
6 - 7 September 2022
at the University of St Andrews

BLENDING IN DIEGESIS

Public Lecture & Workshop
with Mark Turner, Professor of Cognitive Science,
Case Western.



DIEGESIS IN MIND

Cognitive Disciplines and
Ancient Narrative in Dialogue

διήγησις
Story
Narrative



Blending

Mark Turner

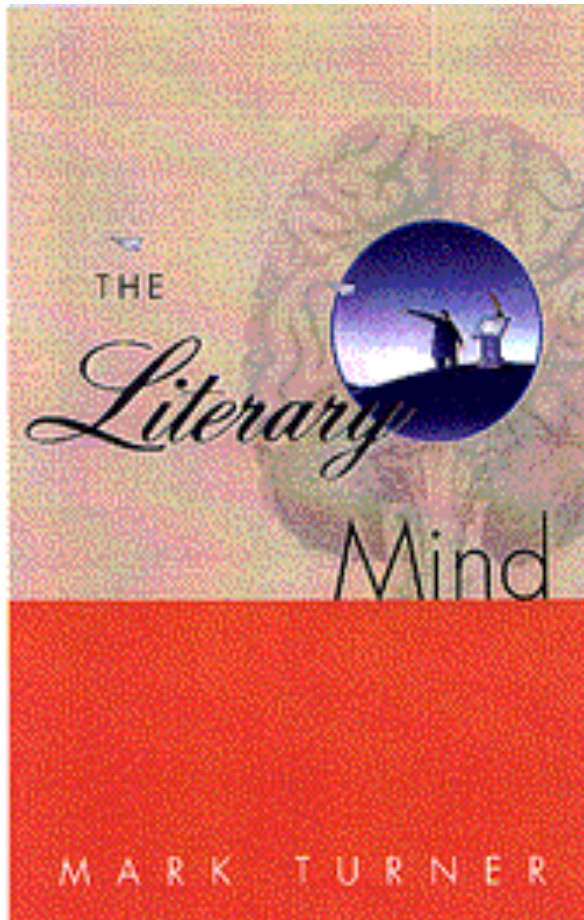
<http://markturner.org>

Department of Cognitive Science



CASE WESTERN RESERVE
UNIVERSITY EST. 1826

διήγησις, Blending



*The Literary
Mind: The
Origins of
Thought and
Language*

Mark Turner. Oxford
University Press, 1996.

διήγησις

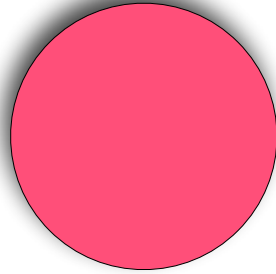
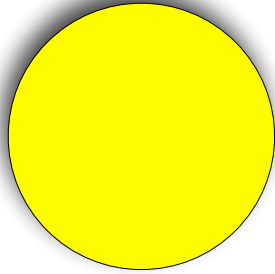
Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration (*diēgēsin* | διήγησιν | **acc sg fem**) of those things which are most surely believed among us. . . .

Luke 1:1

1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,



**Blending,
also known as Conceptual Integration**



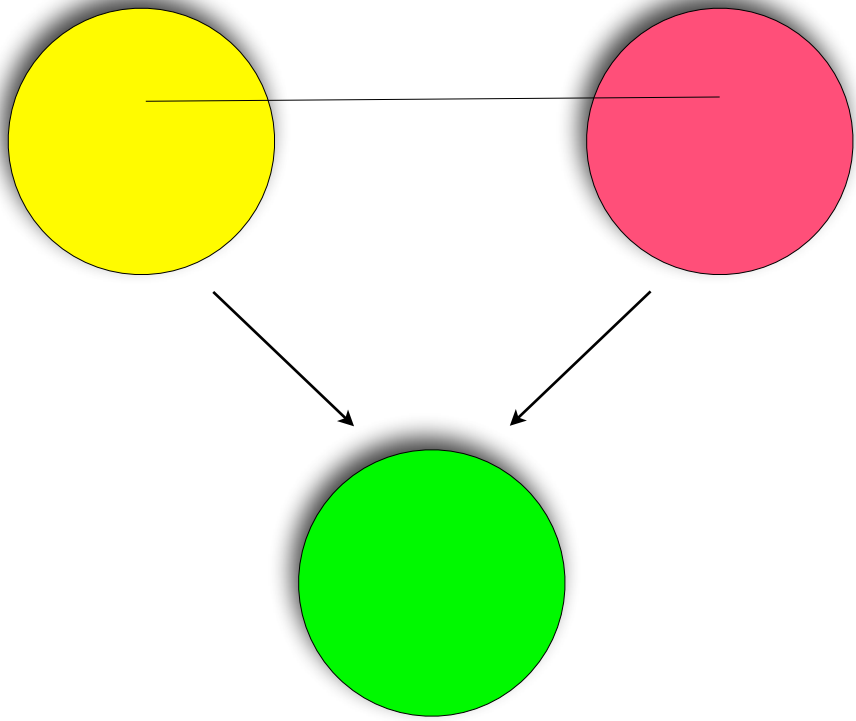
What Memory Is For

As Arthur Glenberg (1997) writes in “What Memory Is For,”

To avoid hallucination, conceptualization would normally be driven by the environment, and patterns of action from memory would play a supporting, but automatic, role. (Glenberg 1997, 1)

But as Glenberg astutely observes, for human beings, it is often the case that memory takes the upper hand in conceptualizing the narrative one is inhabiting:

A significant human skill is learning to suppress the overriding contribution of the environment to conceptualization, thereby allowing memory to guide conceptualization. (Glenberg 1997, 1)



**Consciously recognizable
mash-ups**

The Economist

Bernie v Trump: an American nightmare

Meet the EU's trade bruiser

Woking nine to five

Digital twin of the heart

FEBRUARY 29TH - MARCH 6TH 2020

It's going global





NICE TO MEET YOU!

RIGHT AWAY,
BOSS!

GOOD MORNING!

YES, I'D LOVE TO SEE
A PICTURE OF YOUR BABY

KILL. FUCK. KNEE. HATE

ZZZZ I CAN'T WHY URGH PLEASE

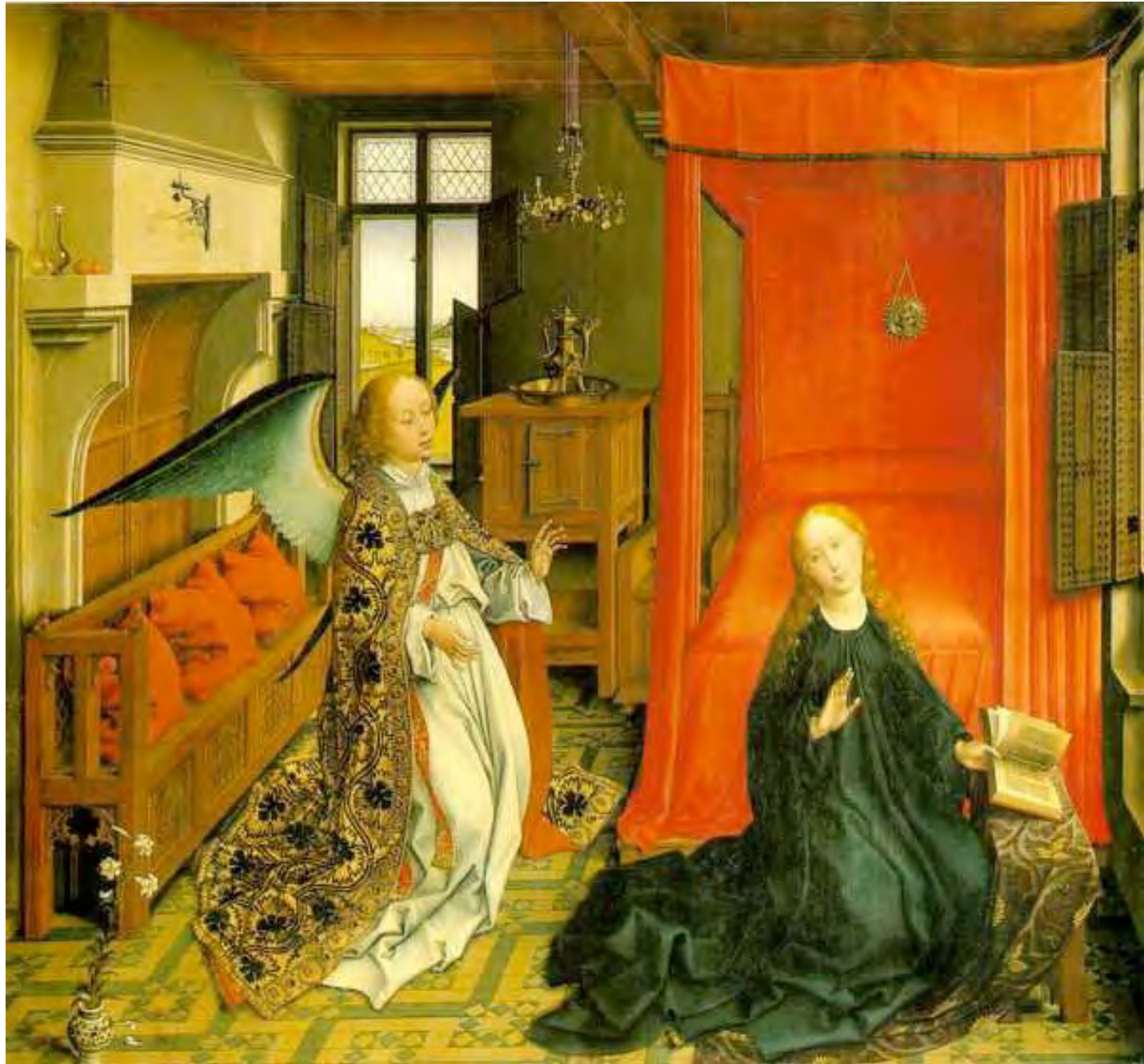
WHY? NO. DIE NO.

LEAVE ME DEATH
ALONE. KILL ME



W. McPhail





Isaiah 6

[1] In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

[2] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

- Jesus tempted in the desert
- Pentecost (Acts; new wine)
- Revelations of St. John the
Divine

What mental processes
make it possible for a human
being to conceive of such
things? What is happening?

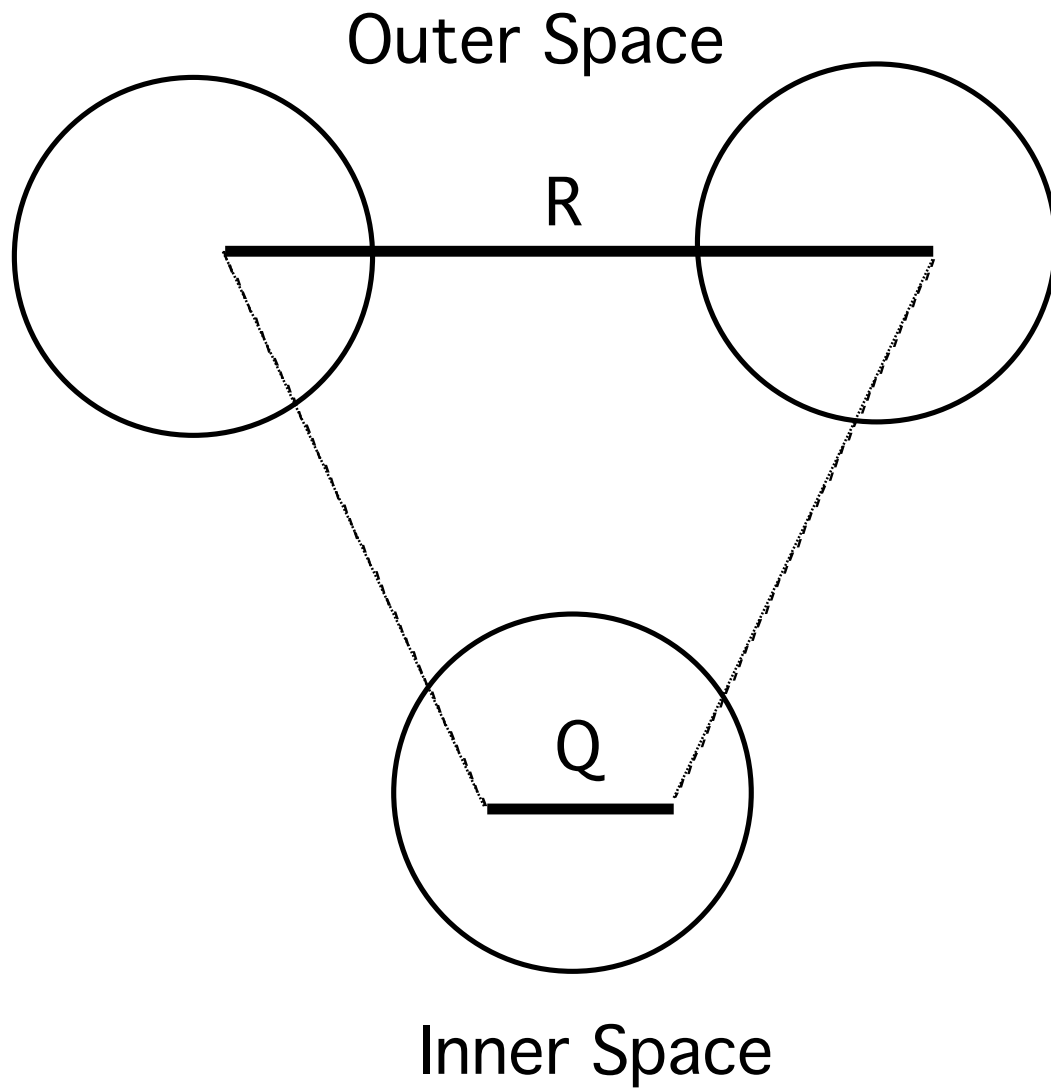
Compressing

outer-space vital relations

into

inner-space structure

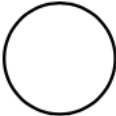
in the blend




Force Dynamics and Blending

Leonard Talmy:
Force Dynamics in Language and Cognition

(2) Force Entities

Agonist (Ago): 

Antagonist (Ant): 

a.


Intrinsic force tendency

toward action: $>$

toward rest: \bullet

b.

Resultant of the force interaction

action: 

rest: 




d.

Balance of strengths

stronger entity: $+$

weaker entity: $-$

c.

-  The ball *kept* rolling through the grass
-  Opening the valve *released* the water
-  Digging a trench *let* the water flow

Force Dynamic Blends

Mark 5

[25] And a certain woman, which had an issue of blood twelve years,

[26] And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

[27] When she had heard of Jesus, came in the press behind, and touched his garment.

[28] For she said, If I may touch but his clothes, I shall be whole.

[29] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

[30] And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Force Dynamic Blends

Acts 3:2-10

Peter and the lame man outside the
Beautiful gate of the temple

Force Dynamic Blends

Mark 5

5:1

And they came over unto the other side of the sea, into the country of the Gadarenes.

5:2

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

5:3

Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

5:4

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

Force Dynamic Blends

Mark 5

5:5

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

5:6

But when he saw Jesus afar off, he ran and worshipped him,

5:7

And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

5:8

For he said unto him, Come out of the man, *thou* unclean spirit.

5:9

And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

Force Dynamic Blends

Mark 5

5:10

And he besought him much that he would not send them away out of the country.

5:11

Now there was there nigh unto the mountains a great herd of swine feeding.

5:12

And all the devils besought him, saying, **Send** us into the swine, that we may enter into them.

5:13

And forthwith Jesus **gave them leave**. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

Force Dynamic Blends: Casting Out

INPUT 1

NP

agent

a

V

causal action

e

means

manner

motion

NP

object

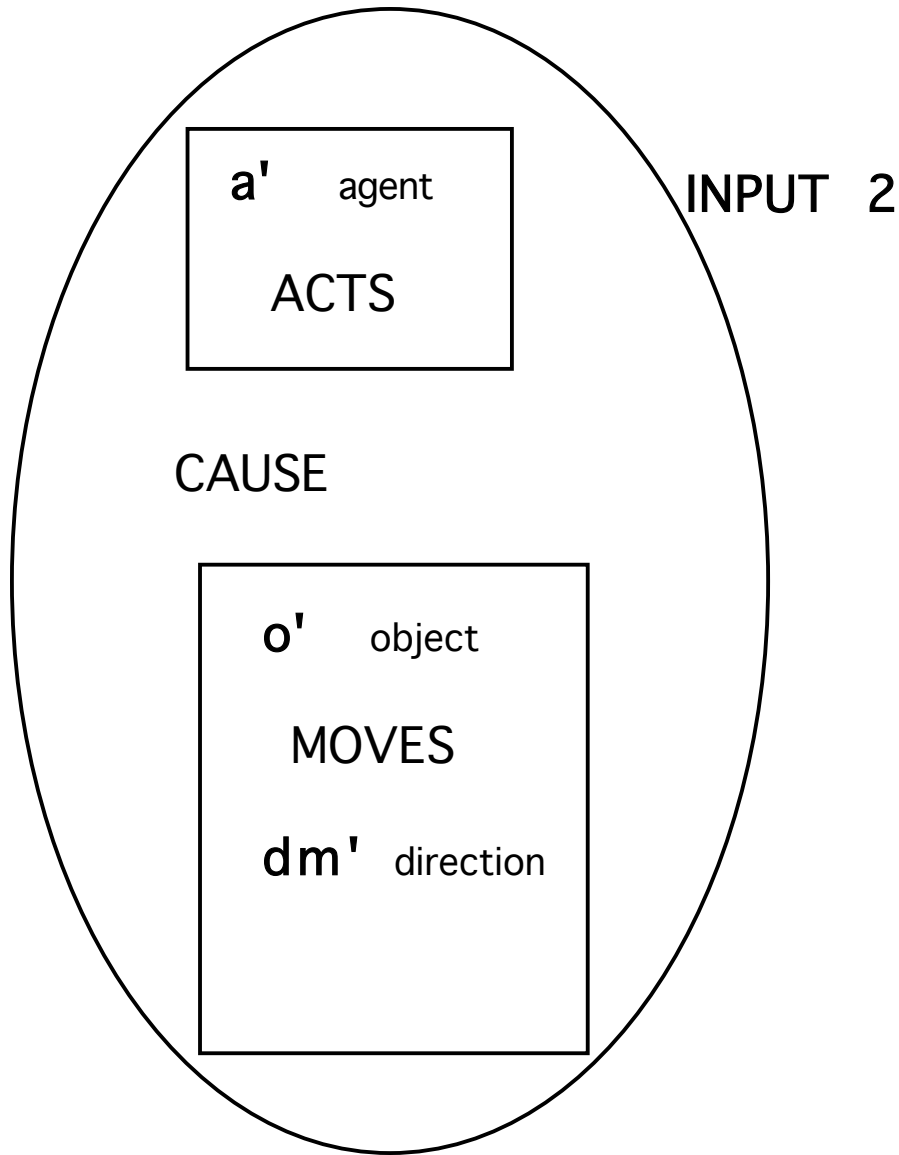
o

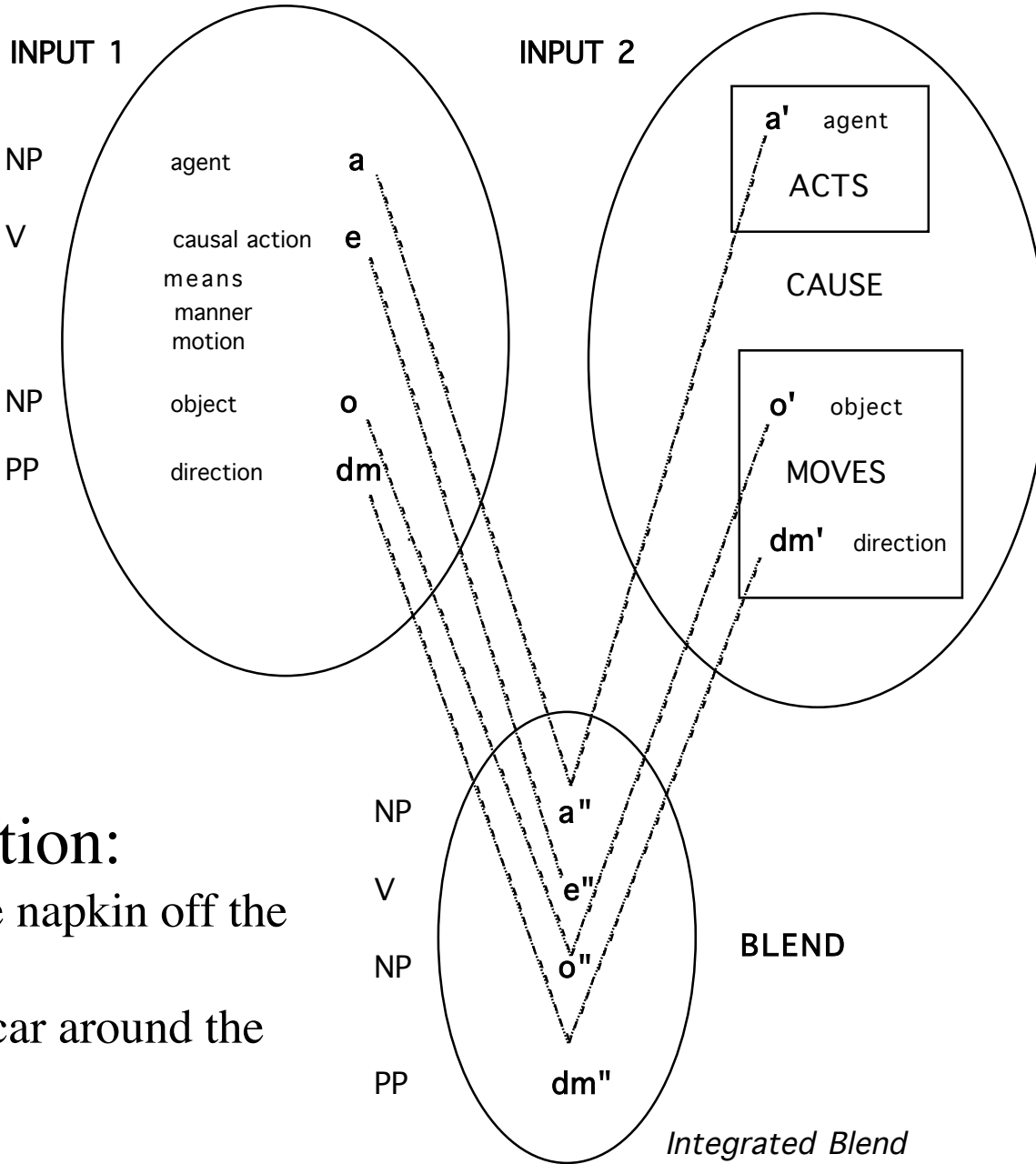
PP

direction

dm

Caused-Motion:



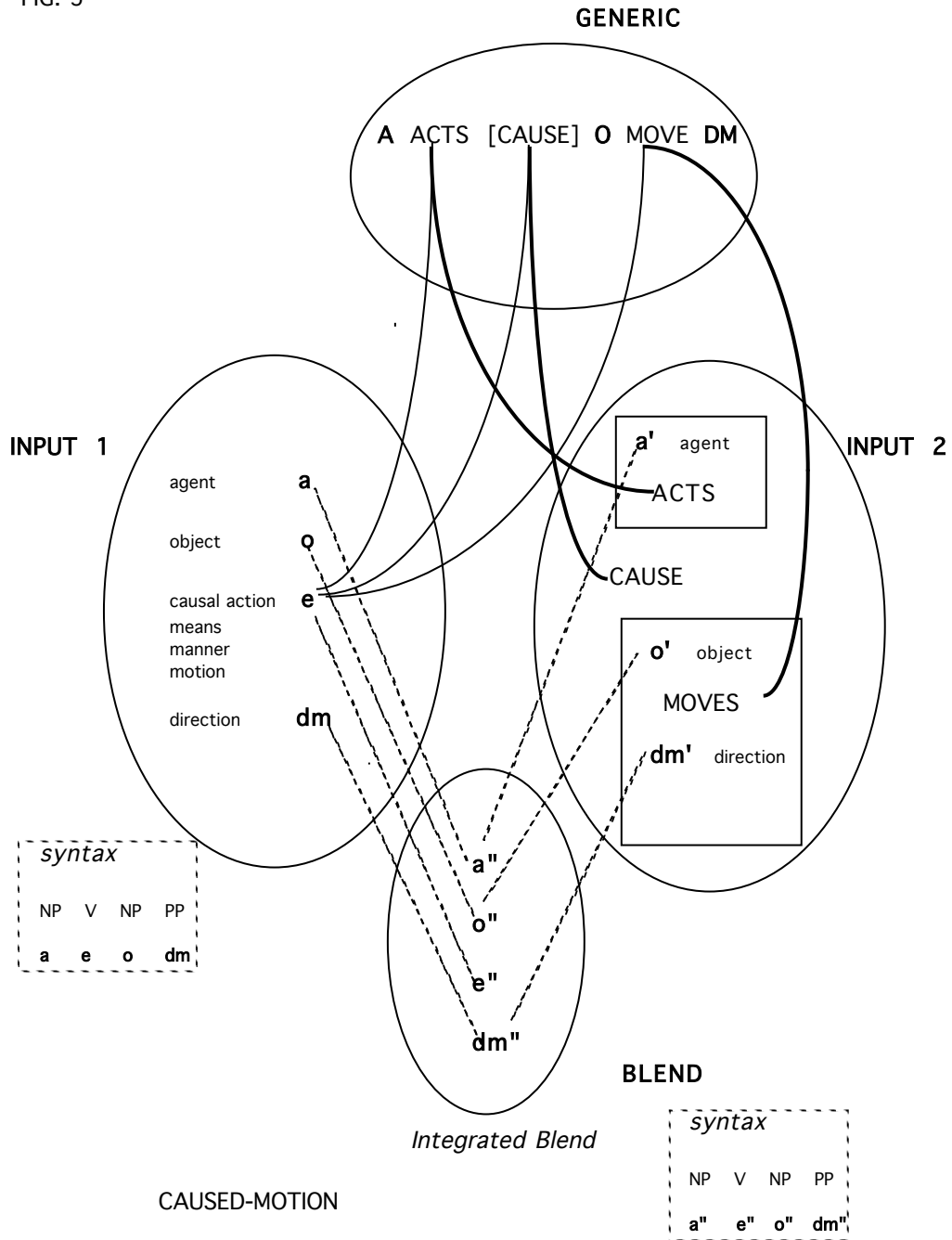


Caused-Motion:

Paul sneezed the napkin off the table.

Junior sped the car around the Christmas tree

FIG. 5



"I walked him into the room."

"He sneezed the napkin off the table."

"I pointed him toward the door."

"They teased him out of his senses."

"I will talk you through the procedure."

"I read him to sleep."

"They prayed the two boys home."

"I muscled the box into place."

"Hunk choked the life out of him."

"He floated the boat to me."

But also: "We blocked him from the door."

Force Dynamic Blends

Mark 5

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And he besought him much that he would not send them away out of the country.

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Now there was there nigh unto the mountains a great herd of swine feeding.

5:12

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Force Dynamic Blends: Casting Out

THE ARTFUL MIND

Cognitive Science and the Riddle of Human Creativity

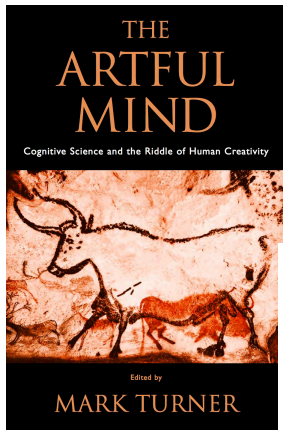


Edited by

MARK TURNER

Force Dynamic Blends

Chapter 11: Robert Scott
“Making Relics Work”



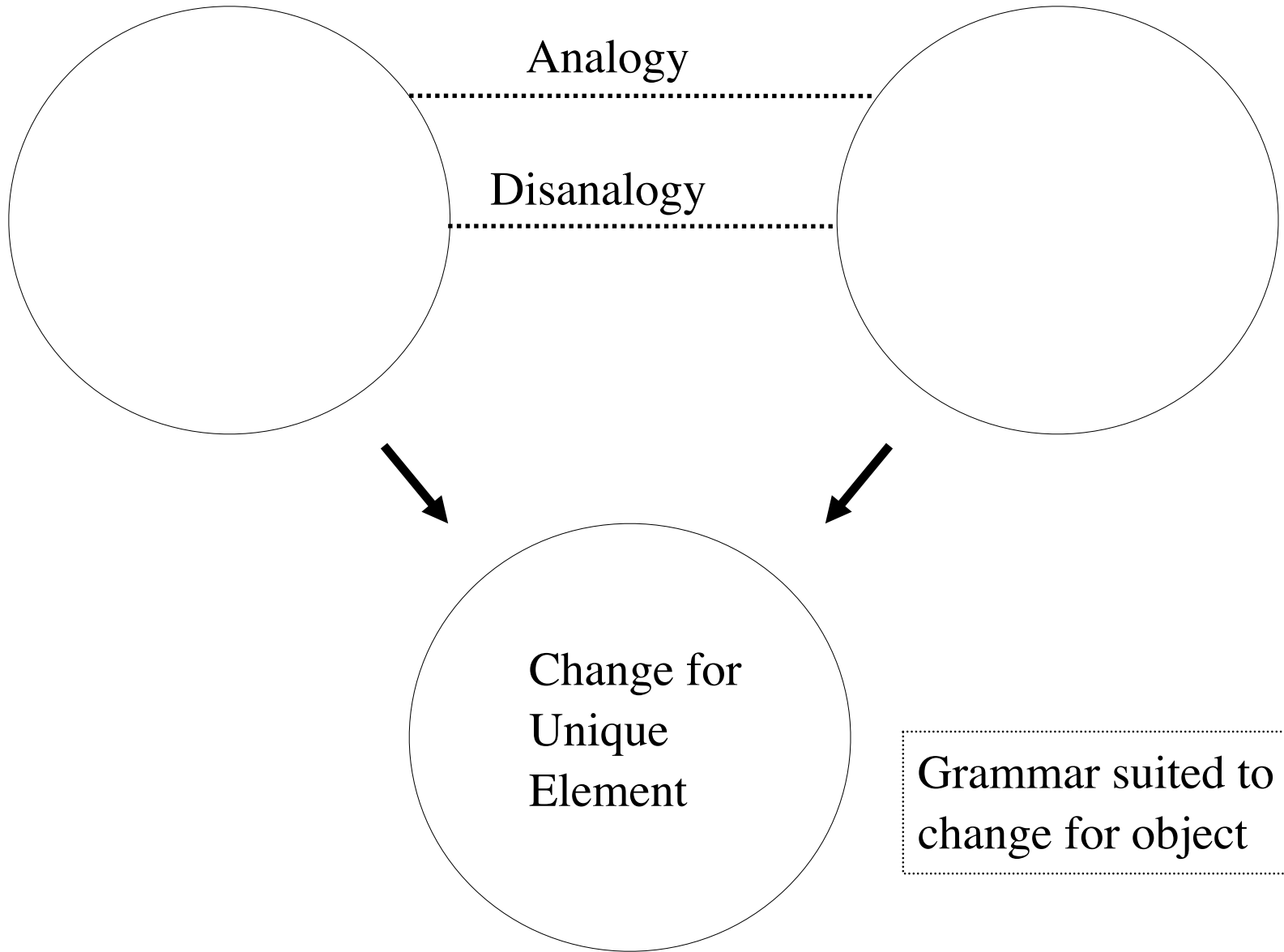
II

Making Relics Work

Robert A. Scott

Creating Stories by Compression

Blending compresses "outer-space" mappings into inner-space human-scale elements that can then be expressed through existing basic human-scale grammatical constructions.



Analogy

Disanalogy

Change for
Unique
Element

Grammar suited to
change for object

Identity & Change from Analogy & Disanalogy

“In a leap year, we add a day to February.”

“*Kick the habit*”

“*Your agent* is waiting for you.”

“The customer is always right.”

“His girlfriend gets younger every year.”

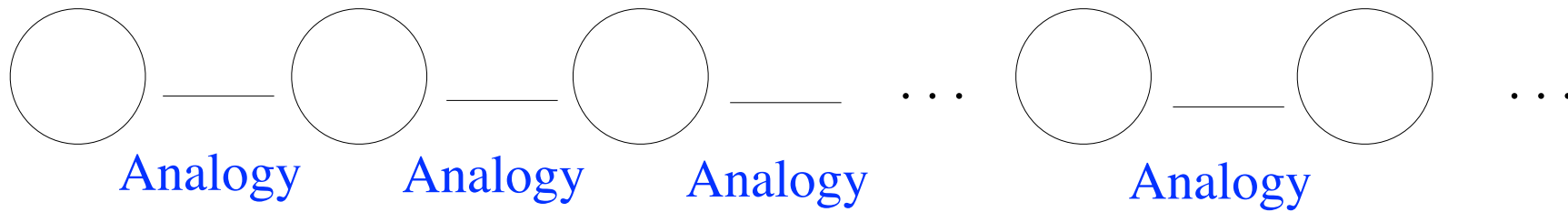
“Make this problem go away.”

“Get your tennis serve back.”

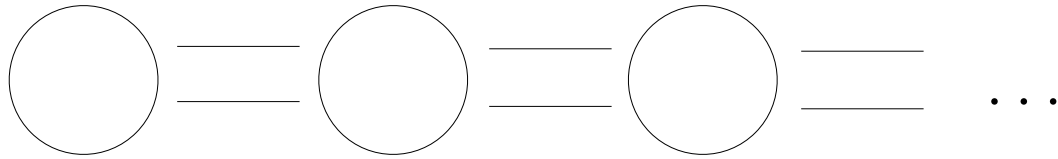
“Your French has disappeared.”

Identity & Change from Analogy & Disanalogy

“Make this envelope disappear”



Disanalogy Disanalogy Disanalogy

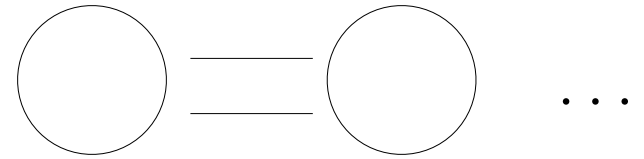


Analogy

Analogy

Analogy

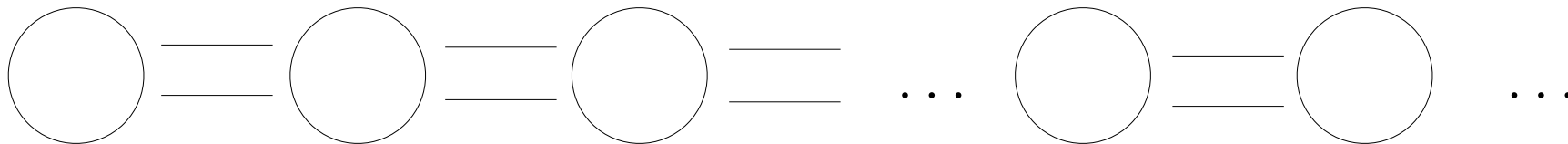
Disanalogy



Analogy

Disanalogy Disanalogy Disanalogy

Disanalogy

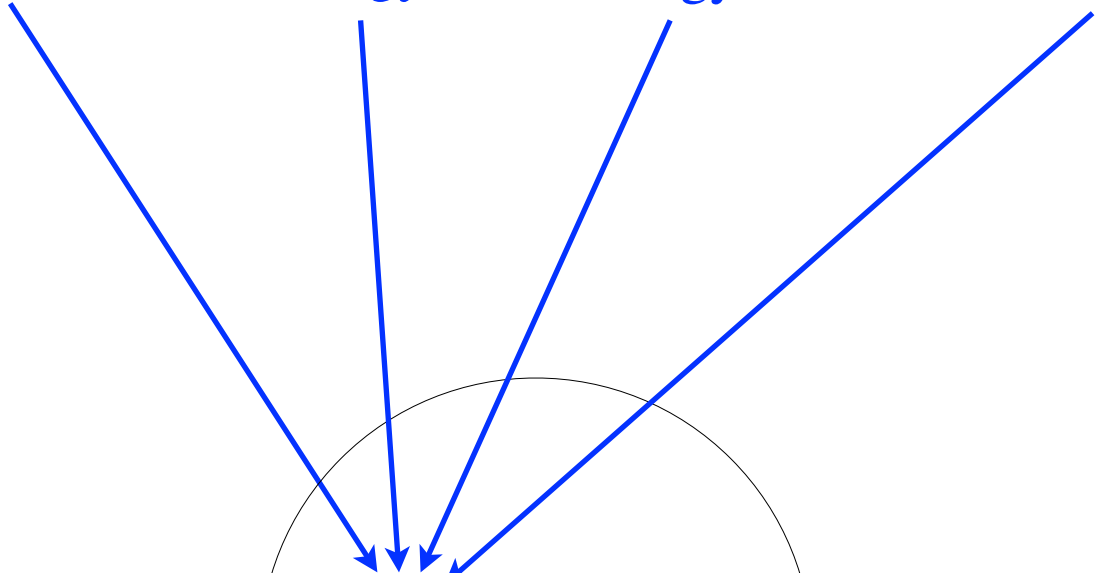
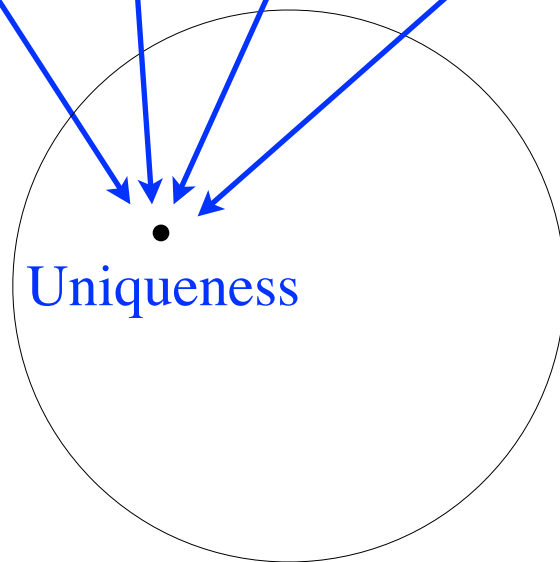


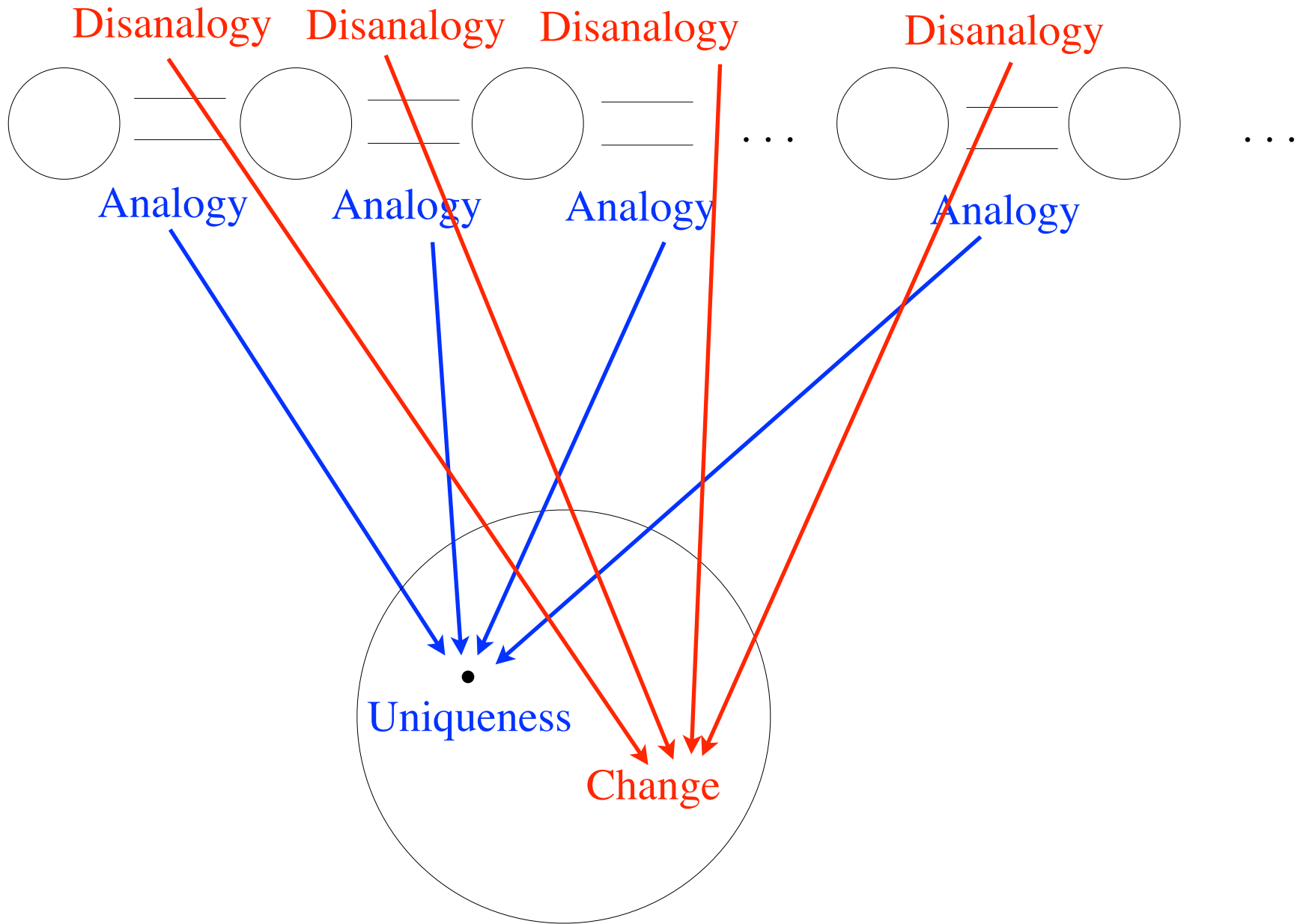
Analogy

Analogy

Analogy

Analogy





“The cars get three feet bigger when you enter Pacific Heights,” (Sweetser 1997)

“The fences get taller as you move westward across the United States,” (Sweetser 1997)

**“The paint gets darker as you move down the wall.”
(Sweetser 1997)**

Identity & Change from Analogy & Disanalogy

“Your French has disappeared.”

“Get your tennis serve back.”

“In a leap year, we add a day to February.”

“*Kick the habit*”

“*Your agent* is waiting for you.”

“The customer is always right.”

“His girlfriend gets younger every year.”

“Make this problem go away.”

Identity & Change from Analogy & Disanalogy

- Dinosaurs evolved into birds
- Dinosaurs turned into birds
- Dinosaurs became birds

Creative packing to human scale:

The evolution of birds from dinosaurs





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CHANGE
IDENTITY

CHANGE
IDENTITY

CHANGE
IDENTITY

CHANGE
IDENTITY



**CHANGE
IDENTITY**

**CHANGE
IDENTITY**

**CHANGE
IDENTITY**

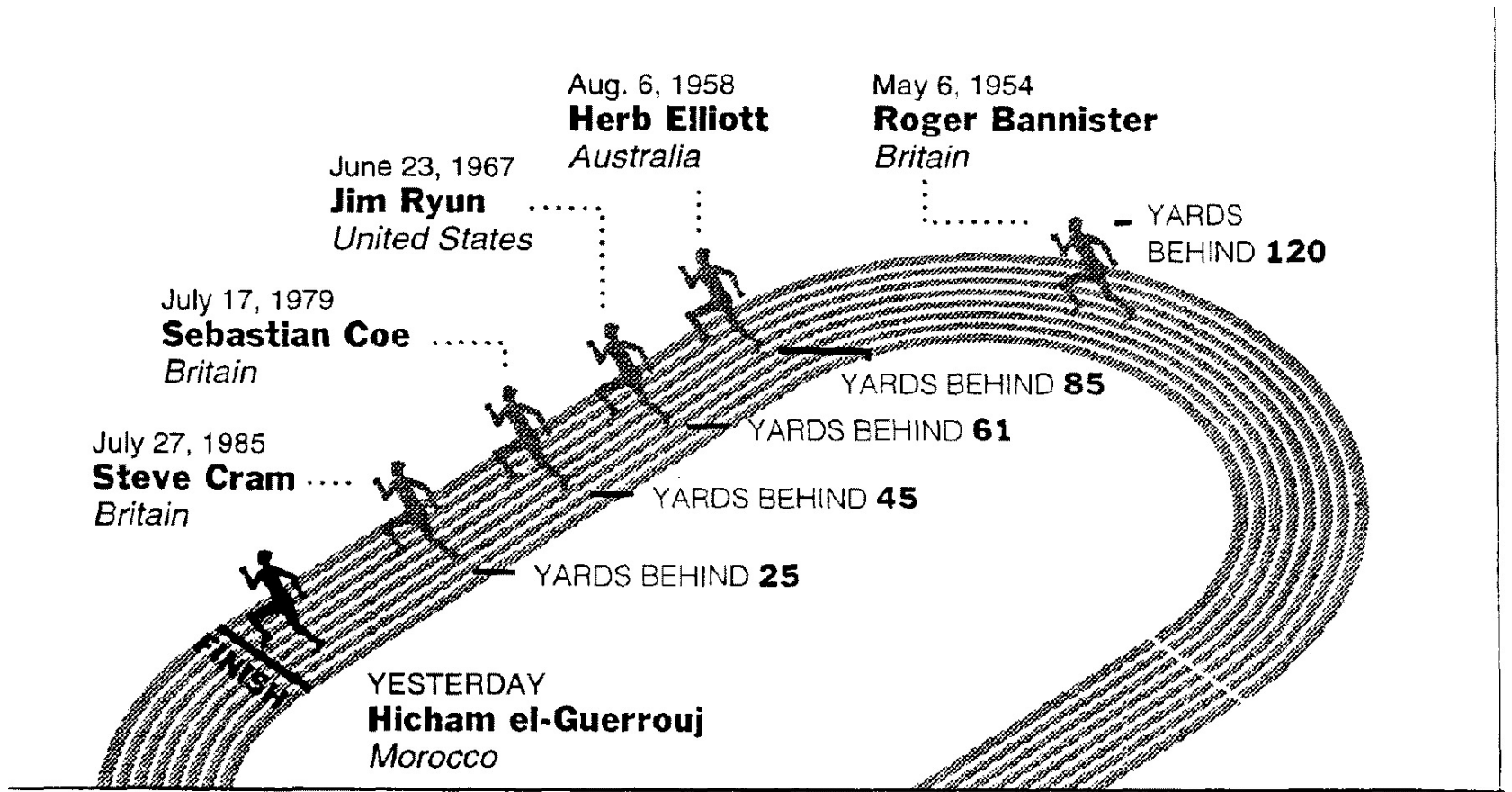
**CHANGE
IDENTITY**



CHANGE, UNIQUENESS, INTENTIONALITY

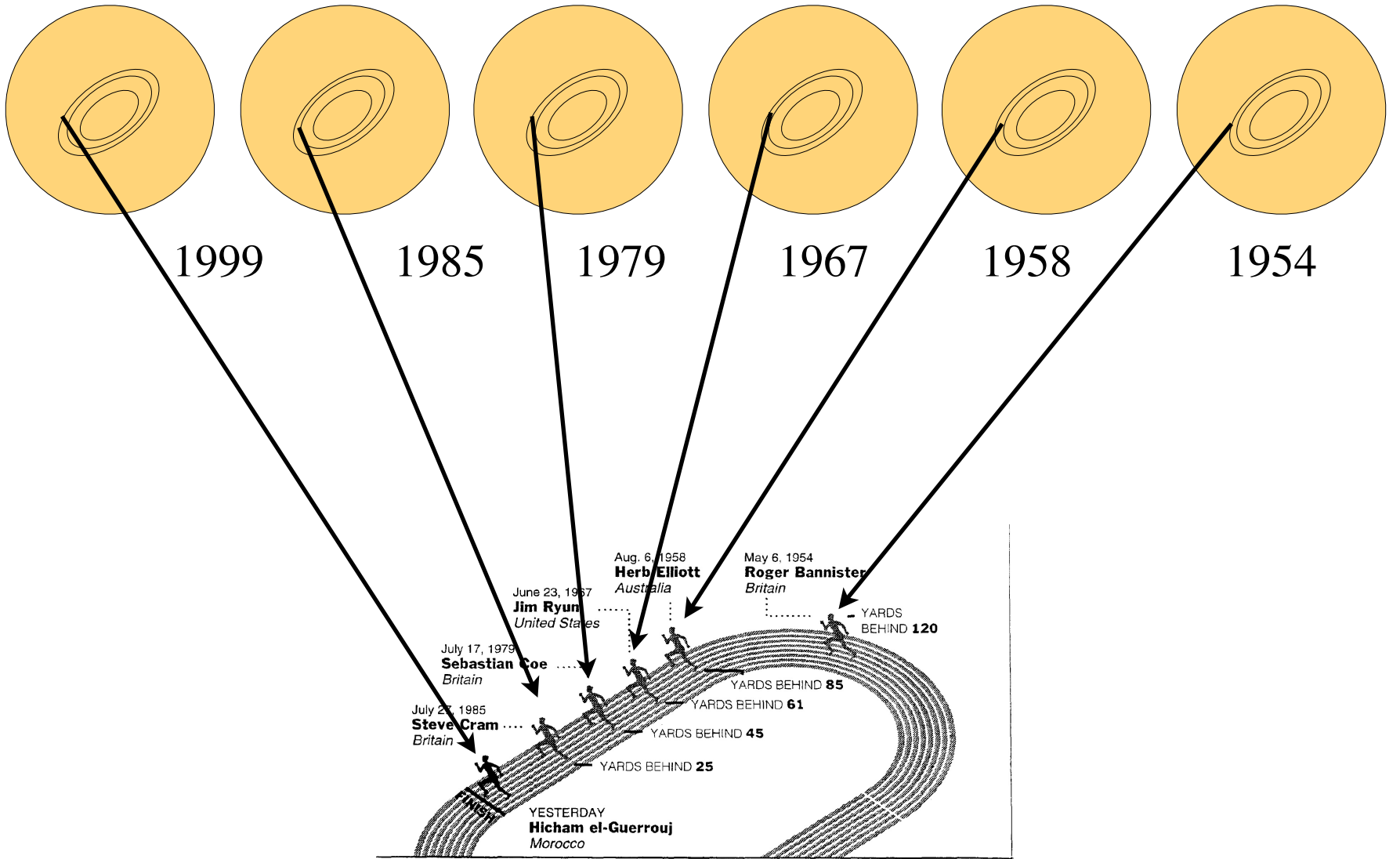
Compact Ideas of Time & Space

Packing 6 record-holders in the mile over 6 decades into one simultaneous mythic race:



The New York Times

World Record in the Mile



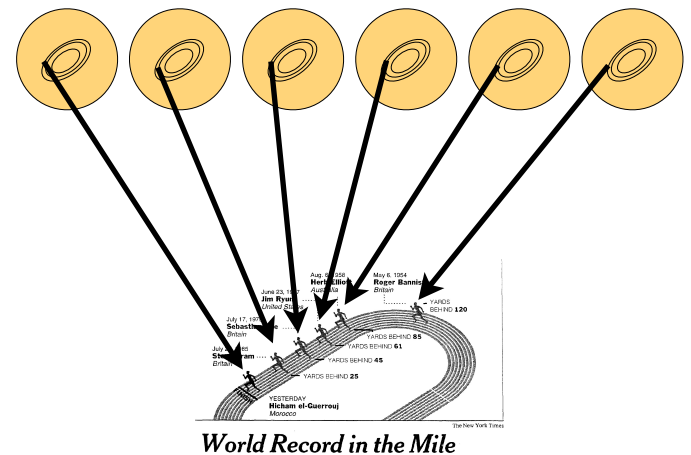
The New York Times

World Record in the Mile

Linguistic constructions are made available
by network projections

“Hicham el-Gerrouj beat Roger
Bannister.”

“Hicham el-Gerrouj
defeated Roger
Bannister by 120
yards”



How Badly Would Usain Bolt Destroy the Best Sprinter of 1896?

The champs of bygone Olympics take on today's best sprinters, jumpers, throwers, and swimmers—a **Slate** interactive.

By **Chris Kirk** | Posted Thursday, July 26, 2012, at 6:45 AM ET

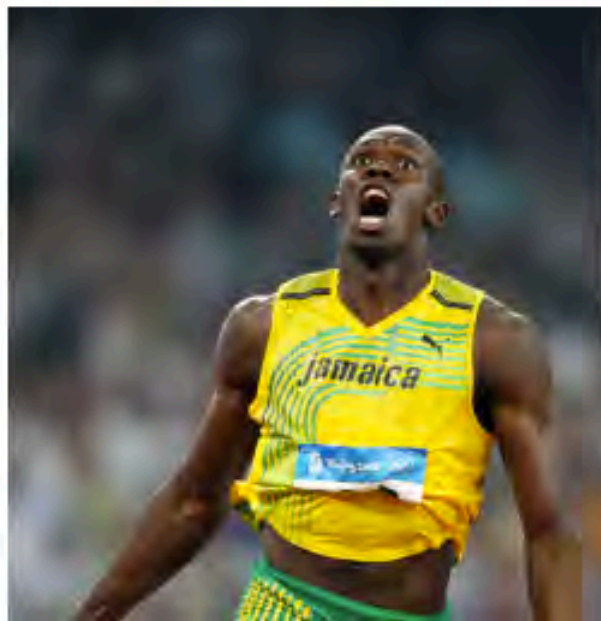
100

f Like

1.3k

Tweet

785



Compared with the athletes in the first modern Olympics, today's gold medalists can run faster, swim stronger, and jump and throw farther. But how slow and weak were the champions of yore compared with the best of the 21st century? In which events could the cream of the crop from bygone eras keep up against their modern counterparts?

In the visualizations below, we've pitted the likes of Usain Bolt and Shelly-Ann Fraser against winners from olden times. The eight contestants in each of our four events—the 100-meter dash, swimming's 100-meter freestyle, the long jump, and the discus—were selected with an eye towards bringing

Men's 100-meter dash

Start!



THOMAS BURKE (USA), 1896



ARCHIE HAHN (USA), 1904



HAROLD ABRAHAMS (GREAT BRITAIN), 1924



JESSE OWENS (USA), 1936



VALERY BORZOV (USSR), 1972



DONOVAN BAILEY (CANADA), 1996



JUSTIN GATLIN (USA), 2004



USAÏN BOLT (JAMAICA), 2008

Ghost of Northern Light

As we went to press, Rich Wilson and Bill Biewenga were barely maintaining a 4.5 day lead over the ghost of the clipper Northern Light, ...

The riddle of the Buddhist Monk

A Buddhist monk in the pre-dawn light, standing for a while at the foot of a mountain path that leads to the summit, decides to climb the path. He begins at dawn walking up the mountain, reaches the top at sunset, meditates at the top overnight until, at dawn, he begins to walk back to the foot of the mountain, which he reaches at sunset. Make no assumptions about his starting or stopping or about his pace during the trips. Riddle: is there a place on the path which the monk occupies at the same hour of the day on the two separate journeys?

Blending Scenes:
e.g. Luke 20:43, Acts 2:35

Until I make thy foes thy footstool

Blending Scenes: e.g. Mark 7: 25-29

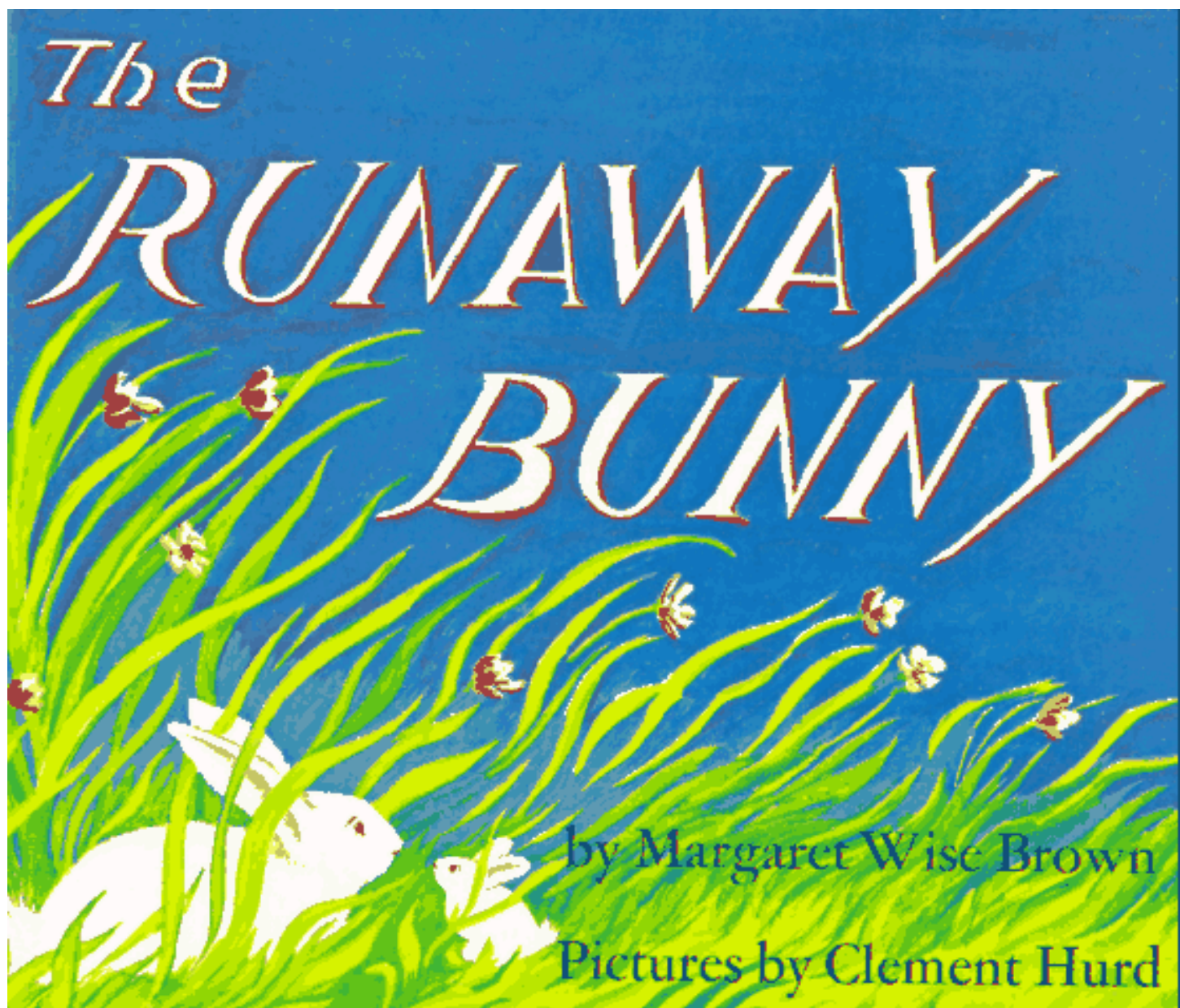
[25] For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

[26] The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

[27] But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

[28] And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

[29] And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.



The

RUNAWAY BUNNY

by Margaret Wise Brown

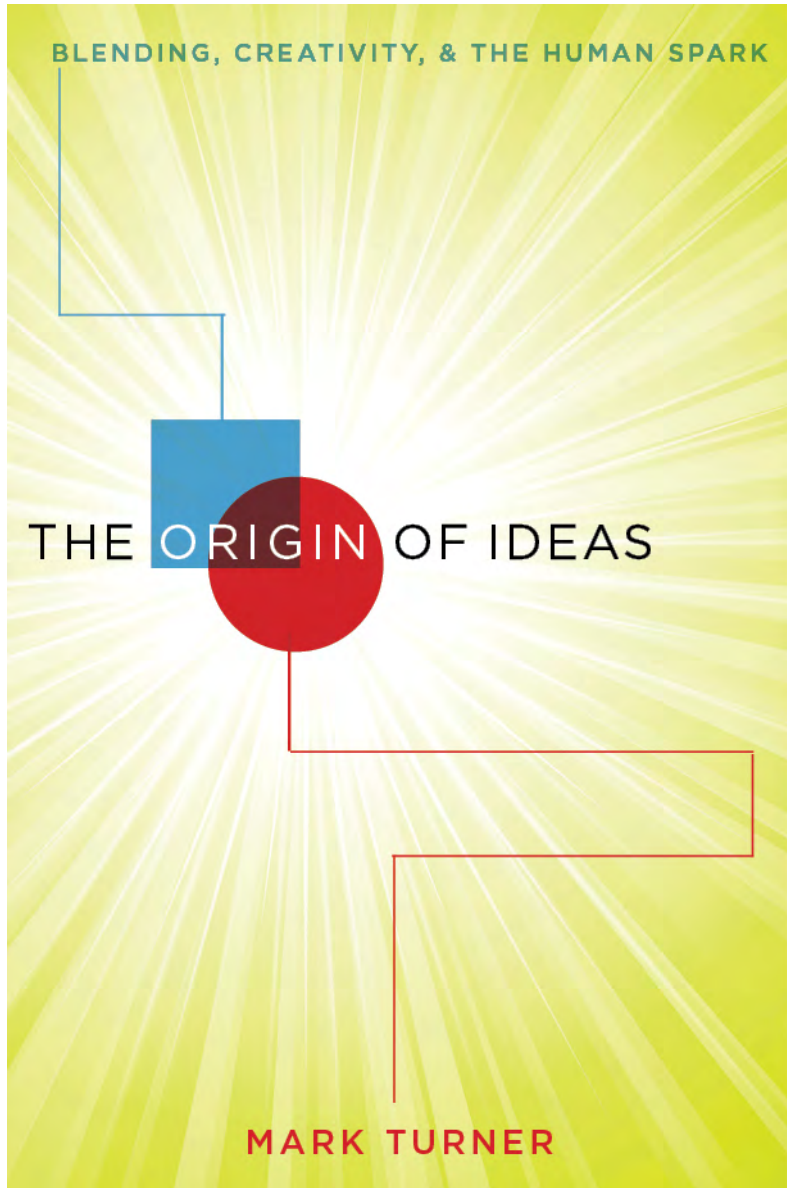
Pictures by Clement Hurd

The Runaway Bunny



“O, Magali”

Provençal song ‘O, Magali,’ embedded in Frederic Mistral’s 1858 *Mireille*, a suitor calls from the street below to his beloved, Magali, who is in her room above.



Blended Stories

The Origin of Ideas

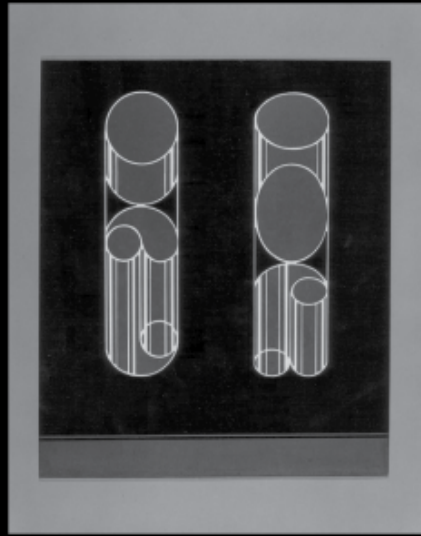
Mark Turner

Oxford University Press

January, 2014

<http://markturner.org>

Narrative Theory
and the
Cognitive Sciences



edited by
David Herman

Blended Stories

"Double-scope stories"
In *Narrative Theory and
the Cognitive Sciences*,
edited by David Herman.
Stanford: Center for the
Study of Language and
Information, 2003, pages
117-142.

<http://blending.stanford.edu>

Blending Stories: e.g. Luke 8: 5-15

[5] A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

[6] And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

[7] And some fell among thorns; and the thorns sprang up with it, and choked it.

[8] And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

[9] And his disciples asked him, saying, What might this parable be?

[10] And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

[11] Now the parable is this: The seed is the word of God.

[12] Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

[13] They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

[14] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

[15] But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

How can there be
diegesis? We seem to be
the only species in the
universe that can do it.

διήγησις



Blending

διήγησις



Blending

**Blending,
also known as Conceptual Integration**

Time and Space

John 5: the hour is coming in which . . .

John 4:46-54 :

46

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47

When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48

Then said Jesus unto him, **Except ye see signs and wonders, ye will not believe.**

49

The nobleman saith unto him, Sir, come down ere my child die.

50

Jesus saith unto him, **Go thy way; thy son liveth.** And the man believed the word that Jesus had spoken unto him, and he went his way.

51

And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52

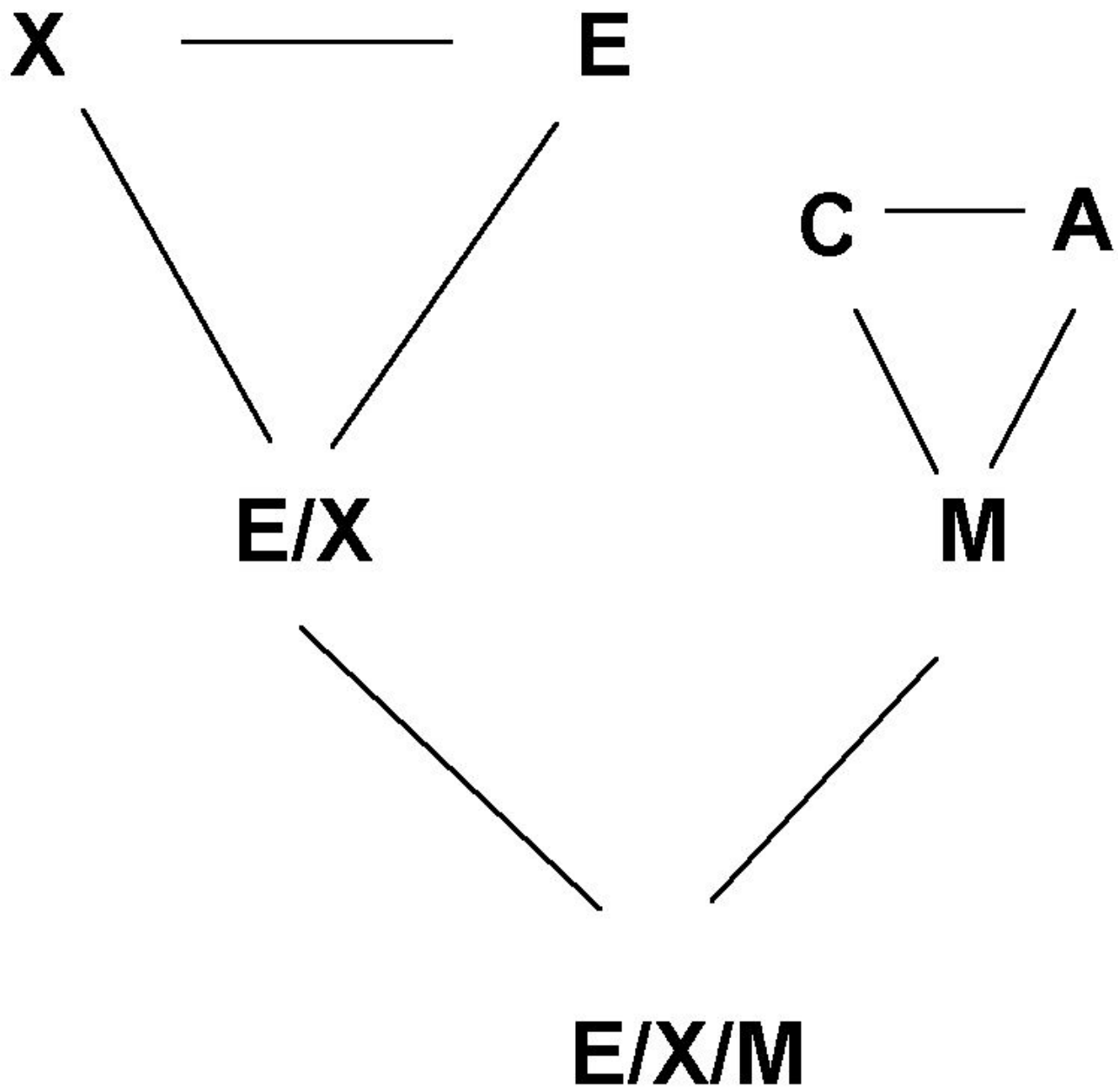
Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53

So the father knew that it was **at the same hour**, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54

This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.



John 4:46-54 :

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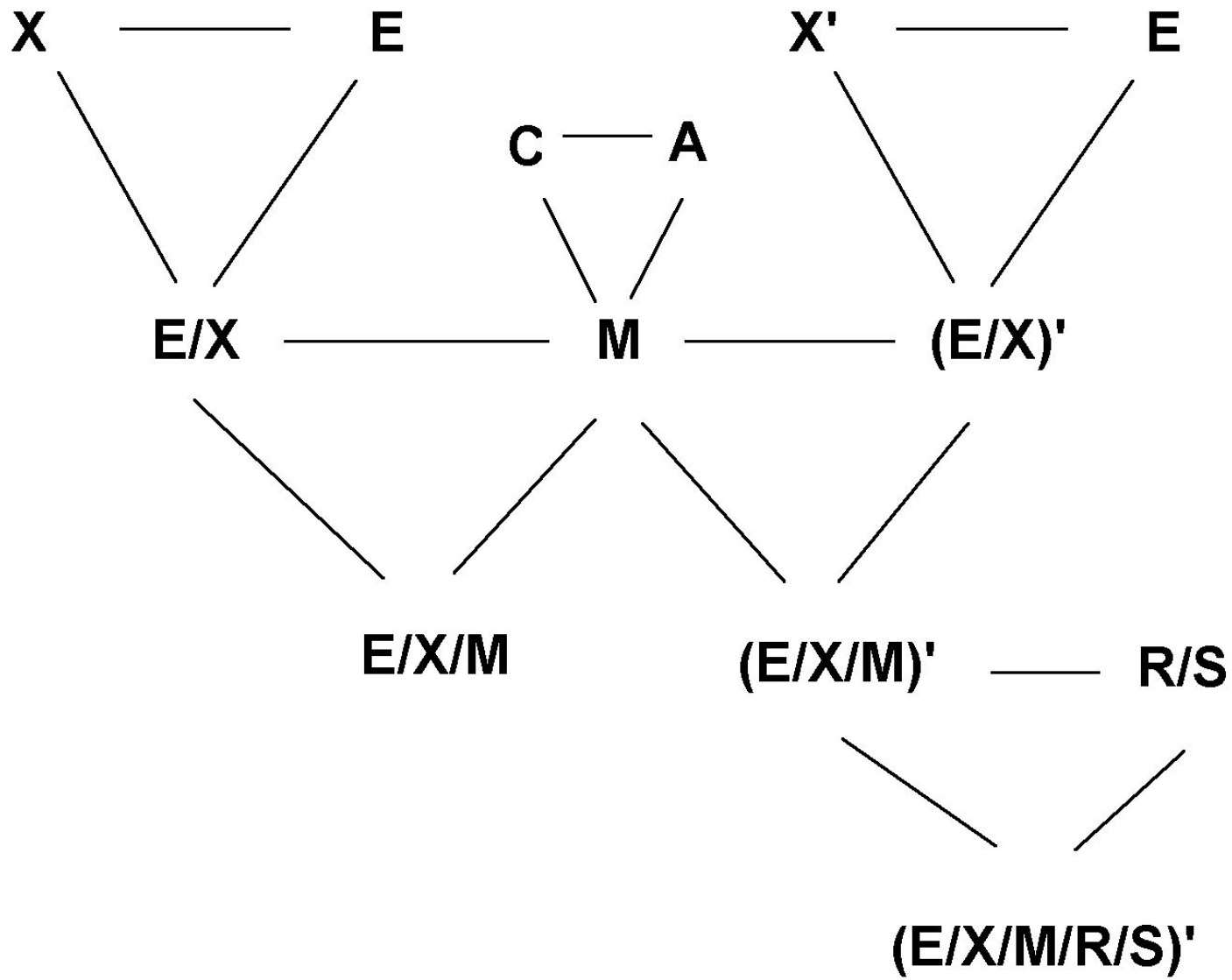
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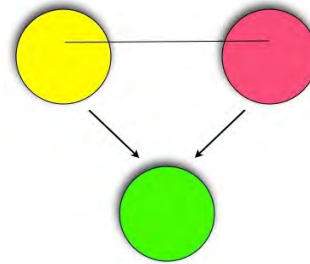
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The Idea of *I*



Our Mind, Our Identity

Compressing to a Self

- Analogy and Disanalogy compressed into Unique Identity and Change

The Origin of Ideas

Mark Turner

Oxford University Press
January, 2014

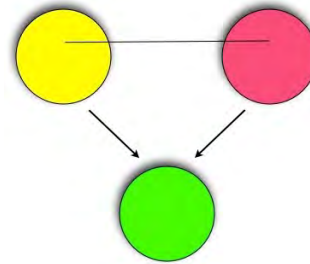


Self & Memory

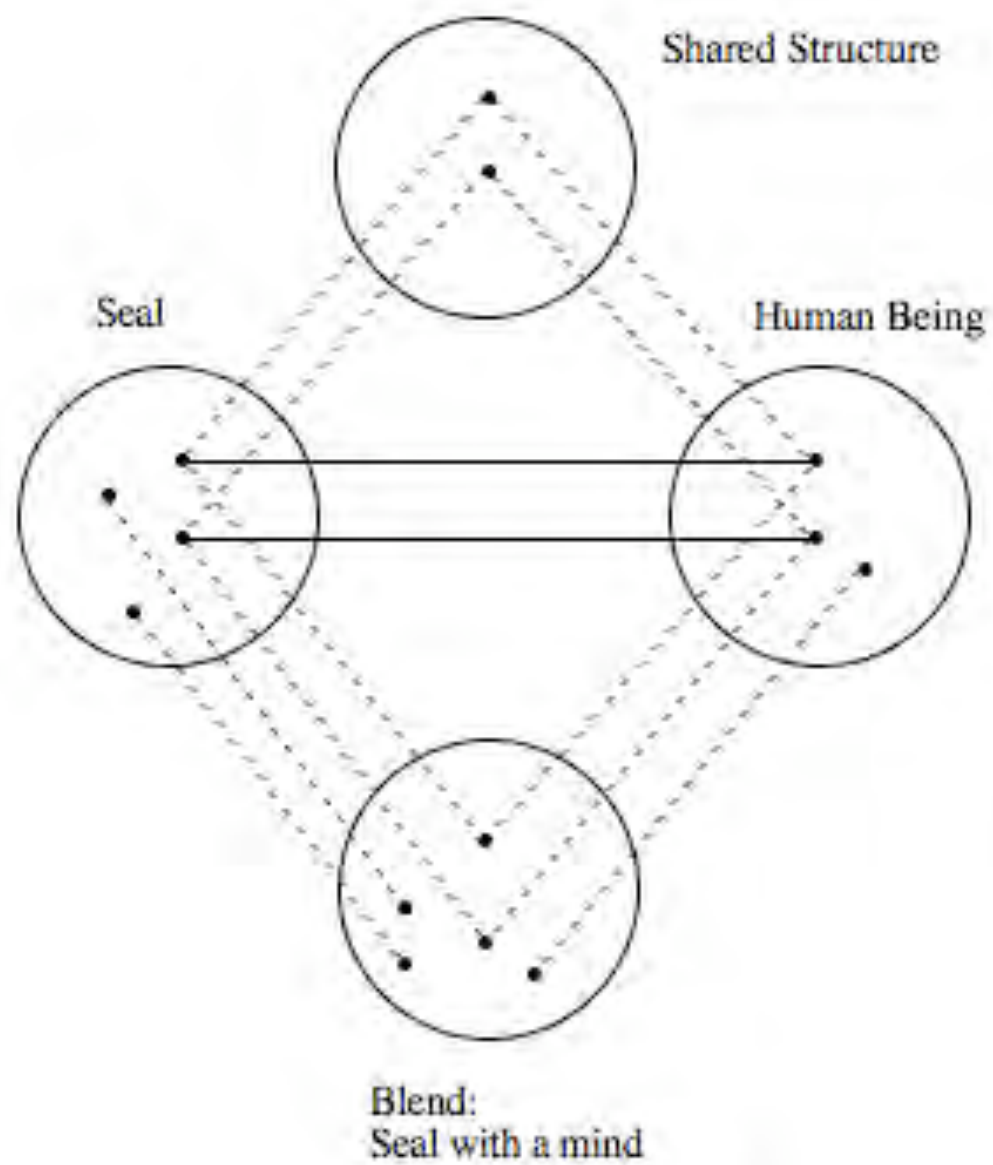
Self & Future

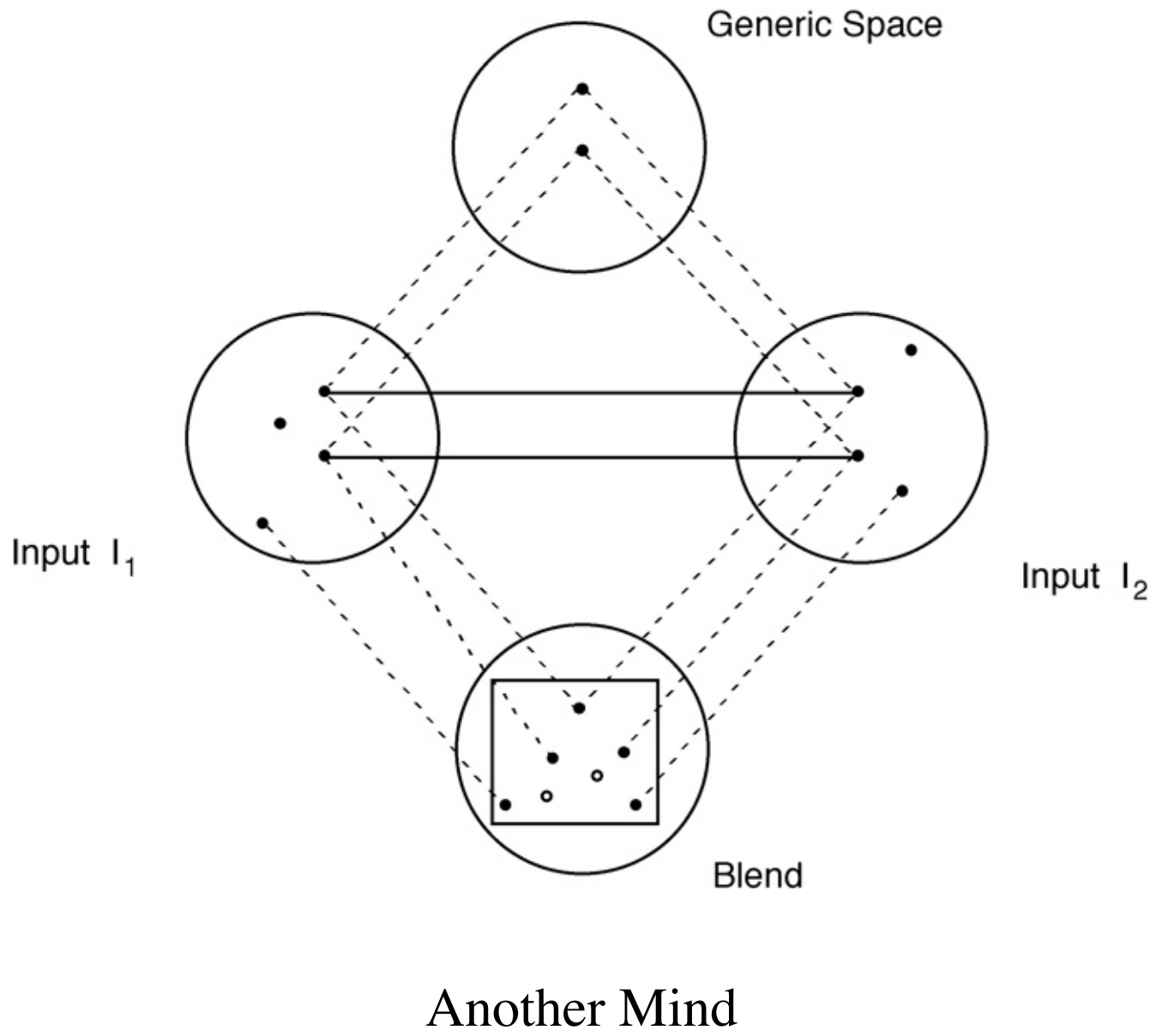
Thinking with Feeling

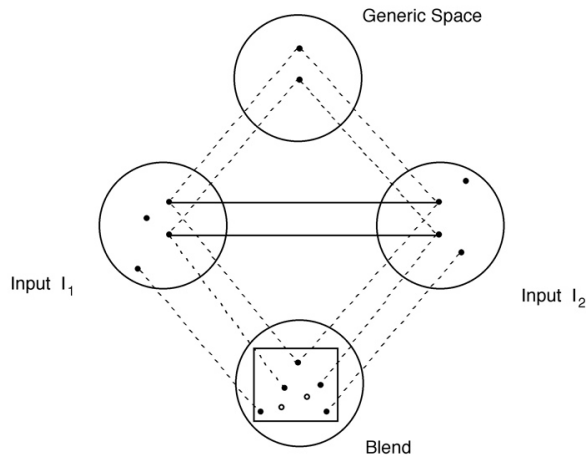
The Idea of *You*



Other Minds, Other Identities







Another Mind

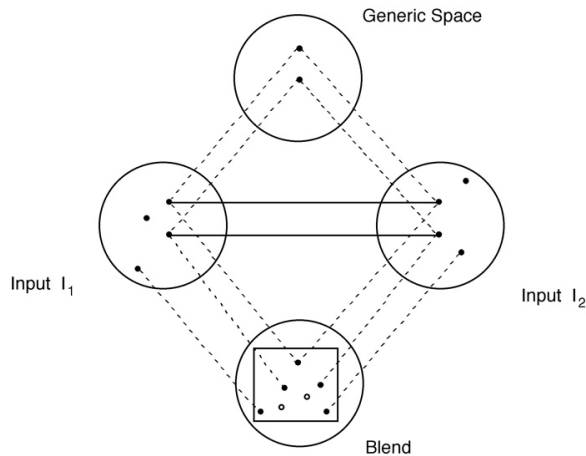
Selective Projection

Viewpoint

Deictics

Perspective

Focus



Talking Seals
Talking Dogs
Goofy
Pluto
Scooby-Doo
Jungle Book
Martha Blah-Blah

Self

- Analogy and Disanalogy compressed into Unique Identity and Change
- Perceiving Self
- Choosing Self

Self, Other, leads to . . .

Joint Attention

A Basic Concept in Cognitive Linguistics: The Ground

- "the speech event, its setting, and its participants" (Langacker 1985:113) Langacker, Ronald

W. 1985. Observations and speculations on subjectivity. In John Haiman, ed., *Iconicity in Syntax*, 109- 150. Amsterdam and Philadelphia: John Benjamins

- Speaker
- Hearer
- Time of the speech event
- Location or site of the speech event
- Viewpoint
- Highly embodied
- Joint attention

A Basic Concept in Cognitive Linguistics: The Ground

- Many earlier anticipations:
 - classical rhetoricians, philologists,
 - Saussure, Jakobson, . . .
- And related analyses in cogling:
 - Fillmore, Charles. 1971. Santa Cruz lectures on deixis. Bloomington: Indiana University Linguistics Club.
 - Talmy, Leonard. 1986. Decoupling in the semantics of attention and perspective. Presentation at the 12th Annual Meeting of the Berkeley Linguistics Society, University of California at Berkeley.
 - Rubba, Jo. 1996. "Alternate Grounds in the Interpretation of Deictic Expressions." In Fauconnier & Sweetser, editors, *Spaces, Worlds, and Grammar*. Chicago: University of Chicago Press. Pages 227-261.

Fillmore

- As Charles Fillmore observed, when we want to detect the most straightforward principles of communication, the language we study is
 - “the language of people who are looking at each other or who are otherwise sharing some current experience and in which the hearer processes instantaneously what the speaker says” (Fillmore, 1981: 165).

Classic Scene

Tomasello 1999, Clark 1996, Clark & Henetz 2014

Expressing Viewpoint

- Viewpoint can be expressed linguistically and gesturally (Parrill, 2012)
- Pointing, gaze direction, eye contact, raising your hand in class, displaying an object
- Deictics like “Here,” “Now,” “You,” “This”
- “Could you help me now with this? — here, this is the problem.”



Creating Joint Attention

- Multimodal constructions expressing viewpoint create and regulate joint attention



Classic Joint Attention

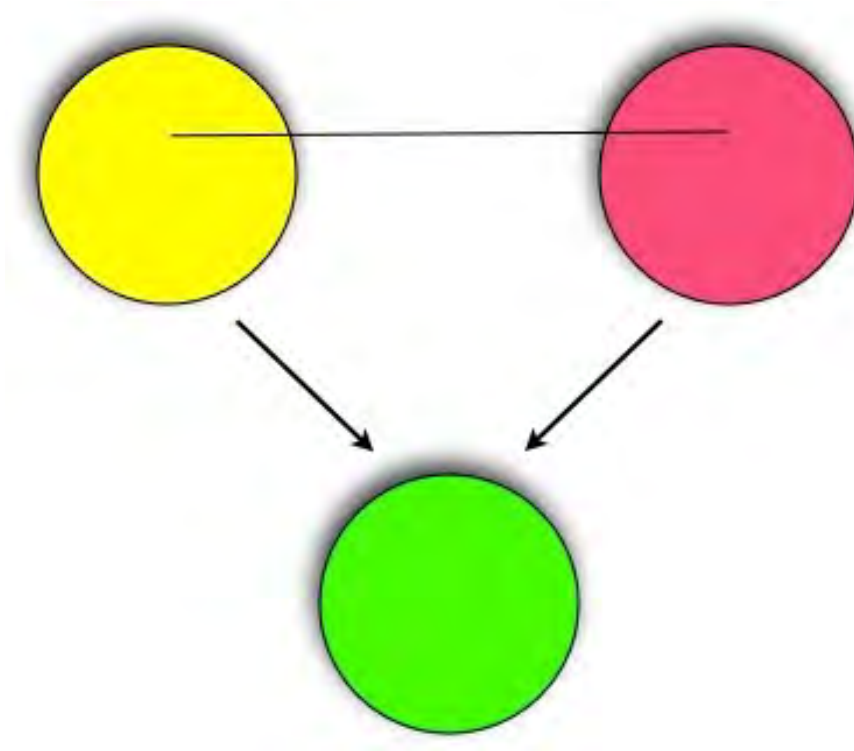
-  Viewpoint
-  Communication

Classic Joint Attention & Grammatical Constructions

Substantial grammatical resources are dedicated to managing classic joint attention: think of one person saying to another,

"I can help you with that now by looking here."

Blended Classic Joint Attention



Blended Classic Joint Attention
and
διήγησις

The Gospel According to St. Luke {1:1} Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, {1:2} Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; {1:3} It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, {1:4} That thou mightest know the certainty of those things, wherein thou hast been instructed. {1:5} There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] Elisabeth. {1:6} And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. {1:7} And they had no child, because that Elisabeth was barren, and they both were [now] well stricken in years. {1:8}



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Viewpoint Blending

Moving imagination into perception: Viewpoint blends to compress networks into blended classic joint attention

- Past tense + proximal deictic

Past tense + proximal deictic

- Nikiforidou, Kiki. 2012. **The constructional underpinnings of viewpoint blends: The *Past + now* in language and literature.** In: B. Dancygier & E. Sweetser (eds.), *Viewpoint and Perspective in Language and Gesture*. Cambridge: Cambridge University Press.
- Nikiforidou, Kiki. 2010. **Viewpoint and construction grammar: The case of *past + now*.** *Language and Literature* 19(2) 265-284.
- The role of blending in the creation of multimodal constructions; “offers a detailed blueprint of the blending mappings cued by the pattern.”
- “In both literary and non-literary contexts, *past + now* conventionally marks a shift in perspective from the narrator to a vantage point close or inside the narrated event(s). In FIS, in particular, where a ‘self’ or a consciousness (other than the narrator) is contextually available and prominent, the *past + now* serves to present events from the point of view of that consciousness, as that character’s thoughts, speech or perceptions.” (2010)

Past tense + proximal deictic

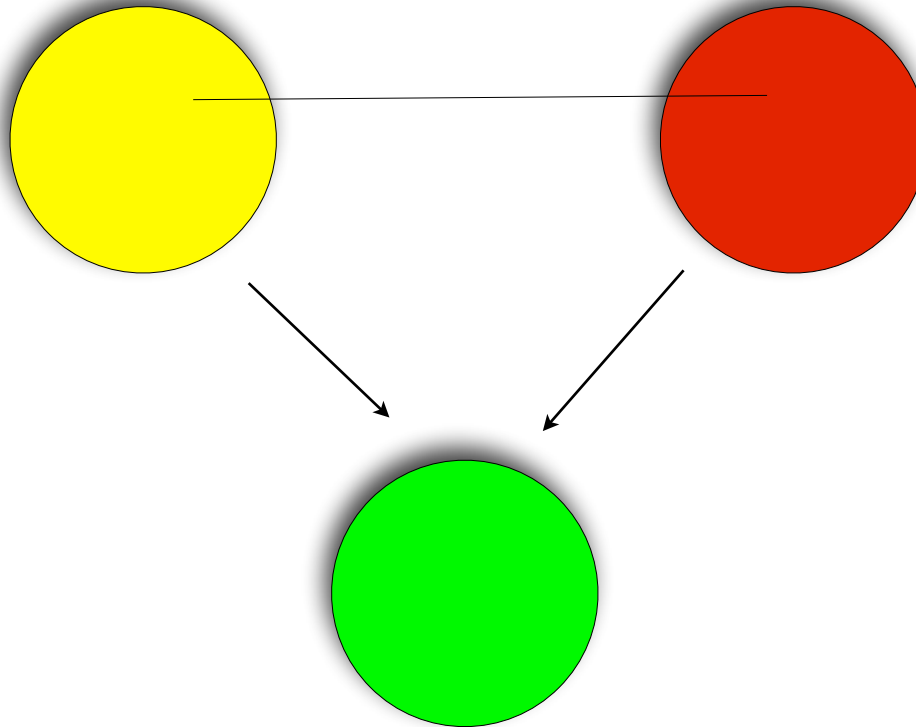
- “In blending terms ... resolution of (apparent) conflict is often achieved through the mechanism of compression, whereby elements that are conceptually separate in the input spaces are construed as one in the blended space. The construction at hand, I suggest, cues a particular kind of compression, namely **compression of a time relation**. The dynamic, continuously updated character of such blending networks renders them particularly suitable for representing meaning in a narrative, where formal clues may often give conflicting instructions even within the same sentence (as is the case with FIS).” Nikiforidou 2012.

Past tense + proximal deictic

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Past tense + proximal deictic
Blend of viewpoints

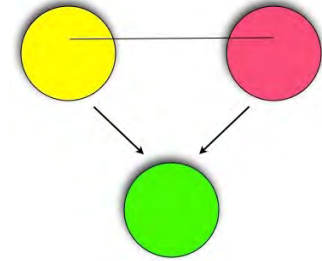
Viewpoint of
consciousness
experiencing
the story



Viewpoint of
narrator
structuring the
story

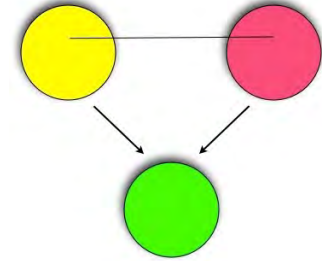
Blended viewpoint with time compression

Past tense + proximal deictic



- “In blending terms ... resolution of (apparent) conflict is often achieved through the mechanism of compression, whereby elements that are conceptually separate in the input spaces are construed as one in the blended space. The construction at hand, I suggest, cues a particular kind of compression, namely **compression of a time relation**. The dynamic, continuously updated character of such blending networks renders them particularly suitable for representing meaning in a narrative, where formal clues may often give conflicting instructions even within the same sentence (as is the case with FIS).”

Past tense + proximal deictic



- “the *Past + now* pattern . . . serves to shift the perspective to a vantage point close to or inside the narrated events, with an effect of **zooming in** on the events” Nikiforidou 2012.

Kim Now Saw. Kim Now Wondered.



Daniel Ellsberg: I Now Saw that Johnson was continuing a pattern of presidential lying.



Narrative

- ◆ Personal Identity
- ◆ Thinking with Feeling
 - ◆ Past
 - ◆ Future
- ◆ Other minds
- ◆ Self and Consciousness: Homo economicus
- ◆ Other as Homo economicus
- ◆ Counterfactuality. Alternative narratives.
- ◆ Language. Social ontologies and deontologies.
- ◆ Physical Ontology
- ◆ Political Ontology and its laws
- ◆ Material Anchors
- ◆ Social Memory
- ◆ Punishment
- ◆ Guilt
- ◆ Sin
- ◆ Redemption

Redemption and the Redeemer

John.1

1.[**29**] The next day John seeth Jesus coming unto him, and saith, Behold the **Lamb of God**, which taketh away the sin of the world.

6 - 7 September 2022
at the University of St Andrews

BLENDING IN DIEGESIS

Public Lecture & Workshop
with Mark Turner, Professor of Cognitive Science,
Case Western.



DIEGESIS IN MIND

Cognitive Disciplines and
Ancient Narrative in Dialogue

διήγησις
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Narrative



Blending

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