

## **Social and cultural aspects of language and their figurative potential**

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### **Keynote Speaker**

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### **Social and cultural aspects of language in grammar and discourse**

The disjunctive treatment of cognitive and sociocultural aspects of language in mainstream linguistics is characteristic of most academic production in the field and has been demonstrably operative in the demarcation of subfields of linguistic inquiry. In this talk, I will investigate the role of social and cultural aspects of language in grammar and discourse, which is, in my view, shorthand for the investigation of the interplay of sociocultural and cognitive factors in the study of language: language as a cognitive system put to social use and in constant flux because of this use (which, in turn, feeds into the cognitive system). I intend to do so drawing on aspects of my research on topics as diverse as the situationally/interactionally determined subordinating functions of the Greek conjunction *kai* ('and'); non-quantifying constructions featuring the adverbial *liyo* ('a little') as a metalinguistic hedging device with interpersonal significance; the rationale behind the choice of vernacular or learned forms in airline announcements in the Greek context; aspects of language-gender-and-sexuality which point to the role of social cognition in making or ascribing linguistic choices; and linguistic landscape signs in Greece and Serbia which manifest that the materiality of the signs (including choice of script, font, and even color) is laden with indexical potential, over and above the purely linguistic aspects of the messages conveyed. In all these cases, communicative competence emerges as part and parcel of cognition, while the distinction between what we may be inclined to call "cognitively-" and "socially-based" aspects of language is difficult to maintain.

### **Oral Presentations**

#### **Angeliki Alvanoudi**

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### **The ideological work of figurative language in Greek conversations: An interactional perspective**

The present study examines the ideological effects of language aggression in third party talk, bringing together CA-informed Interactional Linguistics and Cognitive Linguistics, and drawing on data from audio-recorded everyday face-to-face Greek conversations. The study focuses on the use of metaphors and metonymies in relation to conventionalized impoliteness

formulae (Culpeper 2011) that convey affect (Ochs and Schieffelin 1989; Peräkylä and Sorjonen 2012), found in assessments about third parties who are not present in the here-and-now of interaction. In this context language aggression is shown to establish interlocutors' shared negative stance (Du Bois 2007) toward the third party who is picked on due to their behavior or group-membership, and, thus, it constructs affective economies of hate/dislike/dispute for the (national or cultural) 'other' and love for/alignment with the offenders. The study establishes the evaluative power of figurative language (Deignan 2010; Littlemore 2015) in everyday conversations, and discusses how an interactional perspective can enhance our understanding of the role of figurative thought in the interplay between social, cognitive and cultural aspects of language use.

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### **'Universal' and cultural elements in the figurative verbo-visual representation of depression**

This presentation reports the preliminary findings of a study on the verbal and verbo-visual figurative instantiations in the conceptual domain of depression in Greek. More specifically, this paper analyzes two artworks made by artists who have suffered from depression in the past and have visually depicted their experience in retrospect. The two artworks are analyzed on the basis of the figurative mechanisms that are employed to convey the experience with depression to people who have no relation to the illness. The analysis of the visual signs of the images builds on the Visual Grammar framework proposed by Kress and Van Leeuwen (2006). The identification of the verbo-visual metaphors and metonymies partly follows the methodological steps of VisMet. The first artwork employs several 'universal' verbo-visual metaphors and metonymies, which are also attested in Greek verbal accounts of depression as well as other studies on verbal, visual and audiovisual metaphors of depression (Charteris-Black 2012; Coll-Florit et al. 2021; Demjén 2011; Fahlenbrach 2017; Forceville and Palling 2021; McMullen and Conway 2002). The second artwork uses some of the same universal metaphors such as DEPRESSION IS DARKNESS and DEPRESSION IS WEIGHT. However, the metaphor DEPRESSION IS A BLACK DOG, which is also found in the artwork, is thought to be a very common and apt description of depression in English culture (Foley 2005), and thus is considered to be culture-specific.

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### **Communicating exclusion: The propositional and affective effects of figurative language in discriminatory discourse**

The field of critical discourse studies has for long recognised the central role that indirectness plays in the communication of discriminatory attitudes towards (members of) some (typically minority) social group (e.g. Reisigl and Wodak 2001). Adopting a relevance-theoretic perspective, my aim in this talk is to provide an account of the pragmatic processing that underlies the communication of discriminatory attitudes through the use of figurative language, with a view to showing how the latter succeeds, perhaps even better than some explicitly expressed counterpart, as a means of legitimising discrimination.

In doing so, I draw on a corpus of over 1500 comments posted online in reaction to news articles pertaining to the LGBTIQ+ community in Greek news portals. At first, I discuss the extent to which figurative language can be found in the corpus, showcasing the presence of a broad range of tropes that can be taken to underlie an exclusionary stance, against the backdrop of the relevant literature which has focused predominantly on metaphor alone. Then, I argue that the use of figurative language can be taken to play a dual role in this context. On the one hand, it enables speakers to masquerade but still effectively communicate intentions, which, in some cases, could even be considered illegal under hate speech law provisions if communicated directly. In relevance-theoretic terms, the extra effort involved in generating the relevant cognitive effects (i.e. discriminatory beliefs) would be offset by their ability to be communicated loosely, thus reaching a far greater audience than they would if communicated directly. On the other, despite often leading to seemingly reasonable contextual implications, the discourse at hand can be shown to rely even more on language's

affective power when it comes to promoting exclusionary stances; that is, in an effort to sway public opinion, the use of figurative language in discriminatory discourse may not necessarily seek to directly convince people, but rather to instill in them a particular emotional reaction all the while shifting the focus from the explicitly expressed propositional content of the utterance at hand.

From this perspective, the pervasive use of figurative language in discriminatory discourse can be seen to enable a more widespread appropriation of a negative attitude towards the Other through the repeated communication of an array of weak implicatures that ultimately manage to ‘sneak’ into the collective perception (Sperber 1996) of the general public.

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### **Political arguments and political responses through metaphors: The role of quoted metaphors in the climate change debate**

The paper investigates the argumentative function of quoted metaphors in the particular context of political debates about climate change. It presents a case study of the metaphorical productions observed during the World Economic Forum (WEF) that took place at Davos, in 2020. In particular, it focuses on the significant use of metaphors in the argumentation performed by the then Republican President of the United States Donald Trump, and the Swedish climate activist Greta Thunberg.

This debate is of interest since the main theme of the 2020 WEF was “Stakeholders for a Cohesive and Sustainable World”: the aim of the event was to advertise the environmentally friendly decisions enacted by world economic leaders. It thus took into account the well-grounded opposition between a thriving world economy and global sustainability (Koteyko, Thelwall and Nerlich 2009; Nerlich and Koteyko 2010). The debate opposing the Republican politician and the climate activist is not only relevant because of the speakers’ opposite viewpoints. Indeed, among the 10 main sessions that took place on January 21st, 2020, Donald Trump’s speech was immediately followed by Greta Thunberg’s. Hence, several metaphorical exploitations represent direct responses to and criticism of the preceding or following speech.

This paper draws on Critical Metaphor Analysis (Charteris-Black 2004) and on the identification of metaphor scenarios (Musolff 2016); it demonstrates how the argumentative exploitation of particular source domains – such as CONTAINER (BUILDING); WAR (ANTAGONISM); and RELIGION – may comprise precarious implications in climate change debates. Indeed, the WEF debate shows how source concepts can be exploited to promote strong emotional reactions in the public (e.g. the metaphor EARTH AS A CONTAINER is associated with the conceptualisation of THE EARTH AS THE CATHEDRAL ON FIRE). Yet, this emotional stance can limit the opponent’s metaphorical response to such arguments. This case study demonstrates how both speakers carefully relied on quoted metaphorical concepts (see Charteris-Black 2019; Musolff 2020) to avoid any endorsement of the opposing viewpoint. Through the analysis of quoted metaphors, this

paper establishes contextual conditions for the use of metaphor scenarios in political debates.

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#### **“We are in the same storm, not in the same boat”: When a metaphor does not fit environmental concerns**

The paper proposes to investigate the implications of the metaphorical phrase “to be in the same boat” in international political debates about climate change. The study exposes the endorsed or disputed uses of the phrase. The research focuses on its exploitation by different discourse producers sharing different stances on the mitigation of climate change (e.g. United Nations; right and left wing politicians; environmental activists; local authorities). The corpus composed for the present research gathers various texts and speeches produced (or translated) in English, which originate from different countries. This corpus illustrates how the metaphor can be exploited to fit different cultural traditions and different environmental concerns.

The aim of the paper is thus twofold: on the one hand, it aims at identifying the different arguments promoted by the use of the metaphorical phrase in international political debates. On the other hand, it will highlight the aspects of the metaphor, which may not correspond to the (national) reality of climate change. Inadequate uses of the metaphorical expression may then give rise to argumentative exploitations, through the use of semantically related metaphorical expressions (e.g. DANGEROUS MARITIME JOURNEY; MARITIME ACCIDENT; WRONG BOAT).

With reliance on cognitive metaphor theories, and on metaphor scenarios in particular (Cibulskiene 2012; Musolff 2021; Silaški & Durovic 2019), the occurrences discussed in this paper demonstrate how the metaphorical image of the EARTH AS A CONTAINER has been challenged through the depiction of the EARTH AS A BOAT. Indeed, the source concept BOAT comprises particular characteristics, which can cause division among discourse producers; to the extent that climate change debates may only revolve around the use and misuse of the metaphorical phrase. The paper will demonstrate that the metaphorical phrase “to be in the same boat” involves precarious implications in environmental discourse.

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### **Irony in anti-vax and pro-vax Facebook discussions: A comparative cross-cultural approach**

This paper aims to investigate from a qualitative and quantitative perspective ironic instances in Facebook discussions to contest dominant pro-vax and anti-vax narratives respectively. Drawing on corpus linguistics and cultural and cross-cultural approaches to language in general and irony in particular (Alvanoudi 2017; Athanasiadou 2017; Gibbs 2021; Sharifian 2017) we will investigate how irony is employed by Facebook discussants to argue against or in favour of vaccination and restriction measures against the unvaccinated, by focusing on culture-bound elements as expressed mainly through figurative language (mainly metaphor and hyperbole) (Musolff 2017).

The corpus is composed of Facebook reactions from two different socio-cultural and linguistic contexts (about 200.000 words) commenting on French and Greek press articles from both mainstream and alternative media. The aim is to examine how culture structures intervene in formulating irony in favour or against a universal situation, that of the COVID-19 crisis and its consequences and in particular vaccination. We will also look into the functions of culturally bound irony (such as to criticize, emphasize the paradox, humiliate the other expressing a different point of view, reinforce in-group cohesion) and its prevailing features in each language-culture (such as allusions to culture including films, tales, politicians' statements, idiomatic expressions). We will also see whether pro-vax and anti-vax discussions use similar means to shape ironic instances and look into the differences and similarities within the two linguistic communities.

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### **The discourse-historical situatedness of a metaphor scenario: "The hand of Moscow" as an actor and recipient in Ukrainian discourse**

The metaphor scenario has been understood as an analytical construct, which organises story lines with respect to default agents, action schemas, outcomes, and attached standard evaluations/stances (Musolff 2015: 44; Musolff 2006). The creator of the theoretical construct envisaged that the contextualisation of a particular scenario can elaborate it rhetorically and pragmatically.

This paper analyses occurrences of the metaphor scenario “the hand of Moscow/Kremlin” in Ukrainian discourse from 2010 till 2020. The starting point for the discussion was the frequent mentions in the Russian media of a Ukrainian trend intended to present “all the troubles in the world happen at the wave of the mythical ‘hand of the Kremlin’”. This paper investigates whether Ukrainian discourse consistently uses the “hand of Kremlin” as a default accusatory narrative. It takes into account how the basic scenario alluding to the NATION BODY/-PERSON mapping (Musolff 2018) has been incorporated into speeches of discourse participants. It has been found that the scenario was adopted and adapted in various texts in order to stress either the agency of the alleged hand of Moscow or to place it on the receiving side of actions. Being an agent, the hand of Moscow can act as a villain or a benefactor. As a villain, in its turn, the hand of Moscow can hold weapons, kill, manipulate, govern, lead, move someone or something around, take away, recruit, reach, threaten and reveal its presence. It is perceived as far-reaching, omnipresent, omnipotent, powerful and sinister. As a benefactor, the hand of Moscow helps, defends and functions as a default positive agent. It is attributed with generosity. However, a big group of situations contains the hand of Moscow as the recipient of actions. It can be spotted, recognised, named, accused, looked for, tied to something, attributed to something, cut off and be used by somebody. The wholistic picture of one hand in action was also fragmented and represented as an action of the hand’s constituents- “fingers”.

The paper concludes with some attempts to tie character functions (Propp [1927] 1968) attributed to the ‘hand of Moscow’ with attitudes toward the hand of Moscow revealed e.g. acceptance, rejection, subversive accommodation and expressions of doubts which may take either the form of ironic statements or just the distancing from claims of others. The use of the figurative expression may target different emotional responses from the audience. The interpretive template invoked by the figurative expression has been frequently altered through manipulation of its context.

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**The conceptual metaphor CRISIS IS WAR in different discourse-historical contexts:**

## A comparative study

Identifying a conceptual metaphor in different languages is only one small part of a comparative analysis. This study analyzes the conceptual metaphor CRISIS IS WAR, which exists in the Greek, German and English public discourse. Its focus is on the more specific metaphors and their instantiations used in the different crisis contexts of the speakers' country. The theoretical analytical framework is that of Critical Metaphor Analysis (see Charteris-Black 2004, 2005, 2014; Hart 2010; Musolff 2016) which links together the frameworks of Cognitive Linguistics (CL) (see the Conceptual Metaphor Theory of Lakoff and Johnson 1980 and newer accounts) with Critical Discourse Analysis (CDA).

The metaphors examined belong to the public migration, financial and pandemic crisis discourse. The study brings to light elements of the target and source frames, as well as complex scenarios that are created in the different discourse-historical contexts. The interpretation and explanation of metaphors in the concrete sociopolitical contexts of public discourse showcase their important role in ideological work. War metaphors are at the core of ideological debates and have therefore been the subject of criticism as to their (in)appropriateness for an ethical management of crises.

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### **Figurative language in complaints related to COVID-19 pandemic in a live radio broadcast**

Undoubtedly the pandemic has proved a fruitful ground for figurative and emotive language. This study uses the conversation analytic approach to analyze complaining and figurative language in calls to a religious live radio broadcast on 12/09/21, presented by a metropolitan in Cyprus. Although the broadcast has Christian orthodox content, most of the questions, complaints, and worries of the callers are related to COVID-19.

During the broadcast, the complaints, which sometimes, come out with anger, other times with crying and trembling voice, all target to elicit the emotional support and agreement of the metropolitan. The majority of the complaints of the callers, concern the resistance and fear of the vaccines, fake news and the emotions evoked, the miraculous



recovery of abbot Ephraim of Monasteri of Vatopedi after COVID disease, complaints about the stance of the social media against the church and the priest during the pandemic, etc.

In order to express their complaint, reinforce their claims, and at the same time elicit the support and positive evaluation of the metropolitan, callers deploy both figurative and emotive language. In this study the focus will be on the position and composition of the turns composed with metaphors, rhetoric questions, extreme case formulations (ECFs), hyperboles, and exaggerations, in the same turn.

A recurrent means deployed by callers in complaining are metaphors, accompanied with exaggeration/overstatement which “includes any extravagant statement of amplification or attenuation used to express emotion and not to be taken literally” (Norrick 2004: 304). The difference between exaggeration and ECFs, is that the latter are “descriptions or assessments that deploy extreme expressions such as every, all, none, best, least, as good as it gets, always, perfectly, brand new, and absolutely” (Edwards 2000: 347-8). Describing with “extreme case formulations” (ECFs) is a way of legitimizing claims and thus is used in complaining, defending, and justifying (Pomerantz 1986: 219). Added to that, hyperboles in my data were identified in numerical expressions when referring to the number of COVID patients, doctors, or euro such as hundreds, thousands etc. With these expressions the teller emphasizes her point and intensifies contrasting situations.

Finally, in my data, rhetoric questions occur at the climax of the complaint as a means to invite the recipient, that is, the metropolitan, to express agreement and support since it poses a question. This might also be related with the fact that the metropolitan most of the times does not take a position; on the contrary he lets the caller express herself/himself. Thus, with the rhetoric question, the caller overtly invites a response by the metropolitan.

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### **Is obesity just a health issue? Metaphorical representations of obesity in *Weibo***

Although obesity has become an urgent public health concern in China and Chinese media have heavily reported on obesity (Yi et al. 2012) and its related topics, e.g. losing (or controlling) bodily weight, little is known about how language (metaphor in particular) is used to describe, discuss and evaluate obesity in the Chinese media. In this study, to investigate how obesity is metaphorically framed in *Weibo*, China’s major social media, I use the Discourse Dynamics Approach (Cameron et al. 2009) and MIPVU (Steen et al. 2010) to identify evaluative positionings towards obesity in 962 tweets (62,300 Chinese characters) containing the hashtags of #肥胖#(obesity) and #减肥# (losing-weight) from *Weibo*. I aim to answer the following questions:

- 1) How has obesity been represented in *Weibo* through metaphors?

- 2) Which types of evaluative stance towards obesity can be identified in the representations?
- 3) How do the evaluations relate to the broader socio-cultural context in China?

Based on my metaphor analysis, I posit three groupings of linguistic metaphors in the tweets that frame different aspects of obesity: *JOURNEY*, *MONEY* and *DEATH*. Within the groupings, I propose three systematic metaphors around weight-loss, i.e. *LOSING WEIGHT IS A JOURNEY TOWARDS HEALTH AND BEAUTY*; *LOSING WEIGHT IS UPLIFTING PERSONAL VALUE*; *LOSING WEIGHT IS RENASCENCE*. All represent obesity and obese individuals negatively and are embedded in Chinese sociocultural contexts, especially the medicalised discourse in health communication (Brookes and Hunt 2021). Further, obesity has been framed as a matter relating to personal management where the maintenance of bodily shape is part of citizenship and a sign of upward social mobility, thus revealing the neoliberal discourse around obesity (e.g. a similar discourse in the UK context by Brookes and Baker 2021). I further argue how metaphors are used to describe and discuss obesity will influence how society views obesity and further how individuals with obesity are treated in society. This study contributes to research on metaphorical construction of social groups and creative language use in social media. This study concludes that emerging body-related discourses in health communication merit more discourse studies.

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#### **Ethnolects for political authorities in ancient Greek dialects**

Dialects can be very exciting subsystems. This paper purports to be a contribution to cognitive ethnolinguistics and anthropological linguistics by studying the political vocabulary and more particularly that of political institutional structures and officers in ancient Greek dialects.

Ancient Greeks shared a feeling of a common origin and a common religion. They were organized in autonomous cities – states which could be tied by friendly bonds as allies, but more than occasionally they also had quite strong political oppositions; there was no koine language; on the contrary, each city had its official dialect, even though an abstract notion of a common language, on a purely metalinguistic, more specifically ethnolinguistic, level was evident.

It is common knowledge that cultural conceptualizations may vary among ethnic groups and Greeks were no exception. Their political and legal modes of thought and practice were not the same. It is interesting therefore to study if and how their dialects constructed and expressed their political identities in the form of a recognizable ethnolinguistic repertoire.

In our modern times a state may have as its head a president, a prime minister, a chancellor, a king and a few other political bodies. The Greek city-states could have a(n): ἄρχων, δήμαρχος, πρύτανις, δεσπότης, δαμιουργός, ἐπιδαμιουργός, κόσμος, ἐπιμελητής, ἱεροποιός ἱερομνήμων, ἱεροφάντης, ἱεροθύτας, ἱεράρχης, ἱερατεύων, μαστρός, πολέμαρχος, στρατηγός, στραταγέων, ἐπιμήνιος, αγορηνόμος, νομοφύλακας, νομογράφοι, γυναικονόμος, γερεαφόρος βασιλέων, μονάρχης, ἔφοροι, ταγοί, and a decision might seem proper to: ἔδοξεν τῇ πόλει, τῇ βουλῇ, τῷ δήμῳ, τῷ κοινῷ

The different terms for the magistrates of the Greek cities may be seen as meaningful symbols of their collective identities and representations. This linguistic particularism firstly functions as a powerful self-reinforcing mechanism of the cultural and political cohesion, unity and identity of each city. The socio-centric nature of the cities therefore creates and is thereby sustained by a linguistically coherent terminology, which marks a sharp opposition to that of another city. The etymologies moreover of these terms confirm the conceptual links between language and culture, law, religion and politics, and reveal the great differences in cultural cognition which is of an anthropological nature and has direct sociolinguistic repercussions.

The cognitive and ethnographic approach adopted here shows that ancient Greeks had no common political and accordingly linguistic stereotypes. The range of lexical varieties in the political vocabulary among intergroup speakers of ancient Greece probably do not suggest different worldviews of the same social reality but reveal entirely different political and social concepts. Such terms are not mere lexical differences, but different ethnolects, which moreover represent not minor dialectal variations but separate ethnic linguistic varieties, as it were. These speakers who lived in different political systems despite sharing the same ‘ethnic’ language adopted and retained distinct linguistic features, as strong indicators of a divergent political identity and as an indexical delineation of their ‘ethnicity’. Socio-cognitive representations therefore and their linguistic variants may be related to ideological values.

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### **Dimensions of echoic activity in irony**

The notion of *echo* was initially introduced by Relevance Theory in their account to irony, in connection to the use-mention distinction in the philosophy of language (Sperber and Wilson 1981). Since then, this notion has awakened interest in linguistics, mostly in relevance-theoretic analyses of irony, which have set the echoic account of language in contraposition to other accounts, like Clark and Gerrig's (1984) Pretense Theory (Wilson 2006; see also Wilson and Sperber 2012), but also in Cognitive Linguistics (e.g. Ruiz de Mendoza and Galera 2014; Ruiz de Mendoza 2017; Lozano and Ruiz de Mendoza 2022). However, studies that address the notion of echo have provided a largely one-dimensional approach.

Within Cognitive Linguistics, recent work on cognitive models has drawn attention to the fact that echoic mention is the result of the activity of echoing, a cognitive operation, acting on various kinds of meaning representations to provide more or less accurate full and/or partial mentions of such representations, with varying meaning effects. In this view, echoing is a core operation of the construction of a pretended agreement scenario that clashes with the observable reality, thus giving rise to an attitudinal element later parametrized contextually (Ruiz de Mendoza and Lozano, 2019a, 2019b; Lozano and Ruiz de Mendoza, 2022). For instance, *A*'s ironic utterance *It never snows in Spain* when a snowstorm is taking over the country features an echoed scenario built on the basis of epistemic knowledge about weather conditions in Spain, and it clashes with the observable reality of the snow hitting the country. In this context, *A* expresses an attitude of dissociation towards his or her previously held belief about Spain having a very warm weather. But imagine that instead of echoing the whole utterance, *A* only echoes "never" (e.g. *Yeah, right, never!*). This partial echo has a focal function, which draws attention to the exaggeration in the echoed utterance. But the echo can be re-elaborated by making it more complex. One option is through cumulation, which is the consecutive appearance of echoic terms having the same ironic target: *Yeah, right, it never ever at any time snows in Spain*. Cumulation strengthens the ironic echo by producing an intensity build-up, which enhances the contrast with the observed scenario. Echoes can be loose repetitions too. This has the effect of changing some of the implications of the target meaning; for example, the loose echo *Yeah, right, it will never snow in Spain* differs from an accurate echo in enhancing the implication that the speaker, by making a generalization, is at the same time making a prediction. Partial echoes are part of the completeness dimension in echoic activity, cumulation is part of the complexity dimension, and looseness is part of the accuracy dimension.

This view of cognition provides a more comprehensive view of echoic mention in irony than previous work within Relevance Theory and Cognitive Linguistics. It also spells

out the nature and scope of application of the cognitive-linguistic notion of echoing in relation to its potential communicative impact.

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#### **Metaphor in migration crisis discourse: Analyzing conversations with the police**

Immigration discourse has been a prominent feature in sociolinguistics (see e.g. the seminal study by Haugen 1953 on language contact phenomena). Recently, the focus has not been on migration as a social phenomenon or on migrants as such (De Fina and Baynham 2005). In the 21<sup>st</sup> century that there has been a shift of attention to the social aspect given the ever-increasing migration mobility both in intensity and severity. The main interest in migration discourse centrally concerns identity construction seeing how the immigrants are moving away from a stable notion of self and negotiate a new sense of belonging.

This paper focuses on a rather neglected party involved in immigration discourse, that of police. The role of the police officers in the migration crisis is that of a “buffer”, in that they are obliged to uphold the law maintaining a humane stance all the while, a medium between the people and the state if you will. The analysis aims to examine whether police officers produce emotionally charged utterances brimming with novel metaphors seeing how they have experienced a months-long service in one of the harshest refugee camps in Greece, that of Moria, and come into close contact with human tragedy on a daily, uninterrupted basis. The analysis targets their use of metaphorical language along with distancing techniques, the use of jargon, and other discourse strategies. Overall, the study sheds light into the conceptualizations of migrants/migration in conversations with the police.

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### **Metaphorical representations of COVID-19 in the Romanian press**

The metaphor of WAR was extensively (mis)used for the COVID-19 pandemic by state leaders, government officials or prominent politicians (e.g. Romanian President Iohannis: “we are in the middle of a war; our heroes in the frontline are the doctors and the healthcare professionals”; President Trump dubbed himself a “war-time president”, fighting against an “invisible enemy”; Queen Elizabeth II declared “we will meet again”, echoing a Second World War song, etc.) so as to legitimise the national imposition of the state of emergency. To what extent discursive manipulation occurs and impacts the audience is difficult to assess. Van Dijk (2006) considers that “manipulation generally involves the usual forms and formats of ideological discourse, such as emphasizing ‘our’ good things, and emphasizing ‘their’ bad things”, and Charteris-Black (2004: 22) acknowledges that the centrality of legitimisation by political leaders is create a set of beliefs regarding what is ‘good’ or ‘bad’ as a basis for political action. However, certain ideologies are transmitted with a view to offering objective information to the public, making it even more difficult to unveil hidden agendas or implicatures. Fairclough (1995) warned that media discourse should be perceived as having complex and contradictory ideological constructions, which may differ in their compositions. Chilton (2004: 23) even points out that political speakers need to “guard against the operation of their audience’s ‘cheater detectors’ and provide guarantees for the truth of their sayings”.

The aim of this presentation is to unveil metaphorical conceptualisations identified in the Romanian newspaper *Adevărul* (of national coverage), during the period September – October 2020, collected from a corpus of approximately 67,000 words, semi-automatically processed employing the *ConcApp* software and manual analysis. The corpus under scrutiny consists of 135 articles, selected specifically because they tackled COVID-related issues. The articles were written for the general audience and are in general opinion-based, with interpretations of political decisions and medical reports and incidents. Using the *ConcApp* concordancer, I subsequently carried out a selection of concordances having as headwords (lemmas, in fact, as Romanian is an inflected language) “virus”, “covid”, “SARS-COV-2”, “pandemic”, but I also performed a search by headwords that belong to the semantic field of WAR, such as “war”, “enemy”, “bomb”, “weapon”, “collapse”, “to explode”; of CONFINEMENT, such as “isolation”, “prisoners”, “criminals”, “locked”, “condemned”; of SUFFERING, such as “tears”, “frustrations”, “drama”; of RESTRICTION, such as “not allowed to” (do sth), “cannot” (do sth), “must” (do sth); of HOAX, such as “do not believe”, “does not exist”, “lie”, “dishonest”, “playing games”. Following the automatic pre-detection of relevant keywords, I made a manual selection of candidate metaphors, based on the MIP (2007) and Charteris-Black’s (2004) metaphor identification procedures. The next step was to compare the candidate metaphors against general-purpose metaphor lists, i.e. the Master Metaphor List (Lakoff, Espenson and Schwartz 1991) and the electronic list created by the specialists at ICSI in Berkley, California (ICSI 2016) in order to label metaphor domains. Where no

mappings were identified, I made the labeling myself, using dictionary definitions and the WordNet lexical database synset relations (Princeton University 2010).

In the Romanian media space, one could come across a plethora of figurative expressions, most of them assignable to newly coined universal categories, such as: COVID-19 IS AN INVISIBLE ENEMY, COVID-19 IS A NATURAL CALAMITY; THE HEALTH-CARE PERSONNEL ARE THE FRONT-LINE WARRIORS, PEOPLE BREAKING THE SOCIAL-DISTANCING RULES ARE TRAITORS. Nevertheless, in this analysis I will only focus on seven conceptual categories: FIGHTING COVID-19 IS FIGHTING A WAR, COVID-19 IS A MURDERER, LACK OF DISEASE TREATMENT/RESTRICTIONS OBSERVANCE IS LACK OF CONTROL, COVID-19 IS COLLECTIVE SUFFERING, LOCKDOWN IS DETENTION, LOCKDOWN IS DEPRESSION, COVID-19 IS A SHAM.

My investigation unveiled frequent occurrences of emotional conceptualisations of the pandemic, including EMOTIONAL STATE IS HARM CAUSED BY PREDATORY ANIMALS, referring to the state of frustration created during the lockdown, revealing the state of disappointment and irritation of the Romanian society, along with considerable distrust in the medical system and political leaders.

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## **Can metonymic complexes account for the translation of film titles? A case study**

Metonymy is, after metaphor, one of the figures of speech most widely studied in the literature. Expansion and reduction content cognitive operations (which are involved in metonymy) often combine in fruitful ways to produce double metonymic complexes (Ruiz de Mendoza and Galera 2014: 117-134) or metonymic chains (Barcelona 2005). Four different patterns result from the amalgam of expansion and reduction operations (Ruiz de Mendoza 2007): double domain expansion, double domain reduction, domain expansion and domain

reduction, and domain reduction and domain expansion. Our corpus consists of 200 English titles of films released in the last forty years and their Spanish counterparts (both Castilian Spanish and South American Spanish; the different versions of the same film title will be analyzed and contrasted) collected from the *Internet Movie Database*. The analysis of our data reveals that expansion and reduction are the most ubiquitous cognitive operations underlying the translation of English film titles into Spanish. Moreover, they work in combination rather than in isolation. For example, the film title *Prisoners* was translated into *La sospecha* ('The suspicion') in several South American countries. The matrix domain of kidnapping consists of such subdomains as the kidnapped, the prisoners, and the suspicion among others. The relationship between the original title and the South American version is motivated by a metonymic expansion operation whereby the subdomain of the prisoners is mentioned to make reference to the whole matrix domain. Then the conceptual material of the source domain of the kidnapping is narrowed down to pick out one relevant subdomain, the suspicion, through a metonymic reduction operation. This choice is far from being arbitrary, as pragmatic, cultural, and marketing considerations play a major role when translating a film title into another language, as will be demonstrated. Moreover, we have observed that some translations are explained by means of the combination of more than two metonymic shifts. The title *Forgetting Sarah Marshall* and its Castilian Spanish counterpart *Paso de ti* ('I couldn't care less about you') is an example of triple metonymy. The film deals with a man who goes on a vacation to Hawaii in order to deal with the recent break-up with his ex-girlfriend Sarah. When he arrives, he realizes that Sarah is in the same resort with her new boyfriend. Taking into account the plot of the movie, the original title is a subdomain and provides access to the matrix domain of a failed love relationship by means of an expansion operation. Moreover, the matrix domain of a failed love relationship grants access to the people involved in a love relationship, the ex-lovers, through a metonymic reduction operation. Additionally, there is another reduction operation at work, since we take one of these people involved in the failed love relationship as a source domain for one of the things that this person says or thinks when a relationship comes to an end: "Paso de ti" ("I couldn't care less about you"). Besides, the Castilian Spanish title constitutes a non-ironic echo. In sum, cognitive operations provide us with an accurate explanation of the reasons why some Spanish titles of English films are related to the original rather than considering that those counterparts are arbitrary decisions that depend on marketing issues exclusively. Cognitive operations are sensitive to aesthetic, historical, marketing, and cultural aspects; thus, they prove to be a powerful tool in addressing Translation Studies.

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### **Metaphor, experience, and sociolect: The *motorcycle* in the language of motorcyclists**

In this presentation we explore the relationship between metaphor, experience and sociolect through a corpus-based analysis of the language of motorcyclists. The research data is drawn from motorcycling forums and constitutes a 50,000,000-word corpus. We focus, in particular, on the metaphorization of *motorcycle* – which is a PART FOR WHOLE metonymy – and we categorize the linguistic metaphors into five broader conceptual mappings:

1. THE MOTORCYCLE IS ROMANTIC PARTNER / THE RELATIONSHIP WITH THE MOTORCYCLE IS ROMANTIC RELATIONSHIP: ...*one of the few motorcycles I might consider cheating on mine (motorcycle)...*

2. THE MOTORCYCLE IS ANIMAL: ...*and somebody's always gonna take you astride with him when your poor colt dies on the asphalt...*

3. THE MOTORCYCLE IS A PIECE OF SITTING FURNITURE: ...*He drove around the US on a Panigale and had more fun than (if he'd been travelling) in a travelling armchair...*

4. THE MOTORCYCLE IS A WAR WEAPON: *May the mitrailleuse be lucky, finally a serious bike in the gang...*

5. THE MOTORCYCLE IS ANOTHER BIG VEHICLE: ...*But I don't want to end up with a barge, because you can't catch the other fast ones...*

We argue that these conceptual metaphors are motivated by the rider's experiential relationship with the motorcycle as determined by the very terms of motorcycling.

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## Cultural aspects in metonymies of romantic love

In Cognitive Linguistics, the bulk of existing research investigates the conceptualization of emotion concepts through conceptual metaphors and metonymies (Kovecses 2000). At the same time, some researchers explore the cultural aspects of these conceptualizations (Kovecses 2005). Nevertheless, the focus is mainly on metaphors, especially in the case of romantic love (Lv & Zhang 2012; Schröder 2009; Tri Endarto 2014), while there are few cross-cultural surveys, which explore the differences in metonymies between languages (Barcelona 2001; Rajeg 2016). This paper attempts to enrich the existing research, investigating cultural aspects in metonymies of romantic love in the Greek language, bringing data from Twitter and questionnaires about love. The aim of the paper is not to make a cross-cultural comparison between the metonymies of two (or more) languages, but to highlight the fact that linguistic metonymies, which are instantiations of the conceptual metonymy A RESPONSE FOR LOVE (CAUSE FOR EFFECT), incorporate cultural elements (e.g. *Έρωτας είναι να μοιράζεστε τη μπουγάτσα*). Meanwhile, the paper compares data from two different kinds of sources, showing the role of genre in the appearance –or non-appearance– of these cultural metonymies.

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