

Metaphors in Englishes around the World

Met(V)iEW 3

3rd International Workshop

September 19th – 21st, 2018

Abstracts



English Department, University of Klagenfurt

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Committees

Organizing Committee

Alexander Onysko (University of Klagenfurt) – chair

Marcus Callies (University of Bremen)

Marta Degani (University of Verona)

Anna Finzel (University of Potsdam)

Milene Mendes de Oliveira (University of Potsdam)

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Hans-Georg Wolf (University of Potsdam)

Local organizing team at University of Klagenfurt

Kateryna Biletska

Mario Grill

Ingrid Triebnig

Daniela Werdnig

Programme

Wednesday, September 19

18:00	Conference Warming	Schloss Maria Loretto Bar
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Thursday, September 20

09:00 – 09:45	On-site registration	Stiftungssaal K.0.01
09:45 – 10:00	Welcome and workshop opening	Stiftungssaal K.0.01
10:00 – 10:45 Chair: Alexander Onysko	Keynote focus talk: <i>Raymond W. Gibbs</i> Why the study of metaphor in Englishes around the World is important for metaphor research and theory	Stiftungssaal K.0.01
10:45 – 11:15	Coffee break	I.0.42
11:15 – 11:45 Chair: Alexander Onysko	<i>Marcus Callies</i> Using large electronic corpora to validate elicitation techniques in research on conceptual metaphor and idioms: The case of the “lexicon of corruption” in West African Englishes	I.0.27
11:45 – 12:15 Chair: Alexander Onysko	<i>Frank Polzenhagen</i> Critical reflections on the use(fulness) of XXL-sized corpora for cross-varietal metaphor research	I.0.27
12:15 – 12:45 Chair: Alexander Onysko	<i>Arne Peters</i> When the <i>badimo</i> talk: Cultural conceptualisations and conceptual metaphors of ancestors and ancestral communication in Black South African English	I.0.27
12:45 – 14:00	Lunch Break	Mittagstisch
14:00 – 14:30 Chair: Alexander Onysko	<i>Anna Finzel</i> A space for everybody: Conceptualisations of the Hijras in Indian English as a showcase for gendered space in Indian society	I.0.27
14:30 – 15:00 Chair: Alexander Onysko	<i>Kader Bas</i> ANIMAL metaphors in African varieties of English: the case of Nigerian English	I.0.27
15:00 – 15:30 Chair: Anna Finzel	<i>Marta Degani & Alexander Onysko</i> Cultural metaphors of personification in Aotearoa English	I.0.27

15:30 – 16:00	Coffee break	I.0.42
16:00 – 17:00 Chair: Anna Finzel	Keynote speech: <i>Zoltán Kövecses</i> The spread of metaphorical idioms in Englishes and beyond: a suggestion for a theoretical framework	Stiftungssaal K.0.01
17:15 – 17:45 Chair: Anna Finzel	<i>Shelley Ching-yu Depner</i> Conceptual metaphor reformation: A study of Chinese English	I.0.27
17:45 – 18:15 Chair: Anna Finzel	<i>Vesna Lazović</i> Refugee crisis: Dehumanizing metaphors revisited	I.0.27
19:30	Conference Dinner	Hotel Weidenhof

Friday, September 21

09:00 – 10:00 Chair: Marcus Callies	Keynote speech: <i>Hans-Georg Wolf</i> The magic of body fluids part II: charms and superstition in Singapore English	Stiftungssaal K.0.01
10:15 – 10:45 Chair: Marcus Callies	<i>Jill Hallett</i> Was it merely contentious or were there casualties? Metaphor and microculture in world Englishes	I.0.27
10:45 – 11:15 Chair: Alexander Onysko	<i>Atula Ahuja & Jiranthara Srioutai</i> Animal metaphors of womanhood in English literary works set in the Indo-Aryan region of India	I.0.27
11:15 – 11:45	Coffee break	I.0.42
11:45 – 12:15 Chair: Marcus Callies	<i>Carina Rasse</i> Variation in visual idiom and metaphor comprehension among German, Russian, and native speakers of English	I.0.27
12:15 – 12:45 Chair: Marcus Callies	<i>Herbert L. Colston</i> Why there's a there there in, 'there's a metaphor': Tragically hip and hockey metaphors in Canadian English	I.0.27
12:45	Workshop closing	I.0.27

Optional social programme (Friday afternoon):

13:00 Lunch

Afternoon: boat tour on the lake (Wörthersee), depending on weather conditions

Keynote Lectures (alphabetical)

Raymond W. Gibbs, Jr. (University of California, Santa Cruz)

Focus talk:

Why the study of metaphor in Englishes around the world is important for metaphor research and theory

The study of metaphor in Englishes around the world has brought forward different empirical evidence on variations in metaphor usage and structure. This body of empirical work has significant descriptive value, but more generally may offer critical insights into how scholars think of metaphor's role in human thought, communication and bodily experience. My talk aims to explore some of the ways that research on metaphor in world Englishes bears on several methodological issues and enduring theoretical debates in the multidisciplinary study of metaphor. I will pay particular importance to arguments over whether metaphor best reflects cultural, historical, linguistic, cognitive or embodied facets of human life, and how studies of variation in metaphor usage can contribute to broader theories human meaning and adaptive action in real-world contexts.

Zoltán Kövecses (Eötvös Loránd University)

The spread of metaphorical idioms in Englishes and beyond: a suggestion for a theoretical framework

The emergence of different sets of metaphorical idioms in various forms of English is a well-known phenomenon. It is also commonly recognized that many of these idioms spread from one variety of English to another. But, interestingly, metaphorical idioms also seem to “travel” from a variety of English to other languages, such Hungarian.

Given these phenomena, at least three issues arise: (1) Why do different sets of metaphorical idioms emerge in different varieties of English? (2) How can we account for their spread and acceptance into other varieties of English? (3) And, most challengingly, how can we explain their natural acceptance into Hungarian, a language genetically unrelated to English?

The data I use in my presentation involves metaphorical idioms in American English, British English, and Hungarian. The theoretical apparatus I rely on in attempting to answer the questions comes from certain extensions of conceptual metaphor theory that I proposed in recent years.

Preliminary bibliography

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Hans-Georg Wolf (University of Potsdam)

The magic of body fluids part II: charms and superstition in Singapore English

This talk is the second part of a “body fluid trilogy” that investigates cultural conceptualizations of the magic of body fluids. The first part (Wolf 2018) centered on beliefs related to the magical power of menstrual blood and urine in gender relations, found in early modern Europe, West Africa, the Southern United States and Indonesia. The second part deals with cultural conceptualizations of superstition in Singapore, specifically pertaining to charm oils. Such oils are obtained from the fluids of human corpses or certain insects and are held to be powerful charms in black magic. The analysis of these extreme and bizarre (from a mainstream Western perspective perhaps) conceptualizations is not an end in itself, but points to a wider theoretical issue, that of cultural flow and contact. The respective conceptualizations seem to have originated from Thailand and charms produced there are believed to be especially powerful. Hence, subsequent to respective considerations made in part I of the trilogy, the cross-societal transmission of cultural conceptualizations will be further considered. My talk thus ties in with Cognitive Contact Linguistics as a recent research strand in Cognitive Linguistics (Finzel and Wolf 2018fc., Zenner et al. 2018fc.).

Regular Papers
(in the order of appearance in the programme)

Marcus Callies (University of Bremen)

Using large electronic corpora to validate elicitation techniques in research on conceptual metaphor and idioms: The case of the “lexicon of corruption” in West African Englishes

The various linguistic forms used to refer to the social phenomenon of corruption in West African Englishes have gained increasing attention in the last few years, with several studies aiming at identifying a “lexicon of corruption” used to express veiled bribes in these varieties of English (Skjerdal 2010; Bassey & Bassey 2014; Adegoju & Raheem 2015; Safotso 2015, 2017; Meutem Kamtchueng 2015, 2017). Polzenhagen & Wolf (2007) in their pioneering study of cultural conceptualisations of corruption in African Englishes discuss the conceptual mapping BRIBE IS FOOD as a special instantiation of the more general mapping MONEY IS FOOD. In turn, a number of (lexicalized) expressions are motivated by this metaphor and mean ‘bribe’ in the appropriate contexts, for example *kola* ‘cola nut’ (a traditional food gift presented to guests), *mimbo* (Cameroon alcoholic beverage) or *gombo* ‘okra, okra sauce’, which additionally means ‘funds’, all of which can also be used in idiomatic expressions with the verbs *give* and *take* as in *take kola / mimbo / gombo* ‘to accept a bribe’ (Wolf & Polzenhagen 2007: 143). Further recent studies list various other idioms such as *to settle a person* ‘to bribe or to provide such gratification or take an action that defeats the course of justice or blinds the eye of the ‘settled’ person to act justly’ (Adegbija 2003: 43, Ekundayo 2013: 22) and *to wet the ground* ‘to provide prior gratification or bribe that makes a later course of action or conduct smooth’ (Adegbija 2003: 43).

Most of the words and idioms listed in these previous studies were obtained either by means of elicitation through questionnaires or interviews, or sourced from participant observation and interaction with potential informants, online and printed materials (sometimes literary works). Thus, information about the actual frequency and extent of use of these words and idioms is severely limited. In this talk, I will present the findings of a case study to validate the (often anecdotal) evidence of the occurrence and use of the “lexicon of corruption” in West African Englishes (Nigeria, Ghana and Cameroon) as presented in published research against actual usage data by means of large electronic corpora of world Englishes such as the GlowBE and the NOW corpus (Davies 2013-, Davies 2016-).

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Frank Polzenhagen (University of Koblenz-Landau)

Critical reflections on the use(fulness) of XXL-sized corpora for cross-varietal metaphor research

For one of his landmark publications, Sinclair opted for the programmatic title *Trust the Text*, making a case for corpus-linguistic approaches. “Trust” in real life arises from “knowing” someone and from the “reliability” of this person. Hence, if Sinclair’s metaphor is taken seriously, “to trust the text” implies (i) that the researcher undertakes a close analysis of the tokens obtained from corpora and (ii) that the reliability of the sources is checked. These aspects of trustworthiness are often difficult to meet with current XXL-sized corpora. Searches in e.g. the BNC or COCA yield a number of tokens that cannot be inspected individually anymore. In order to account for (i), we generally resort to sampling procedures. However, for most of the WE no corpus equivalent in size to BNC/COCA is available, which makes comparison problematic. Corpora such as GloWbE add the concern with reliability. Culled from the Internet, its trustworthiness is rather limited. Websites come and go, the extension label of a site is no safe indicator of the country of origin of the contents, the date of online appearance is not conclusive as to the period of time the text was produced in, material from websites is copy-pasted to others in prolific number, etc. Those who use this corpus with due caution are well aware of the significant portion of tokens whose country labels are plainly wrong, which is fatal to sound WE research. In order to obtain reliable and manageable datasets from GloWbE, sampling needs to be followed by a careful check of each token as to its correct association. In sum, the researcher ends up in a time-consuming chain (if not circle) of sampling, checking, re-sampling and normalising, without reaching a satisfying level of confidence. Much pain with limited gain.

In this light, much can be said in favour of another, lesser known, stance taken by Sinclair, i.e. that corpus “comparison uncovers differences almost regardless of size” (2001:

xii). Small corpora of the BROWN-family in particular have important advantages for WE. They are compiled according to the same principles, have about the same size, yield a manageable number of tokens, represent several text types and make sure that the material stems from a specific time frame and a specific variety. I wish to make a case for the use of these corpora in communion with other sources of data, including “big” corpora, text compilations drawn together for the specific needs of an investigation and data obtained through other means, e.g. questionnaires, in order to make the analysis robust.

In my paper, I will take the conceptualisation THE COMMUNITY/NATION IS A FAMILY and its linguistic manifestations in AmE and WAfrE as an illustration. It was found to be central to West-African culture by Wolf and Polzenhagen (e.g. 2009) and postulated by Lakoff (e.g. 1996) to underlie dominant models of politics in the US. I will give substance to the above methodological considerations using data from COCA, GloWbE, BROWN-family corpora and a small corpus compiled for my specific purpose.

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Arne Peters (University of Potsdam)

When the *badimo* talk: Cultural conceptualisations and conceptual metaphors of ancestors and ancestral communication in Black South African English

For the African context, the paradigms of Cultural Linguistics and Cognitive (Socio)Linguistics have so far produced far-reaching insights into the cultural cognition of speech communities of English in West Africa (e.g., Wolf 2001; Polzenhagen 2007, Wolf and Polzenhagen 2009, Finzel and Wolf 2017) as well as into lexico-semantic and idiomatic particularities of English in East Africa (Skandera 2003, Haase 2004). While a few cognitive linguistic explorations into Black South African English have been undertaken (Makoni 2015, 2016), no thorough cultural linguistic study of this regionally important but heterogeneous variety of English has been conducted so far.

The present paper derives from a comprehensive project on culture-specific conceptualisations in Black South African English. Based on a corpus of the South African *Daily Sun* newspaper, the paper carries out a conceptual analysis of ancestors (*badimo*) and ancestral communication. It investigates dominant schemas as well as underlying conceptual metaphors and metonymies with a view to both the South African and its trans-African parallels. The usage-based sociolinguistic analysis is supplemented by anthropological and socio-historical accounts on (communication with) the *badimo* as well as by qualitative data from interviews conducted during a pilot study at the North-West University in South Africa in 2016.

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Anna Finzel (University of Potsdam)

A space for everybody: Conceptualisations of the Hijras in Indian English as a showcase for gendered space in Indian society

The Hijras in India, also referred to as the third gender or the transgender people, play a somewhat ambiguous role in Indian society. On the one hand, they are consulted when a child is born, because the blessing of a Hijra is highly esteemed. On the other hand, the Hijras often live in poverty and without access to education or healthcare (cf. Kalra 2012). Their place thus seems to be inside, as well as outside of society (also cf. Hall 1997).

In this paper, I will give evidence for conceptualisations of the special place that the Hijras obtain in Indian society. The data was gathered during interviews with speakers of Indian English. It is argued that the case of the Hijras is representative for the Indian society as a whole, inasmuch as it is a society in which everybody has their own space with a low rate of transgressions. It will be shown that these are gendered spaces, a fact which is reflected in numerous incidences (e.g., the gang-rape of Jyoti Singh), circumstances (e.g., the existence of public spaces reserved for women or men) and culture-specific concepts and models (e.g., homosociality or zan-zar-zameen, see Finzel & Wolf 2017). It is tentatively suggested that the conceptualisations regarding gender in Indian English have been influenced by colonialism and are thus conceptualisations that have entered through British English (cf., e.g., Hunt 2011; Hinchy 2014). An outlook is given as to whether and how the boundaries between the different social spaces are currently being dissolved.

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Kader Bas (University of Innsbruck)

ANIMAL metaphors in African varieties of English: the case of Nigerian English

This paper serves as a work-in-progress report on an ongoing PhD project that aims at investigating the cultural conceptualizations of animals and the underlying conceptual metaphors in Nigerian English, as a case in point. The African continent has so far been the subject of a book-length investigation into conceptual metaphors and cultural models (see Wolf & Polzenhagen 2009), and the complex multilingual situation in Nigeria as well as distinct cultural differences to "Westernized" Englishes are expected to provide a sound basis for exploring conceptual metaphors and cultural conceptualizations (Sharifian 2003, 2011). Since investigations of conceptual metaphors in the area of World Englishes have been few and far between, it is my intention to add to this emerging field of research that aims to increase the understanding of varieties of English in terms of their metaphorical language use and culturally grounded meanings. In line with the purpose of the present research, the following questions will be at the centre of attention: (a) What types of ANIMAL metaphors occur in a corpus of Nigerian English? (b) To what extent and in what ways is metaphorical thought relevant to the understanding of culture and society in Nigeria? (c) How do conceptual metaphors vary from culture to culture (in this case, a comparison will be made between English spoken in Nigeria and the English of reference varieties; e.g. British English, East African Englishes, etc.) and within culture? In order to find compelling answers to these questions, the main approach will be a corpus-based analysis of the data as corpus-based research on metaphor offers novel insight into different languages and cultures because many conceptualizations show differences across speech communities (Stefanowitsch & Gries 2006).

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Marta Degani & Alexander Onysko (University of Verona / University of Klagenfurt)

Cultural metaphors of personification in Aotearoa English

The indigenous Māori population of Aotearoa New Zealand has a long and rich cultural tradition that has been passed on and recorded up to the present day in a range of practices as well as in oral and written texts. One theme that is central to Māori culture or Tikanga Māori (cf., e.g., Mead 2003) is how the world and life on earth came into being: Ranginui the Sky Father and Papatūānuku the Earth Mother bearing six children that represent gods of natural elements who separated Earth Mother and Sky Father, bringing light and life to this world. This central narrative in Māori cosmogeny relies on personification as a metaphorical way to make sense of human environment and experience. Reed emphasizes the important function of personification in Māori lore when he says that “I am not attempting to prove the superiority of the Māori imagination, but rather to show that a people who lived close to nature evolved a form of belief that expressed itself in a genius for personification” (2008 [1963]: 3).

Based on the centrality of personification in the Māori worldview, the current study aims to explore metaphors of personification in English spoken by Māori bilingual and bicultural people (Aotearoa English). We draw from a data collection of small stories (cf. Georgakopoulou 2007) told by Māori-English bilingual speakers following a set of picture prompts (see, e.g. Onysko & Degani 2017). The analysis will show some examples of culturally relevant instances of personification and discuss their metaphoric quality. The question of whether personification as a type of metaphor can play a constitutive role for Englishes spoken in New Zealand will also be addressed.

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Shelley Ching-yu Depner (National Cheng Kung University, Taiwan)

Conceptual metaphor reformation: A study of Chinese English

Local cultural knowledge can be observed in idiomatic language use (Idström & Piirainen 2012, Schröder 2012), and idiomatic or metaphorical language can be shaped by local culture. The relation between metaphor and culture in the context of Chinese English is realized by Chinglish. The current study examines the culture-specificity of Chinglish on the basis of data collected from web corpora, e.g. newspapers and magazines online (the British Guardian, United Daily News, Legal Evening News, The Globe and Mail.) The author compiled a corpus called *Chinglish in the world*. Chinglish refers to a spoken or written language lexically based on English, which does not follow English grammatical rules and is heavily influenced by

Chinese. Interestingly, some expressions in Chinglish are also used in Standard English, such as *long time no see*.

In the speech of bilingual Chinese and English speakers, a variety of conceptual metaphors generated in Chinglish are different from that in Mandarin Chinese (hereafter Chinese). Common Chinese conceptual metaphors such as BUSINESS IS SEA WATER (business goes up and down) can be expressed as in the hybrid construction of *anitzen dying light* (*anitzen* means college graduates of low income). MARRIAGE IS BUSINESS (with dowry, contract/certificate and so on) is expressed in the phrase *guanggun economist* (*guanggun* means unmarried man). The morphological strategies that are involved in the process of generating novel metaphorical expressions in Chinglish involve contraction (*chinsumer* = Chinese consumer), back formation (*ungelivable* = un-, -able, gelivable, phonetic transcription of “effort” in Chinese), and alphabetized Chinese (*guanxi* = personal relations), etc. The example, *ungelivable* (part Chinese, part English), is also used in New York Times, Nov. 18, 2010. *Guanxi* (originally only Chinese) is included in the *Oxford English Dictionary*. When logographic language and alphabetic language meet, the result is more than creative.

References

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Vesna Lazović (University of Ljubljana)

Refugee crisis: Dehumanizing metaphors revisited

Metaphors have the power to structure our perceptions and understanding, and their repeated use in media discourse can establish prejudiced opinions of the readership towards any subject in question, in this case, refugees. Ever since the European refugee crisis in 2015, newspaper articles in the UK press have frequently used various examples of dehumanizing metaphors. This paper, first, gives an overview of the range of metaphors used in media reports about refugees and asylum seekers worldwide. The main part, then, focuses on the metaphors currently used in some of the UK online newspapers to refer to refugees and explores whether the same metaphors are still recurrent given that the reports now mainly address some other issues, including their rights, their assimilation, their legal residence, language acquisition, and alike. Finally, it concludes with implications and consequences the inhumane media treatment of refugees using the sole metaphor REFUGEES ARE DANGER can ultimately have on the readers' perception of the crisis.

Jill Hallett (Northeastern Illinois University)

Was it merely contentious or were there casualties? Metaphor and microculture in world Englishes

Metaphor in translation relies on some degree of shared cultural and conceptual understanding (Lakoff and Johnson 1980). Metaphor in news discourse has been discussed in Medhurst and DeSousa (1981) and Author (2011) in terms of political cartoons; the latter notes differences in metaphorical salience among English language readers in India and the US. A recent *World Englishes* issue focused on language contact, including metaphor in contact. Pitzl refers to metaphor for ELF speakers as a “shared (inter)/transcultural territory” (2016: 300), and Onysko (2016) illustrates the metaphorical nature of world Englishes models.

What, if any, metaphors are employed in international English-language news coverage of one US local story, and how does this metaphor use compare to coverage in situ? How do news wire services use metaphor in international coverage of the same story?

This research focuses on the 2012 Chicago Teachers Union strike, the first in 25 years, in a city in which education discourse tends to be fraught with hostility. To address the above questions, a LexisNexis search was conducted for strike coverage by international news outlets during September 2012, which includes the strike dates and those immediately preceding and following the strike.

It was hypothesized that international (especially wire) coverage of the strike would avoid the use of metaphor, given that it is culturally bound. This hypothesis was wrong; metaphor was employed in all of the international articles. Comparison among prevalent metaphor types in English-language education news discourse, and variation within those metaphor types, reveals micro-cultural linguistic differences in how this story is commonly understood. The research presented here highlights two particular metaphor types: JOURNEY and CONFLICT.

Examining metaphor across English-language news discourse answers Sharifian’s (2015) call for more Cultural Linguistic exploration in world Englishes in order to uncover deep-rooted cultural conceptualization systems.

Atula Ahuja & Jiranthara Srioutai (Chulalongkorn University, Thailand)

Animal metaphors of womanhood in English literary works set in the Indo-Aryan region of India

The conceptual metaphor WOMEN ARE ANIMALS is the most prominently found metaphor in nearly all cultures around the world. However, its specific instantiations vary across cultures since the choice of features of the referred animal used in the mapping process may depend on the culturally motivated attitudes towards that animal in a given culture. This paper examines animal metaphors conceptualizing womanhood in eight English literary works set in the Indo-Aryan region of northern India. Previous research has indicated that animal metaphors describing women have a tendency to sexually derogate, verbally abuse, and socially subjugate them. Since animals are venerated in Indian culture, it is hypothesized that animal metaphors

may not be used so emphatically for the abuse and derogation of women, but may act more as a positive force- a source of strength, harmony and benediction. The main objectives of the study are to identify the specific instantiations of this generic-level metaphor, and explore whether these instantiations convey more positive than negative attitudes towards women. The study is significant in that it provides new insights into ways in which the animal source domain is used to construct the social identity of women in this region. MIPVU (2010) has been utilized for a systematic validation of the identified linguistic metaphors, and the analysis has been done using CMT (1980). Findings reveal that the species of animals, their appearance, physical traits, and behavioral characteristics are mapped on to women's nature, qualities, status and behaviors, instantiating specific-level metaphors such as, A WELL-TRAVELLED WOMAN IS A SALTWATER FISH, A HOMEMAKER IS A QUEEN BEE, and A WIFE IS A BRIDLED MARE. This study explores the aspects of the animal source domain used to conceptualize womanhood and what it conveys about the cultural ideologies of this group regarding women and animals.

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Carina Rasse (University of Klagenfurt)

Variations in visual idiom and metaphor comprehension among German, Russian, and native speakers of English

Research into cognitive linguistics and psycholinguistics has shown that many idioms have specific figurative meanings that are partly motivated by people's active metaphorical knowledge (Lakoff & Johnson 1980; Gibbs & O'Brien 1990). For instance, native English speakers understand "spill the beans" to mean "reveal the secret" because there are underlying conceptual metaphors, such as THE MIND IS A CONTAINER and IDEAS ARE PHYSICAL ENTITIES, that structure their concepts of minds, secrets, and disclosure (Gibbs 2017). But how do non-native speakers of English interpret this idiom? If conceptual knowledge shapes idiom comprehension, do second language English speakers draw on the same conceptual metaphors as native speakers do? Or is their interpretation determined by the literal meaning of the idiomatic expression, or by a similar idiom of their native language? These questions will be central to the proposed project.

To study the linguistic variations in English idiom comprehension, the present study will ask German, Russian and native speakers of English to interpret the meanings of ten visual depictions of English idiomatic expressions. For instance, the visual depiction of the idiom "to be over a hill" will show a person that has just reached the peak of a hill and is now going downwards. Each participant will be asked to interpret five illustrations that depict conventional English idiomatic expressions, and five visuals that represent idioms that are less familiar and, in this form, do not exist in the participants' native language.

The aim of this project is to test the following three hypotheses:

- (1) People can define the metaphorical meanings of visual idiomatic expressions without first defining their literal meanings. This assumption challenges Cacciari & Glucksberg who suggest that people cannot bypass the literal meanings of idiom strings (1995).
- (2) Unfamiliar or opaque idioms are more likely to encourage people to draw on conceptual metaphors that underline the given idiomatic expression than conventional English idioms do.
- (3) Conceptual representations of idiomatic expressions are rather determined by one's native language than by one's second language.

Eventually, I will discuss the implications of this work for psycholinguistic theories of figurative language comprehension among speakers of different Englishes.

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Herbert L. Colston (University of Alberta)

Why there's a there there in, 'there's a metaphor': Tragically hip and hockey metaphors in Canadian English

Two emergent very general approaches to studying metaphor have seemingly disparate agendas. On one hand we have empirical and experimental attempts to discern cognitive and other internal processes operating to enable metaphor comprehension and usage, call this a Cognitive Scientific Functional agenda. The other approach focuses more on documentation of different types and nuances of metaphor found in all sorts of human cultural artifacts including language, literature, art, design, image and many others, or a Metaphorical Discovery and Documentation/Deconstruction agenda.

Although these approaches might share some theoretical constructs (e.g., conceptual metaphor), a criticism has nonetheless arisen from the first approach directed at the latter, encapsulated in the concise phrase, '*there's a metaphor*'. The criticism argues that finding and demonstrating *just yet another* metaphor in different arenas, although perhaps culturally interesting, fails to advance our deeper understanding of metaphor and how it functions in the human mind and human condition. It is therefore of sparse value scientifically. But a pursuit of the more functional metaphor agenda, as the criticism goes, gains much more ground since it enables advancement in our understanding of the human mind and how it functions to communicate and contemplate.

Ironically enough, recent developments in this functional approach to metaphor have actually begun to undermine the approach's criticism of metaphor documentation, however, and indeed demonstrate the value of a, '*there's a metaphor*' endeavor.

This value lies in the fairly recent notion of embodied simulations as a major underpinning of metaphorical comprehension and usage. On this view, language comprehension (and production), including that of metaphor, has usurped neural programs developed originally for motor and sensory functioning, for use in communicating. This perhaps seemingly mundane advancement in our understanding of metaphor comprehension has important ramifications for the, '*there's a metaphor*' work. If language comprehension rests significantly on how people move and what they sense in their daily experiences in the world, then the culture, region and physical environment in which people reside can alter what they comprehend from language—even if that language is similar or even identical in surface form across those cultural, etc. differences.

It is therefore important to assess metaphorical language presence/structure as well as usage/comprehension within languages used cross-culturally and across dialects. In line with the theme of the workshop, the presentation will thus discuss one particular set of metaphors found frequently in a Canadian English context—those concerning hockey and the lyrics of the beloved Canadian alternative music group, The Tragically Hip.

An argument will be made that it isn't just culturally specific knowledge that enables metaphorical usage and nuance in different regions/cultures, but rather cultural knowledge *interacting* with specific physical movements and sensory processes afforded in cultural behaviours and actions which make metaphors' meanings and entailments vary, even with similar language terms being employed across cultures.

In other words, how we move and what we sense have as much to do with metaphorical meaning in different cultures (and the pragmatic effects stemming from those meanings) as what we know.