



Tuesday, June 24th

Symposium1:

The conceptualization of emotions. Synchronic and diachronic cultural variation

Figurative expressions for emotions are typically grounded in image schemas which, in their turn, are grounded in bodily experience. This does not automatically lead to the same conceptualizations in all languages. Cultural models play a role as well. They act as 'selectors' from the many figurative possibilities that are provided by image schemas and bodily experience, resulting in variation in the world's languages.

In the six contributions to this symposium, new research will be presented in which the role of culture in the conceptualization of emotions is in focus. The data vary on the synchronic and diachronic dimension and are taken from different cultures. An important goal of the symposium will be to explore general constraints on the cultural variation. Can we make predictions regarding the conceptualization of emotions on the basis of characteristics of specific cultures?

1. Pride: Metaphors and Metonymies for the expression of a deadly sin

Pride is cited as one of the seven deadly sins and is opposed to humility, one of the heavenly virtues. Depending on culture, pride is conceptualized in terms of a value scale (for actions, possessions, appearances, social positions), ranging from a threshold point which Kövecses (1986: 46) calls justified pride to excessive pride. Justified pride has a positive value extending and linked to dignity, self-esteem, whereas excessive pride has a negative value and is linked to arrogance, vanity, conceit and hubris.

Pride is a secondary emotion and is shaped by culture. "Cultural cognition is largely, but not solely, transmitted through language. ... categories, schemas, conceptual metaphors ... reflect the cultural cognitions of those who have spoken the language over the history of its existence." (F. Sharifian 2011:29). The aim of the paper is to investigate the concept of pride in Greek language and culture and its tendency along the value scale, that is, towards dignity or arrogance. This is rendered by means of metaphors and metonymies (body-parts in correlation with kinds of experience, image-schemas).

The schema of verticality is, for example, instantiated in the case of Greek pride: the more excessive the pride the more negative value it acquires. This extreme overestimation of one's competence and power, though located in the upper part of the verticality schema, is characterized negatively, in contrast to the given view that UP IS POSITIVE. Moreover, as it is that high, it is definitely bound to fall equally abruptly. This is in conformity with the ancient Greek worldview according to which when people transcended their human limits they committed hubris; they offended the gods and thus suffered their aite (moral blindness) and eventually their nemesis (rage and vengeance). Similarly in religion, it is humility that is foregrounded whereas pride is linked to selfishness.

These rooted cultural conceptualizations of pride are disclosed and demonstrated by figurative strategies.

Kövecses, Zoltán. 1986. *Metaphors of anger, pride, and love*. A lexical approach to the structure of concepts. Amsterdam/Philadelphia: John Benjamins.

Sharifian, Farzad. 2011. *Cultural Conceptualisations and Language*. Theoretical Framework and Applications. (Series Cognitive Linguistic Studies in Cultural Contexts 1). Amsterdam/Philadelphia: John Benjamins.

2. Emotions travelling across cultures. Embodied grounding of English vis-à-vis Italian prepositional phrases

Emotions are culture-related and their verbal expression differs across cultures, being some emotions more salient, or ‘hypercognized’, in one culture and underplayed, or ‘hypocognized’, in another. However, in any culture emotions serve a twofold communicative function: within the brain as a cognitive means to bypass complex inferences, and externally as a way of interacting with other people. While the former is commonly considered the field of psychology and philosophy, the latter is generally viewed as the field of sociology and anthropology. The cognitivist turn in linguistics has contributed massively to the study of emotions by establishing a fruitful research dialogue with neighbouring disciplines and by bridging between the two above-mentioned fields (Niemeier & Dirven 1997; Athanasiadou & Tabakowska 1998; Foolen et al. 2012).

This paper addresses emotive meaning from the perspective of Cognitive Semantics (Talmy 2000) and the cognitively-oriented strand of Construction Grammar (Goldberg 1995, 2006) and, dipping *inter alios* on Dirven (1997) and Radden (1997) pioneering works on the English language, focuses on the ‘Adj + PP’ construction in the English-Italian language pair. The collocational patterns of emotive adjectives, specifically adjectives of emotional reaction (*angry, ashamed, surprised, jealous, pleased*, etc.), plus prepositions will be analysed with a view to identifying the image schemas that motivate the ‘Adj + PP’ construction in the two languages. Contrastive analysis of corpus data will enable us to study how emotions are cognized in the two cultures, to pin down commonalities and differences in the embodied schemas evoked by the different collocational semantics, and to accommodate emotions along a cline of salience that we hypothesize is culturally-determined. Recent empirical investigation in Embodied Semantics has in fact not only provided evidence that, during language comprehension, there is a re-enactment of the same neural activation patterns as the one occurring when experiencing the cognitive or emotive event (Barsalou 2008; Gallese 2008), but it has also shown that cognition is situated in the cultural context (Smith & Semin 2007).

- Athanasiadou, A. & Tabakowska, E. Eds. 1998. *Speaking of Emotions*. Berlin: Mouton de Gruyter.
- Barsalou, L.W. 2008. Grounded cognition. *Annual Review of Psychology*, 59, 617- 645.
- Dirven, R. 1997. Emotions as cause and the cause of emotions. In Athanasiadou & Tabakowska (eds.), 55-84.
- Foolen, A., Lüdtke, U.M., Racine, T.P., and Zlatev, J. eds. 2012. *Moving ourselves, moving others. Motion and emotion in intersubjectivity, consciousness and language*. Amsterdam: John Benjamins.
- Gallese, V. 2008. Mirror neurons and the social nature of language: The neural exploitation hypothesis. *Social Neuroscience*, 3, 317-333.
- Goldberg, A.E. 1995. *Constructions*. Chicago: CUP.
- Goldberg, A.E. 2006. *Constructions at work*. Oxford: Oxford University Press.
- Niemeier, S. & Dirven, R. Eds. 1997. *The Language of Emotions*. Amsterdam: Benjamins.
- Radden, G. 1997. The conceptualization of emotional causality by means of prepositional phrases. In Athanasiadou & Tabakowska (eds.), 273-294.
- Smith, E.R. & Semin, G.R. 2007. Situated Social Cognition. *Current Directions in Psychological Science*, 16, 132-135.
- Talmy, L. 2000. *Towards a Cognitive Semantics*. Cambridge, MA: MIT Press.

3. INTENSITY and Emotion in Historical English Metaphor

In English metaphors of emotion, a basic cognitive *dimension* is the concept of MOTION. Common metaphors include LOVE IS A JOURNEY (Lakoff & Johnson, 1980; 1999), ANGER IS A HOT FLUID IN A CONTAINER (Lakoff & Kövecses, 1987), and HAPPINESS IS BEING OFF THE GROUND (Kövecses, 2000). These synchronic forms are typically



grounded in the human experience of physical movement, which is associated with emotion events that either cause, or are prompted by, the movement of the person's body. Cultural models influence the relationship between motion and emotion, as different physical movements will map to emotions in different languages (Matsuki, 1995; Yu, 1995, 2009). The direct relationship between motion and emotion has been noted by the researchers cited above, and others, for synchronic metaphor (see Foolen, 2012, for an overview).

In addition, motion exhibits the property of INTENSITY: as the physical movement increases (or decreases) in speed, power, and/or duration, there is a similar increase or decrease in the intensity of the emotional experience. Lakoff & Kövecses (1987) describe the property of intensity for anger metaphors. Grady (1997) includes the property of intensity in two primary conceptual metaphors, INTENSITY OF ACTIVITY IS HEAT and INTENSITY OF EMOTION IS HEAT, mapping the more general concept of emotion.

In diachronic research, motion and emotion have been investigated recently in French (Bloem, 2012), but intensity was not specifically studied specifically. The current study investigated the cognitive concept of INTENSITY in historical emotion metaphor in British and American English corpus data from the 18th and 19th centuries. Comparing the two datasets illuminates some important details on the cognitive concept, its relationship to emotion, and the influence of cultural models in metaphor.

- Bloem, A. 2012. (E)motion in the XVIIth century: A closer look at the changing semantics of the French verbs *émouvoir* and *mouvoir*. In A. Foolen et al. (eds.), 407-422.
- Foolen, A. 2012. The relevance of emotion for language and linguistics. In A. Foolen et al. (eds.), 349-368.
- Foolen, A., U. M. Lüdtke, T. P. Racine, & J. Zlatev .2012. Eds. *Moving ourselves, moving ourselves: Motion and emotion in intersubjectivity, consciousness and language* (pp. 349-368). Amsterdam: John Benjamins.
- Grady, J. 1997. THEORIES ARE BUILDINGS revisited. *Cognitive Linguistics*, 8, 267-290.
- Kövecses, Z. 2000. *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge: Cambridge University Press.
- Lakoff, G., & Johnson, M. 1980. *Metaphors we live by*. Chicago: University of Chicago Press.
- Lakoff, G., & Johnson, M. 1999. *Philosophy in the flesh: The embodied mind and its challenge to Western thought*. New York: Basic Books.
- Lakoff, G., & Kövecses, Z. 1987. The cognitive model of anger inherent in American English. In D. Holland & N. Quinn (Eds.), *Cultural models in language and thought* (pp. 195-221). Cambridge: Cambridge University Press.
- Matsuki, K. 1995. Metaphors of anger in Japanese. In J. R. Taylor & R. E. MacLaury (Eds.), *Language and the cognitive construal of the world* (pp. 137-151). Berlin: Mouton de Gruyter.
- Yu, N. 1995. Metaphorical expressions of anger and happiness in English and Chinese. *Metaphor and Symbolic Activity*, 10, 59-82.
- Yu, N. 2009. *From body to meaning in culture*. Amsterdam: John Benjamins.

4. Emotional contacts with the Indo-Europeans

There is no such an abstract thing as a “contact between languages” – linguistic contacts occur only between people. Human interactions involve emotions which can be addressed and negotiated in the discourse. This process can leave a trace in the language – the emotion vocabulary (emotion terms, adjectives and verbs).

The Estonian emotion vocabulary is a quite densely populated and well-structured semantic field today. What seems to be a conceptual system from the synchronic point of view might appear as an eclectic set of terms, originating in different sources while having a diachronic look.



The terms for emotions (an abstract domain) are expected to be figurative by their origin i.e. transferred from some more concrete source domains. Surprisingly, in Estonian there are some terms that seem to designate emotions from the very beginning.

In the presentation I will take the Estonian emotion lexicon as a starting point and look back at the etymology of the terms. I rely on the data provided by the Estonian Etymological Dictionary.

The specific emotion vocabulary might originate in genuine Uralic, Finno-Ugric or Baltic-Finnic stems, as well as be borrowed from some Indo-European donor languages. The nature of the borrowed emotion terms possibly reveals some aspects of the nature of the actual contacts between people at these (pre)historic times and in different socio-economic circumstances. One can speculate about the recurring contexts where there was a need to reflect these specific emotions. While interpreting the findings, literature mostly from archaeology, evolutionary psychology, and anthropology is used as a background.

I am well aware that the original terms have undergone a process of semantic and phonetic changes as well as derivation. Some terms might have gone extinct. Therefore I will not attempt to utter the last word in this respect but offer some insights into the exiting matter of the human contacts at the (pre)historic times.

Anthony, David W. 2007, *The Horse, the Wheel, and Language: How Bronze-Age Riders from the Eurasian Steppes Shaped the Modern World*. Princeton University Press

Diamond, Jared. 2012 *The World until Yesterday: What Can We Learn from Traditional Societies?* [Viking Press](#)

Honkola, T., Vesakoski, O., Korhonen, K., Lehtinen, J., Syrjänen, K., Wahlberg, N. 2013. Evolutionary history of Uralic languages. *Journal of Evolutionary Biology* 26, 1244–1253.

Hupka, R. B., Lenton, A. P., & Hutchinson, K. A. 1999. Universal development of emotion categories in natural language. *Journal of Personality and Social Psychology*, 77(2), 247–278.

Jonuks, Tõnno. 2009. *Eesti muinasusund* [Estonian Prehistoric Religions]. Tartu: Tartu ülikooli kirjastus.

Kallio, P. 2006. Suomen kantakielen absoluuttista kronologiaa. *Virittäjä* 110: 2–25.

Kriiska, Aivar. 2002. *Eesti muinasaeg*. [Estonian Prehistory] Tallinn: Avita kirjastus

Lang, Valter. 2012. Kalevite kange rahvas. *Keel ja Kirjandus* 12, 877-888.

Metsmägi, Iris, Sedrik, Meeli, Soosaar, Sven-Erik. 2012. *Eesti etümoloogiasõnaraamat*. Tallinn: Eesti Keele Sihtasutus.

Metsmägi, Iris, Sedrik, Meeli, Soosaar, Sven-Erik. 2012. Eesti kirjakeele tüvevara päritolu arvudes. *Keel ja Kirjandus* 5, 313-332.

Sutrop, Urmas 2002. *The vocabulary of sense perception in Estonian Structure and history* Series: [Opuscula fenno-ugrica Goettingensia](#) 8. Peter Lang.

Sweetser, Eve E. 1990. *From Etymology to Pragmatics: The Mind-body Metaphor in Semantic Structure and Semantic Change*. Cambridge: Cambridge University Press.

Tvauri, Andres. 2012. *The Migration Period, Pre-Viking Age, and Viking Age in Estonia*. [University of Tartu Press](#), Tartu

Vainik, Ene. 2002. Emotions, emotion terms and emotion concepts in an Estonian folk model. – *Trames* 6(4), 322–341.

Wierzbicka, A. 1999. *Emotions across languages and cultures: Diversity and universals*. Cambridge: Cambridge University Press.

5. The role of affection and sadness in social order in Biblical Hebrew

Emotions in the Hebrew bible are expressed by emotion- and related terms, metaphors, and idiomatic constructions. In addition, emotions are present at the individual as well as the social levels. The distribution of affection and sadness over the biblical texts indicates a strong relation between these



emotions and social order. This relation implies the operation of social cognition, in addition to embodied cognition, in the conceptualisation of these emotions in Ancient Israel.

With her ethnography of emotional life on a Micronesian atoll, Catherine Lutz was one of the pioneers in the field of emotions & culture studies. Based on her linguistic-anthropological analysis of Ifaluk, the language spoken on the atoll, she emphasises the pre-eminently cultural nature of emotion experience, the role of emotion concepts in communication, moral, and culture, and the influence of cultural systems on emotion meaning (Lutz, 1988). By applying a corpus linguistic study on affection and sadness, in combination with *construction grammar* methodology, I aim to explore the conceptualisation of these emotions in Biblical Hebrew (BH) and to specify their relations with social systems (see for example Goldberg, 1995; Fillmore, Kay, & O'Connor, 1988; Stefanowitsch & Gries, 2003).

In my talk I will present two case studies from the domain of affection. The first concerns an idiomatic construction of the expression of 'favour', the [X find favour in Y'es eyes] construction. The other study deals with the role of grammatical gender in women metaphors. I will show how emotion language in BH reflects social hierarchies, and will argue for the possible role that emotions play in shaping and preserving social systems.

Fillmore, C. J., Kay, P., & O'Connor, C. (1988). Regularity and idiomatity in grammatical constructions: The case of *let alone*. *Language* 64, 501-538.

Goldberg, A. E. (1995). *Constructions: A construction grammar approach to argument structure*. Chicago: University of Chicago Press.

Lutz, C. A. (1988). *Unnatural emotions: Everyday sentiments on a Micronesian atoll and their challenge to Western theory*. Chicago: University of Chicago Press.

Stefanowitsch, A., Gries, S. TH. (2003) Collostructions: Investigating the interactions of words and constructions. *International Journal of Corpus Linguistics* 8(2), 209-243.

6. Emotion metaphors of ANGER, LOVE and HATE in Indonesian and Dutch: A Comparative Study

Experienced emotions lead to behaviour and action. This orientation on action is the main *raison d'être* of emotions. However, the experiencing person is not a pure passive medium, a machine in which the emotion-behaviour connections are implemented. To a certain extent, the experiencer can 'deal' with his/her emotions: allowing the behaviour, suppressing or hiding the emotion.

The way one deals with emotions partly depends on how they are conceptualized. Are they liquids, valuable or invaluable objects, diseases, songs, food, friends or enemies? In this paper, we will analyze Indonesian and Dutch figurative expressions for 'anger', 'hate', and 'love'. The contrastive analysis shows, besides similarities, some remarkable differences in the way Indonesian and Dutch conceptualize these emotions.

In Dutch, the three emotions are conceptualized in terms of forces which can overwhelm the experiencer or which the experiencer can control. In Indonesian, the conceptualization is much more varied. ANGER can be conceptualized as FOOD as when one says *capek banget tiap hari dapat sarapan kemarahan...* 'It's tiring to have anger as my breakfast every morning...' or as A SONG in *Semua nyanyian kemarahan ... tidak ditanggapi oleh Samantha* 'All the anger songs ... were not responded to by Samantha'. As for the LOVE emotion, Indonesian speakers can conceptualize it as A STRING in *Kami ingin semakin merekatkan jalinan cinta kami* 'We want to tighten up our weaving of love'. When they express HATE, they can describe it as A CONTROLLABLE ORGANISM by saying *Memang sulit mengendalikan kebencian* 'Indeed, it is hard to reign the feeling of hate' and as A DISEASE in *... kita berusaha menularkan kebencian ke orang lain* '... we're trying to infect others with our feeling of hate.'



Yuditha, Tessa. 2013. Indonesian Metaphorical Conceptualizations of ANGER, LOVE and HATE: An Overview: *Proceedings of The International Workshop on 'Special Genres' in and around Indonesia, 17th-19th February* (pp. 123-142). Tokyo, Japan: Research Institute for Languages and Cultures of Asia and Africa (ILCAA), Tokyo University of Foreign Studies (TUFS).

7. Emotion patterning in online discussion and a comparison of the users' group profiles

The paper discusses the concepts of *identity* and *self-projection* as observed in English and Polish online discussions on current events. Details of the dynamics of the encounters and the interactional effects they produce by the use of *language-* and *culture-specific* strategies are discussed and interpreted. The main goal of this work is to present corpus-based quantitative and qualitative properties of *emotion patterning* in Polish and English discussions of the topics which instigate strong emotional reactions of CMC users, primarily in terms of emotion *valence* and *arousal*, metaphoricity and corpus-based *Interconnectivity index* (Lewandowska-Tomaszczyk 2013, in press), expressed in their comments to political and social events, as described in newspaper online articles. The present analysis illuminates the linguistic contexts in which mostly negative emotions which arise in connection with these events spread in the audiences and the extent to which the type of interactional exchange identified in the study affects the users' emotionality dynamics. The dynamics axis concerns the development and maintenance of the community's common standpoint with regard to the issue (cf. also Atkinson et al. 2012). The common standpoint is a consequence of common group identity emerging to exert social pressure with reference to real life context. Results of the analysis contribute to the definition of an *Emotion Event* and portray preferences of the English and Polish groups of the commentators in this respect and the implications for a re-interpretation of Gert Hofstede's (Hofstede 1980) original dimensions of *individualism* and *collectivism* (cf. Lewandowska-Tomaszczyk and Wilson in press) are presented in the discussion and conclusions.

Atkinson, J. D., Rosati, C., Stana, A. and S. Watkins (2012). "The performance and maintenance of standpoint within an online community". *Communication, Culture and Critique* 5.4. 600-617.

Hofstede, G. 1980. *Culture's Consequences: International Differences in Work-Related Values*. Beverly Hills: Sage.

Kövecses, Zoltan. 2000. *Metaphor and Emotion: Language, Culture, and Body in Human Feeling*. Cambridge: Cambridge University Press.

Lewandowska-Tomaszczyk, B. (2013). "Interconnectivity and negative emotions patterning". In: *New Media and Emotional Connectivity* ed. Hada M. Sánchez Gonzales. *Sociedad de la Información* No. 44/2013.

Lewandowska-Tomaszczyk, B. (in press). "Emergent Identity in Online Discussion: A Linguistic Perspective".

Lewandowska-Tomaszczyk, B. and P. Wilson (in press). "Self-Conscious Emotions in Collectivistic and Individualistic Cultures: A Contrastive Linguistic Perspective"