



*The First International Conference of Cultural
Linguistics*

EMOTIONS EATING THE BODY, AND MORE...

Presented by:

Dakhlaoui Faycel & Guy Achard-Bayle

Centre de recherches sur les médiations CREM—
Université de Lorraine

Prato, July 2016

Abstract 1/3

Emotions Eating the Body and More

- If the eating experiences bear physical, mental and emotional images within them, so do the words about these experiences. The present paper investigates the eating expressions used metaphorically to frame more abstract domains across two languages namely Tunisian Arabic and French. A brief survey of the expressions surrounding the eating experiences in the two languages has yielded three main conclusions. 1) Many of the eating expressions are used to frame emotions by exploiting the organ directly associated with the emotion in question. 2) The organs involved in the description of the eating experiences are either directly associated with the eating and also the emotion or totally unrelated to the eating and the emotion. 3) The descriptions develop gradually by exploiting different human organs and going beyond the body to frame emotions through eating inedible things. The body serves as source for conceptualizing emotions but this conceptualization is constrained by culture which determines and sometimes plays a crucial in the mapping. The eating experiences in the two cultures serve to conceptualize emotions by framing human organs eating or being eaten one another.

Abstract 2/3

The following table illustrates some examples:

Tunisian Arabic	French	Metaphorical scenario	Cultural conceptualization
Kla b3inih (eat with eyes)	Manger des yeux (Eat with the eyes)	Eating someone/something with a human organ unrelated to the eating.	desire
Kla sweb3ou (eat one's fingers)	Se mordre les doigts (bite one's fingers)	Eating a human organ	regret
-	Se ronger les poings (Eat one's fists with impatience)	Eating a human organ	Eagerness
Kla-luwijh-u (Eat someone's face)	-	Eating a human organ	Embarrassment
Qalb-u kla-h (his heart ate him)	-	The heart eating the body/self	Consciousness
Qla ba3du/ruH-u	-	Eating the self/the soul	Anger

Abstract 3/3—Keywords—Bibliography

The conceptual metaphor A HUMAN BEING IS FOOD interacts with the metonymy ORGAN FOR ACTION differently in the two languages. These can be viewed as complex metaphors and metonymy producing simple ones pertaining to them and are mostly defined by the socio-cultural context.

Keywords: Metaphor, Culture, Mapping, Food, conceptualization

References

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PLAN

- 1- Introduction
- 2- Language-Mind-Culture Interaction.
 - 3- The Food domain.
 - 4- Emotions & eating.
- 5- Cultural Conceptualizations through eating.
 - 6- Conclusion.

1- Introduction

- Metaphor study under the cognitive linguistics paradigm keeps expanding.
- There is a logical gradual and more accentuated development from the cognitive to the embodied to the cultural.
- The duality of universality and cultural specificity has paved the way ,through cross-linguistic studies, to explore the importance of the socio-cultural context in metaphor understanding, use and creation.

2-Language-Mind-culture Interaction

- More metaphor research seems to be more oriented towards investigating the effect of the socio-cultural context in which metaphors are produced.
- The wide range of metaphorical variations across cultures has allowed more investigations focusing on the impact of culture on metaphor understanding. (Gibbs, 2008, Kovecses, 2010; 2015, Yu, 2008, Sharifian, 2009, Maalej, 2007; 2009)

2- Language-Mind-Culture Interaction

- Metaphors are not merely viewed as systematic mappings across conceptual domains.
- Metaphor understanding is subject to the interaction between people's understanding of their bodies and the interactions of their bodies in a socio-cultural context.

3- The Food Domain

- It seems that through its relatively abundant presence, the investigation and perspective particular to food-related terms have achieved such scholarly legitimacy that invites calls to orient more up-to-date linguistic research towards this miscellaneous domain.

3- The Food Domain

- Studies cross at the food domain because it stands as “a system of communication, a body of images, a protocol of usages, situations and behaviour” (Belasco, 2006). This claim places the food domain a candidate par excellence to represent a subject matter for diverse and sometimes complementary investigations. “Food identifies who we are, where we came from, and what we want to be” (Belasco, 2006).

3- The Food Domain

- Food is pervasively present in people's different experiences. People experience daily food in a number of different ways (Sight, smell, desire, eating, cooking, buying...).
- The experiential with food serves to conceptualize many abstract experiences.
- The salience of the eating experience makes it very productive. Eating serves to conceptualize psychological experiences.

4- Emotions & Eating

- We made our study by studying the eating expressions as they are used in both languages. (Tunisian Arabic & French)
- Linguistic metaphors were selected and Conceptual metaphors sorted out.
- The eating experience serves to conceptualize different emotions varying each time the elements involved in this experience.

4- Emotions & Eating

Tunisian Arabic	French	Metaphorical scenario	Cultural conceptualization
<p>Kla b3inih (eat with eyes)</p>	<p>Manger des yeux (Eat with the eyes)</p>	<p>Eating someone/something with a human organ unrelated to the eating.</p>	<p>desire</p>
<p>Kla swab3ou (eat one's fingers)</p>	<p>Se mordre les doigts (bite one's fingers)</p>	<p>Eating a human organ</p>	<p>regret</p>
<p>-</p>	<p>Se ronger les poings (Eat one's fists with impatience)</p>	<p>Eating a human organ</p>	<p>Eagerness</p>

4- Emotions & Eating

Tunisian Arabic	French	Metaphorical scenario	Cultural conceptualization
Kla-lu wih-u (Eat someone's face)	-	Eating a human organ	Embarrassment
Qalb-u kla-h (his heart ate him)	-	The heart eating the body/self	Consciousness
Qla ba3ðu/ruH-u	-	Eating the self/the soul	Anger

Cultural Conceptualization

- Many of the eating expressions are used to frame emotions by exploiting the organ directly associated with the emotion in question.
- The organs involved in the description of the eating experiences are either directly associated with the eating and also the emotion or totally unrelated to the eating and the emotion.

5-Cultural Conceptualization

- The descriptions develop gradually by exploiting different human organs and going beyond the body to frame emotions through eating inedible things (the soul, the self).
- The metaphorical scenario is defined by our bodies since it provides the different organs involved in the emotions but also organs unrelated to the emotions.

5 -Cultural Conceptualizations

- The body serves as source for conceptualizing emotions but this conceptualization is constrained by culture which determines and sometimes plays a crucial role in the mapping.

6- Conclusion

- The conceptual Metaphor AN ACTION IS EATING interacts with the metonymy ORGAN FOR ACTION govern a major part of the metaphorical eating expressions in the two languages.
- The socio-cultural context constrains and defines the mapping by intervening in the details of the eating experience through allowing or disallowing some organs and not others to be the food, the eater or both, which accounts for the variation across languages/cultures.