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SUMMARY

This book contextualizes common cross-linguistic patterns found in body part semantics. It contains 18 chapters organized in two parts. Part 1 analyzes patterns in semantic extensions of body part terms as they appear across languages and language families and Part 2 analyzes Swahili corpus data for patterns of lexical semantics and language usage as they are mapped onto other domains.

Part 1 is divided into 10 short chapters and a brief conclusion that address current discussions in semantic studies on body parts. More specifically, this section shows how metaphor and metonymy provide explanations to patterns found in embodiment, partonymy, grammaticalization, and semantic extensions. Kraska-Szlenk provides cross-linguistic examples from more than 70 languages representing more than 15 language families and relates her own intimate knowledge of Polish and Swahili to each of these subtopics. She further contextualizes these patterns within ongoing discussions of language universals.

Part 2 is a semantic lexicon of Swahili divided into 8 chapters and a brief conclusion. Each chapter is devoted to explaining the semantic mapping of a body part term including terms meaning ‘body,’ head,’ ‘face,’ ‘eyes,’ heart,’ ‘hand/arm,’ and ‘sweat.’ Kraska-Szlenk’s data for these chapters come from many sources including the Helsinki Corpus of Swahili, mono- and bilingual dictionaries, and compilations of proverbs of idiomatic expression. Along with many corpus examples, Part 2 includes bodily and figurative meanings for each body part examined as well as a figure of the semantic network discussed. This results in detailed usage-based data for both metaphorical and metonymic body part extensions in Swahili.

There are also three indices in this book. The Name Index lists names cited in the book with corresponding page numbers. The Language Index lists language and language family names used to provide data in the book along with page numbers listed. The Subject Index lists subjects discusses in the book including metaphor, metonymy, embodiment, emotion and body parts along with their corresponding page numbers.

Chapter 1 introduces how body part studies fit into cognitive linguistics in three perspectives: cognition and conceptualization, usage, and culture. It focuses on metaphor and metonymy and introduces the concept of unidirectionality, which are each discussed at length throughout the book. This chapter also provides a general overview of the two parts of the book along with the chapters in Part 1.

Chapter 2 introduces the embodiment hypothesis, namely that in semantic extensions, the body serves as a source and not as a target. Kraska-Szlenk emphasizes that this hypothesis is supported by data found in a vast number of languages families spoken across geographic areas. She includes data from languages spoken around the world to demonstrate how widespread embodiment is. She gives a quick overview of the development of this hypothesis starting with Lakoff & Johnson (1980) and ending with the most recent literature on embodiment.

In Chapter 3, Kraska-Szlenk summarizes the literature addressing three common questions in cross-linguistic body part studies as follow: 1) Which parts of the body are linguistically encoded? 2) Is the partition of the body language-specific or common to all languages? 3) How can one posit equivalents and compare different body parts in many languages? Along with providing the general consensus for each of these questions, she adds her own Polish examples.

Chapter 4 focuses on showing how languages extend body part terms in grammaticalization. Kraska-Szlenk briefly summarizes Heine’s (1014) findings that spatial orientation, reference identity and counting are the most common target domains found in the grammaticalization of body part terms.

Kraska-Szlenk devotes the next four chapters of the book to major domains that are very common cross-linguistic targets for body part extensions. In Chapter 5, Kraska-Szlenk explains how the body tends to have physically felt responses to emotion. She provides many examples and discusses the interior and exterior body parts that experience emotion, the cross-linguistic parallels and differences in body part metaphors and the body parts that serve as sources for words of endearment and curses. Chapter 6 examines how languages extend body part terms to the domain of knowledge and reasoning. Kraska-Szlenk shows how languages differ in how they classify irrational emotions and rational thinking with body part metonymy. Chapter 7 focuses on the domain of social interactions and values including kinship, possession, and honor and Chapter 8 looks at domains external from the human body such as animals, plants, landmarks, human made artifacts, and foods.

In Chapter 9, the focus shifts from demonstrating cross-linguistic tendencies to explaining how language specific semantic extensions fit in to theoretical discussions. Kraska-Szlenk claims culture plays a key role in shaping metaphors, which further influence language structure. This cultural model explains language usage between speakers in a community and transfer of linguistics expressions, calques, metaphors and metonymies. She also introduces corpus models as a method to measure how alive a metaphor is in a given language, which prepares readers for the corpus studies explained in Part 2.

Chapter 10 completes Part 1 with explaining Kraska-Szlenk’s view of language universals and embodiment. She explains language universals and their use in body part literature, claiming that embodiment is the only hard universal. She also includes what she classifies as soft embodied universals focusing on metaphors, metonymies, lexicon and directionality of semantic extensions. At the end of the chapter, she reformulates Kövecses’ (2005) language universals into soft universals.

Next Kraska-Szlenk includes a short conclusion of Part 1which both summarizes the main points and prepares readers for Part 2.

Chapter 11 introduces Kraska-Szlenk’s aims and methodology for examining body part terms in Swahili. She uses a usage-based approach to semantic extension, explaining why it is needed, what it is, and the key elements of major studies (Croft & Cruse 2004, Traugott & Dasher 2002, and Langacker 2006) of semantic extension. She then shows how corpus studies fulfill the needs of a usage-based approach and explains her methodology in data collection, analysis and body part selection discussed in the remaining chapters.

In Chapter 12, Kraska-Szlenk shows corpus examples to show the difference between Swahili *mwili* ‘body’ and *roho* ‘soul.’ Her findings show that *mwili* ‘body’ is overwhelmingly common in a bodily sense and not very common in figurative senses. As in each of the remaining chapters in Part 2, Kraska-Szlenk concludes with a figure of this semantic network.

Chapter 13 focuses on many bodily and figurative senses associated with *kichwa* ‘head.’ Bodily uses in the data include the domain of a physical body, especially in texts describing accidents and medical references. Figurative usages include referring to people’s thoughts, extensions to agriculture, alcohol consumption, counting, and spatial relations. The uses of *kichwa* refer to both the head as a whole and parts of the head, such as the top where speakers carry objects.

Chapter 14 examines uses of *uso* ‘face’ and finds that the Swahili corpus data more commonly has bodily than figurative senses for this term. Some bodily uses include appearance, age, and attractive qualities whereas some of the figurative uses include the metaphors face for emotions, and honor (respect/dignity) is face*.* Other figurative extensions include spatial and temporal domains.

Chapter 15 focuses on the terms *jicho* and *macho* ‘eye(s).’ Kraska-Szlenk shows that there is an overlap between figurative and bodily uses for ‘eye(s)’ and claims that it is often difficult to tell the difference between the two uses.

Chapter 16 examines the uses of *moyo* ‘heart,’ which competes with Swahili *roho* ‘soul, spirit’ for the concept of ‘locus of emotions.’ Kraska-Szlenk finds that bodily uses of *moyo* are extremely rare and figurative extensions commonly use locus of emotions as a target domain for both metaphors and chained metonymies.

Chapter 17 demonstrates the complexity of showing a complete semantic network of Swahili *mkono* ‘hand/arm’ because of the vast variety of ways to use the hands and arms. Bodily uses include washing, contact with another person, and damaging or injuring the hand/arm. Figurate uses include instrument of moving, instrument of touching, instrument of working and instrument of pointing. The data also indicate that it is more common to show metonymies of working in Swahili with the term for ‘sweat’ than *mkono* ‘hand/arm.’

Chapter 18 exemplifies both bodily and figurative uses of *jasho* ‘sweat.’ A major source domain for metaphorical meanings of *jasho* is hard physical work. Kraska-Szlenk outlines a unidirectional semantic chain sweat for hard physical work > hard work > work and she shows that *jasho* is often used with the term for ‘peasants’ and is also used to refer to hardships and fighting.

Part 2 ends with a brief conclusion stressing the main findings of the Swahili data and how they support the Cognitive Linguistics approaches explained in Chapter 11.

EVALUATION

This book is a much needed addition to the growing work on body part semantics and lexical typology. In addition to providing a thorough analysis of 7 body part terms in Swahili, Kraska-Szlenk provides numerous examples from diverse language families, making it appealing to Bantuists and linguistic typologists. Previous work in this field predominately focuses on data from languages spoken within Europe, Asia, and the Middle East (Maalej & Yu 2011, Sharifian *et al.* 2008, Yu 2002, Charteris-Black 2003, Horszowska 2007, Pavlenko 2002, Matisoff 1985 and others) and there are few studies of body part extensions in Bantu languages (Pongweni 2008). In addition to representing sub-Saharan languages in a quickly growing subfield of cognitive linguistics, the present study results in a solid representation of body part semantics in the world’s languages in one source. Furthermore, Kraska-Szlenk’s work provides many thorough examples of both metaphor and metonymy, consistently showing how the two differ and overlap throughout Part 2. Kraska-Szlenk’s chapter on *jasho* ‘sweat’ is also unique among cross-linguistic body part studies and is a welcome contribution to studies of bodily metaphors and metonymies. Kraska-Szlenk meets her goals by providing a comprehensive description of cross-linguistic semantic patterns of body part semantics as well as an in depth description of figurative and bodily uses in Swahili.

Along with its contributions to the field of cognitive linguistics, this book has many strengths. First, in discussing the literature on body part extensions, Kraska-Szlenk does not repeat what has already been said. Instead, she focuses on what is known about body part semantics, cognitive linguistics and embodiment and provides her own examples from Polish and Swahili throughout Part 1. Then she effectively relates many of her main points and claims from Part 1 to her data in Part 2. Throughout Part 2, Kraska-Szlenk uses examples from Swahili grammar to show how deeply rooted the extensions are in Swahili. This emphasizes the importance of the data presented in Part 2 for linguistic typologists. Next, there is a clear theoretical framework that explains how embodiment functions cross-linguistically and is transparent throughout the book. As a result of supporting this theoretical framework, the book is uniform in quality and range of topics covered by the author. Another strength of the book is that it focuses on a variety of body parts and extensions rather than a narrower analysis of the internal organs and the emotions as has been previously discussed in the literature (Sharifian *et al* 2008, Horszowska 2007, Yu 2002). Finally, the discussion of the interplay between metaphor and metonymy is very clear. Kraska-Szlenk highlights metonymy’s role in body part extensions throughout the book and makes it stand out from previous studies that more commonly focus on metaphor.

There are a few weaknesses. Kraska-Szlenk assumes readers are familiar with the body part literature referenced in Part 1. This may make the book difficult to approach for those unfamiliar with it but interested in the topic, especially from fields such as anthropology, psychology, or philosophy. It may also make the Swahili data less accessible to Bantuists without a solid background in lexical semantics. Next, I question the relevance of the discussion of Optimality Theory on pages 75-76 for the intended audience of the book. Although there is an attempt to fit it in to the discussion of language universals, this section neither supports Kraska-Szlenk’s claims regarding language universals and tendencies nor is it relevant to the semantics of body part terms. Especially given the assumed familiarity of body part semantic literature throughout Part 1, it is odd to devote nearly a full page to a theory that is commonly included in one’s linguistic training. Last, the glossing of examples throughout the text is sometimes confusing. Morphological glosses are left out if not essential, and throughout Part 2 the English translations appear in the same line as the Swahili corpus examples, making them difficult to read. Italicizing the Swahili corpus examples would have enhanced readability.

Overall, this book is an excellent contribution to semantic typology and it will certainly become a valuable resource and reference for future research on body part extensions.

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