy, mentioned below.

### **Metaphor and metonymy: the use permeated by the context**

The word metaphor has its origin in Greek (*meta* = trans + *phérein* = to take) and “[...] means change, transference, transposition; in the specific case of the semantic phenomenon, the change would be from a proper sense to another, figured” (CARVALHO, s / d, p. 17, our translation).

For Pollio *et al.* (1990), in the light of Carvalho (s/d, p. 2), the process of constructing the metaphor, since there is a change in meanings regarding the use of words in a given context, “[...] it seems to happen in attempt to make the abstract world understandable or to bring the world into ourselves or to us to go to it” (our translation). In this sense, the metaphor has the function of going beyond the communicative and conceptualization capabilities that the human being makes: it is a “window” to the knowledge and culture systems of a specific people (CARVALHO, s/d).

Due to this bias, Cacciari (1998) affirms that the human being, when thinking about uttering a sentence, has several choices at his disposal, among them the way he wishes to express himself: literally, ironically, metaphorically, among others. It is, therefore, about using language in favor of communication according to the context in which it finds itself.

Based on the above, the metaphor cannot be treated only as a figure of speech of a simple communicative nature. According to Lakoff and Johnson (1980), it is possible to understand the metaphor from what we understand of the world and the way we act in it, that is, from the

perspective that the metaphor is verbally materialized by the speaker of a language, therefore, the metaphor is structured in human thought.

In addition, Lakoff and Johnson (1980), in their work, initially highlight three types of metaphors based on Semantic Categories: structural, orientational and ontological. Structural are those responsible for structuring metaphorically and partially one concept in terms of another, that is, when a certain element is understood in terms of another (SILVA, 2018). As an example, Silva (2018) points to the structure “*VIVER É LUTAR*”<sup>2</sup> and, according to the author,

[...] the existential world (*VIVER*) combines with the warlike (*LUTAR*), and those who metaphorize the world in this way will see life as a constant war. Such statements: *hoje meu dia foi uma batalha; tenho que matar um leão por dia; estou pronto para guerra da vida; usarei todas as minhas armas*<sup>3</sup>, etc. will be common in the discourse of users who understand life in this way (SILVA, 2018, p. 121, our translation).

Oriental metaphors indicate spatiality. As an example, we have expressions such as “*passar por cima de tudo*”<sup>4</sup>, “*estar parado no meio do caminho*”<sup>5</sup> and “*estar por baixo*”<sup>6</sup> (SILVA, 2018). A third variety of metaphor presented by the authors is the so-called ontological metaphor, also called a metaphor that is reduced to personification: in the words of Silva (2018, p. 121), “*Maria is a flower*” - as a process of beauty ontologization of Maria - and “*The night is a child*”<sup>7</sup> - as a process of ontologizing the possibility of having time to be able to have fun, and play, and laugh, and dream, and imagine - exemplify this type of metaphor.

Lakoff and Johnson (1980) also point to the fact that the human being is an entity limited by a surface, a discrete entity. In this space of reflection, the authors also affirm that our understanding of ourselves as discrete entities allows us to impose artificial limits where there are no well-defined contours. In addition, metaphor is a characteristic restricted to language that is infiltrated in everyday life, in thought and action, and what allows it to be understood is the

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<sup>2</sup> Since metaphors and “popular sayings” like the ones used on this article cannot be translated without losing the meaning intended in this article, the original sentences will be used in the text, with explanations in the footnotes. “*Viver é lutar*” (literally translated as: “*To live is a fight*”) can be understood as “*Life is a fight*” or “*To live is to struggle*”.

<sup>3</sup> The literal translation for these sentences: “*today my day was a battle; I have to kill a lion a day; I am ready for life's war; I will use all my weapons*”.

<sup>4</sup> Literally translated to: “*going over everything*”. Approximate meaning: saying indicating something/someone who will stop at nothing.

<sup>5</sup> Literally translated to: “*being stopped in the middle of the road*”. Approximate meaning: when someone hit an obstacle that is hard to overcome and cannot go further without changing something.

<sup>6</sup> Literally translated to: “*being below*”. Approximate meaning: a saying indicating that someone is hopeless, sad, going through hardship. Close to the use of “*blue*” to indicate sadness in English.

<sup>7</sup> Another translation: *The night is still young*.

fact that we have a conceptual system that makes the use of metaphor viable in everyday human communication (LAKOFF; JOHNSON, 1980).

In their discussion of metaphor, Lakoff and Johnson mention that “no metaphor can be understood or even adequately represented, regardless of its experiential basis” (2002, p. 69, our translation), thus the metaphor is based on human experience, fact that ensures your understanding. The authors also argue that cultural values deeply rooted in culture are compatible with the metaphorical systems that exist in it (LAKOFF; JOHNSON, 2002).

In contrast to the theoretical assumptions that describe the metaphor is the metonymy: by a comparative bias, the same assumptions from the first to the second cannot be affirmed, since the metaphor usually appears as a background for certain situations. Metonymy, on the other hand, as can be seen in Ullmann (1970), presents itself as a stylistic resource that has a limited interest in style, since it appears only between words, in addition to not revealing new relationships between terms.

In this sense, some authors claim that the sender and the receiver easily perceive the metaphor as a linguistic deviation and that the metonymy, in turn, is sneakier, disguised and goes unnoticed, detectable only by linguistic analysis. Abrahão (2008) understands metonymy from the perspective of the Production of Senses with emphasis on the importance of historical-social and cultural processes that support the meaning of metonymy beyond a matter of style. The influence of physical experience on the representation of signification processes fostered by metonymy is also highlighted.

Accordingly, Moisés (2004) declares that the delimitation of metonymy to the sphere of names is mistaken, that is, metonymy is not a mere relationship between names. In other words, the definition of metonymy, considered only as the use of the name of one thing by another with which it is associated, offers only an overview of its essence.

It is noted, from the above, that in traditional grammars there is a restricted view about the characteristics of metonymy, as this view does not go beyond the substitution of words among themselves. Barros (1985), for example, records that metonymy consists of the exchange of words, that is, one word is used for another, and the first resembles the second, which was omitted. According to the author, metonymy reveals an intimate relationship between the meaning to be transmitted and the signifier used to express it.

As for Câmara Júnior (1968), metonymy is a synchronous process by which the occasions for using a word are multiplied, in addition to its specific semantic field. Metonymy, then, “[...] puts a word in a semantic field that is not yours, on the basis of onomasiological

groupings of extralinguistic things that do not coincide with the semantic groupings of linguistic forms" (CÂMARA JÚNIOR, 1968, p. 239, our translation).

Observing such elements that surround the concept of metaphor and metonymy, although briefly, it can be directly related to the object of analysis of this article: the verb *llevar*, used in the Spanish language, encompasses meanings beyond the denotative sense of displacement. It is through the look of argumentative semantics that the use of the verb *llevar* acquires argumentative importance within the statement in which it is presented and that the meaning it carries in each selected clipping does not need to be linked to the lexical meaning provided strictly by the dictionary. The polysemic character of language and its use comes into play, which unfolds in so many ways due to the creative character of language, a fact that allows us to affirm that it is not possible to exhaust or restrict the meanings attributed to it in the most diverse situations of use, rather, there is the potential for new contexts to provide new meanings. Thus, the looking at the verb is permeated by a semantic view that dialogues with pragmatics, since the boundaries of these two are fluid (MOURA, 2006).

It is necessary to highlight that culturally shared knowledge is one of the factors that contributes to the efficiency of metaphor in communication situations: the effectiveness in understanding a metaphor implies its understanding within the cultural sphere of the interlocutors involved and not necessarily other groups. As an example, we have these elements used in the headlines analyzed here and presented in the next section, which, with the verb highlighted, deals with phrases that appeal to a specific audience and assumes that the readers for whom they are intended the text share sufficient cultural elements that allow them to understand the intended meaning.

### **The verb *llevar* in Spanish-language website headlines: a brief usage analysis**

According to the *Gran Diccionario de la Lengua Española Larousse*, the verb *llevar* has thirty-seven entries, which means that it can be used in different ways, with different meanings<sup>8</sup>. From this range of possibilities of uttering and using the verb, in view of the polysemic character of language, it is possible that these thirty-seven different possibilities do not exhaust the meanings attributed to the verb *llevar*.

In this context, the present study allows the observation and analysis of headlines from internet sites, in Spanish, in order to cut out some usage situations, with analysis in the light of

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<sup>8</sup> Available: <http://es.thefreedictionary.com/llevar>. Access: 19 July 2019.



Moura's theories (2006), in order to highlight some nuances of meanings attributed to this Spanish verb:

On a first level, we have information on a literal plane, that is, contained in the very sense of words [...] on a second level, we are led to consider, by the simple statement of each [...] sentence, other information that is not literally stated, but inferred from [such] [...] sentences (MOURA, 2006, p. 12-13, our translation).

When we look at the verb *llevar* in the light of argumentative semantics, we intend to discuss the relations of meaning beyond the lexical meaning that the word can harbor, aiming to analyze the situations of use and the argumentative intentions that are inscribed in the verb in question, because it matters the argument that is made from the meanings attributed to the verb.

For this purpose, in order to clarify this problem, we selected six headlines published on news and entertainment websites on the internet between the years 2013 and 2017. The headlines, which will be presented below, were chosen based on the metaphorical criterion in which *llevar* is used, that is, in addition to the use of the verb *llevar* in its syntactic construction, although they are used in a possible way by the level of syntax, it is by looking at the semantic bias - which proposes meanings to the interlocutor - that the headlines were chosen.

The first headline presented and analyzed (Figure 1), based on the theoretical framework just exposed, was published in December 2013, in a blog called *#Bernatcoll*, which deals with general issues about the Spanish world:

**Figure 1 - Headline 1**

España lleva bigote y conduce un 600.  
Catalunya lleva minifalda y se siente bien

Source: Bernatcoll (2013)<sup>9</sup>

The headline presented, “*España lleva bigote*”, in the sentence above, makes reference to the idea of adding an advantage over Catalonia with the imposition of power, strength, domination, observed mainly by the use of male and female contexts (*bigote* and *minifalda*): it is a strong gender relation in which we perceive that *bigote* - in English, mustache - expresses

<sup>9</sup> Available: <https://fcbarnonaroom.wordpress.com/2013/12/12/espana-lleva-bigote-y-conduce-un-600-catalunya-lleva-minifalda-y-se-siente-bien/>. Access: 20 July 2020.



a connotation related to masculinity, in contrast to the *minifalda* (in English, miniskirt) associated with femininity.

It is known that, historically, Spain and Catalonia have a political and geographical discord, since the autonomous community of Catalonia seeks independence from the country. In this case, the metaphorical sense of *España lleva bigote*, in the headline exposed, through an ontological metaphor, refers to ideological interpretations of gender: about the male side of a relationship, with a prejudiced and sexist look; Catalonia, on the other hand, proposes a feminine bias, the fragile sex. Historically the term *bigote* has been attributed as a symbol of masculinity, as well as the miniskirt to the vision of freedom, feminine modernity, daring and also often related to vulgarity and prejudice with dress. Just as women feel self-sufficient, as in feminist movements in which they sought space for freedom and autonomy, Catalonia feels self-sufficient. In this exposed case of the verb “*llevar*”, according to Lakoff and Johnson (1980), it is related to the structural semantic category, when a certain element is understood in function of another. Here, both the woman, through this analytical look, and the Autonomous Community of Catalonia, find in independence the feeling of satisfaction, expressed in the headline as *se siente bien*.

In contrast to the Portuguese language, the way the verb *llevar* was used has the same grammatical meaning as the verb “*usar*” (to use) in Portuguese. In this sentence, in addition to the above, the occurrence of the verb used with a metaphorical sense is observed: it is the context that determines the meaning of the verb that, in this case, in *España lleva bigote*, the verb is not used to affirm that a person - in this case the country Spain - wears a mustache, in fact. The highlighted statement points to the use of the verb *llevar* to determine issues of gender, strength, power, male/female stereotype, the domination or supremacy of the country over the Autonomous Community of Catalonia, in addition to the historical divergence between two groups that defend different nationalist interests: Spaniards who defend the current configuration of the country and Catalans who aspire to a new geopolitical configuration with the separation of their autonomous community from Spain.

The enunciating subject, when using the verb *llevar*, has the ability of his interlocutor to fill in and apprehend the intended metaphorical meaning - *bigote* with a sense of power and masculinity. In this case, the metaphor only makes sense when, in the communication situation, the speakers can attribute such meaning.

In contrast to the exposed headline is the second headline selected for analysis: removed from the ABC news and entertainment website and published in August 2016, it has another interpretive bias (Figure 2):

**Figure 2 – Headline 2**

## El hombre que lleva 46 años sin afeitarse el bigote

• Emplea dos horas cada día en cuidar su mostacho, de más de 4 metros de longitud

Source: Abc El Recreo (2016)<sup>10</sup>

In this statement, the verb *llevar*, according to Lakoff and Johnson (1980), presents itself as a chronological and orientational metaphor that indicates time and space, indicating meanings of the time elapsed by wearing a mustache: 46 years without trimming or removing the beard. In the semantic context, it is observed that a first meaning is linked to the sentence, to a strict composition of the meaning of the words, and another, which depends on the meaning of the sentence and more information about the situation in which the sentence is uttered by the speaker, which subjects us to imagine the size of this beard, the hygiene of this mustache or how to feed yourself with a mustache so extensive and 46 years old.

These possible interpretations enable the reader to create images that go beyond the restrictions of the written word and of a unique and denotative meaning. The polysemic meaning of the verb *llevar*, in this case, is made possible by a cultural bias, as pointed out by Moura (2006): there may be a certain interpretation since, for some audiences, it is common and cultural for men to constantly trim their beards, as well as it signals hygiene and care for oneself. In the same way, there are cultures in which the use of a mustache and a beard elucidates masculinity and, therefore, having a long mustache does not cause strangeness.

In addition to the above, it is valid to clarify that the verb *llevar* could be replaced, in contrast to the Portuguese language, with the verb "*usar*" (to use) and also with the verb "*estar*" (to be) next to the verb "*haver*" (to have): "The man who is 46 years without removing the mustache".

The range of contrasting possibilities regarding the use of the verb *llevar* is also expressed in the following headline (Figure 3), also taken from the ABC website, but related to fashion, published in 2017:

**Figure 3 – Headline 3**

## Cómo llevar una minifalda con estilo

Source: Abc Desvilla (2017)<sup>11</sup>

<sup>10</sup> Available: [https://www.abc.es/recreo/abci-hombre-lleva-46-anos-sin-afeitarse-bigote-201608191107\\_noticia.html](https://www.abc.es/recreo/abci-hombre-lleva-46-anos-sin-afeitarse-bigote-201608191107_noticia.html). Access: 20 July 2020.

<sup>11</sup> Available: <https://sevilla.abc.es/estilo/bulevarsur/noticias/moda/minifalda-estilo/>. Access: 20 July 2020.

In this sentence the verb *llevar* refers to a semantic analysis of the word's strict meaning, first in the grammatical sense of the verb: it is not the movement of transporting the miniskirt from one place to another, but, as in the Portuguese language, it could be interpreted as “using”, in style, in fashion; the miniskirt, then, in the context of the sentence is only and exclusively seen as a garment. Still using the categories initially presented by Lakoff and Johnson (1980), metaphors stand out here from the structured semantic category, where one element is understood in function of another (SILVA, 2018), the verb “*llevar*” in the sense of dressing which is perceived by the accompaniment of the noun “*minifalda*”.

It is clear, then, that the metaphorical game present in this statement goes beyond the level of extremely linguistic interpretation and, consequently, requires knowledge from the interlocutor beyond that. In addition, it is emphasized that, in the broadest sense of the sentence, it is possible to imagine the different types of styles of wearing miniskirts, associating with the person's personality, therefore, the verb *llevar* also has, in its semantic nature, the meanings of “dress” and “use”.

In a less expansive way, but no less usual, the headline exposed above proposes an exchange with the interlocutor with regard to the simple use of a piece of clothing to cover the body or protect yourself from the cold, for example; rather, it corroborates with behavioral elements that, used in verbal communication, linguistically touch the use of *llevar* towards *wearing/dressing/using*. In this case, in addition to the cultural nature exposed in Headlines 1 and 2, Headline 3 also points to the bias of gender and behavior coupled with the culturality that involve the Spanish language: in this case, the miniskirt dress stands out as used feminine.

The theme of the next headline presented here, Figure 4, concerns the world of football. Published in July 2014, the full content of the news story concerns the coach of the Barcelona football team and the use of sunglasses during the training of the players:

Figure 4 – Headline 4

## **POR QUE LUIS ENRIQUE LLEVA GAFAS DE SOL EN LOS ENTRENAMIENTOS?**

Source: Yo Quiero Ser Futbolista (2014)<sup>12</sup>

<sup>12</sup> Available: <http://www.yoquieroserfutbolista.com/por-que-luis-enrique-lleva-gafas-de-sol-en-los-entrenamientos/>. Access: 15 July 2019.

In the above statement, the verb *llevar* is used in the sense of using, not only in the sense of carrying an object, but rather, in the sense of using to supply a physiological need. Such usage situation is in harmony with one of the Larousse dictionary entries: “*llevar consigo*. 1. *Hacerse acompañar por una o varias personas: cada vez que viaja, se lleva consigo a toda la familia*. 2. *Ser una cosa consecuencia de otra: el matrimonio lleva consigo una serie de responsabilidades*”. Such meanings and senses proposed by the entry point out that the verb used can be used in the sense *llevar consigo*.

When indicating that Luis Enrique *lleva gafas*, the headline allows numerous interpretations or apprehensions of meanings regarding the subject Luis Enrique, referring to reasons of use by medical prescription, the style of use and even the personality revealed when choosing the type of sunglasses. This impression is confirmed by the question posed in the syntactic formation of the sentence used as the headline.

In the same way as the previous headline, the penultimate headline presented here, Figure 5, also has the theme, although not so directly, football:

**Figure 5 – Headline 5**

## **La hermana de Cristiano Ronaldo lleva dos años sin pagar la comunidad**

Source: Abc Gente & Estilo (2017)<sup>13</sup>

In the statement above, the use of the verb *llevar* reveals a compromising information about the sister of player Cristiano Ronaldo, since it refers to tax evasion. When uttering the name of the player, the announcer makes a bridge with the interlocutor, so that he understands that the player's sister goes through a corruption process. In this case, it is understood from the headline that two years is the time of default with the tax agencies. Therefore, the expression *lleva dos años* could be translated into Portuguese as “*faz dois anos que não paga*” (it has been two years since she last paid).

This example can be seen in entry 15 of the dictionary consulted: “*Haber pasado una persona un tiempo en una situación o lugar lleva seis años en la empresa; llevo horas esperándote*”. In this case, the verb *llevar* is used with the sense of time. Lakoff and Johnson (1980) refer us to a chronological and orientational metaphor that indicates time and space, indicating meanings of time elapsed by a person or something having passed for a certain time

<sup>13</sup> Available: [https://www.abc.es/estilo/gente/abci-hermana-cristiano-ronaldo-lleva-anos-sin-pagar-comunidad-201703231711\\_noticia.html](https://www.abc.es/estilo/gente/abci-hermana-cristiano-ronaldo-lleva-anos-sin-pagar-comunidad-201703231711_noticia.html). Access: 15 July 2019.

in a situation or place. Still, the Headline has as a metaphor the construction of an image that surpasses such a prerogative: the “passing of time” cannot be driven by a person, since it is something linked to the nature of the planet Earth.

In addition, from a broader perspective, there is a connection between the football theme - which involves a lot of money -, an internationally renowned player - the Portuguese Cristiano Ronaldo -; and a family relationship - the sister of the Portugal national team player: the media uses this connection, that is, the meanings it can bring, to attract the attention of its interlocutor.

Figure 6, the last headline analyzed, in contrast to the previous headlines, uses the verb *llevar* to describe a soulful state:

Figure 6 – Headline 6

NOTICIAS

## Se burlan de él por ver joyas siendo barrendero... Se lleva una sorpresa

Un barrendero miraba joyas cuando un usuario de Twitter lo fotografió y se burló de él en la red social... esto pasó después

Source: Am Noticias (2016)<sup>14</sup>

In the Portuguese language, in a translation process, the verb “*ter*” (to have) (had a surprise) could be used in the place of the verb *llevar*, since its use is indicating that someone was affected by a feeling of surprise: the verb *llevar* describes the feeling of strangeness in the face of an unusual fact experienced by the subject. In the categories presented by Lakoff and Johnson (1980), the structural metaphor is when a certain element is understood in terms of another (SILVA, 2018): “*se lleva una sorpresa*” in the sense of feeling, or being surprised.

Thus, this headline points to a connection with the interlocutor through the use of punctuation marks - the reticence - as a contribution not only linguistic, but also that connect with the reader's curiosity: the verb, then, assumes meanings that differ in the usual way, leaving the communicability between headline and reader at a different interpretive level and leads to curiosity. Regarding the metaphorical level, headline 6 presents, in a subtle way, a structural metaphor: *llevar*, in this case, refers to the sense of “awarding”.

<sup>14</sup> Available: <https://www.am.com.mx/noticias/Se-burlan-de-el-por-ver-joyas-siendo-barrendero...-Se-lleva-una-sorpresa-20161206-0065.html>. Access: 15 July 2019.

## Final considerations

When looking at the possible meanings of the analyzed headlines, it is clear that the verb *llevar* carries interpretations that go beyond a single concept. Although there are 37 entries in the Larousse dictionary, it was noticed that in the brief, even small, analyzed corpus, the use of the highlighted verb is polysemic and metaphorical according to each situation and the three semantic categories: structural, orientational and ontological, presented by Lakoff and Johnson (1980), and the ideological, cultural and situational situations. That is, the situational character of the language is a fundamental part of the verb *llevar* and, whenever the verb is used, there may be new contexts that will provide new meanings.

It is worth noting that the headlines exposed here have, for the most part, the meanings of “using” and “dressing”. However, in the most diverse situations of use, we cannot restrict *llevar* to only these interpretations: it is the game of speaker and interlocutor that gives shape and meaning to other possibilities of this verb.

As Moura (2006) states, the isolated word is sterile, but contextualized acquires an interpretive and necessary volume, revealing an infinite polysemic possibility. Therefore, the context is of fundamental relevance to point out the meaning and for the sentence to be interpretable. The word has its meaning by itself, but it is in the broader context of the sense that we base ourselves on these analyzes of the verb *llevar*, with an analysis of the argumentative semantics, observing, contrasting and relating the theories mentioned in this work in each case that the occurrences of sense send us.

The metaphors that the verb *llevar* points to in this work are in line with the theoretical assumptions mentioned earlier: in the words of Lakoff and Johnson (1980), and Moura (2006, p. 58), it is the “knowledge shared among the interlocutors” that allowed us to make an abstraction of the verb *llevar* beyond a single meaning.

With the brief analysis proposed here, from the actual use of the verb in headlines on internet sites, between the years 2013 to 2017, it is concluded that semantic studies contribute and expand our interpretation in relation to the phrases used with the verb *llevar*. Depending on the context in which the analyzed verb is used, it may indicate numerous relations of meaning, intended by the author, or as much as interpreted by the interlocutor.

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