BLENDING IN DIEGESIS

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

6 - 7 September 2022
at the University of St Andrews

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Department of Cognitive Science

CASE WESTERN RESERVE UNIVERSITY
EST. 1826
διήγησις, Blending

The Literary Mind: The Origins of Thought and Language

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 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
Blending, also known as Conceptual Integration
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
NICE TO MEET YOU!
RIGHT AWAY, BOSS!
GOOD MORNING!
YES, I'D LOVE TO SEE
A PICTURE OF YOUR BABY.

KILL, F**K, NO, PLEASE, NO, DIE.
ZZZ, I CAN'T, WHY?
NO, NO, NO.
PLEASE, PLEASE, PLEASE.

W. M'Neil
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
The ball kept rolling through the grass
Opening the valve released the water
Digging a trench let the water flow
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
And they came over unto the other side of the sea, into the country of the Gadarenes.

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

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

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

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

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.

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

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.
And he besought him much that he would not send them away out of the country.

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

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

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
Caused-Motion:

INPUT 1

NP     agent      a
V      causal action e
        means
        manner
        motion
NP     object     o
PP     direction  dm
a'  agent  ACTS
CAUSE
o'  object  MOVES
dm'  direction
INPUT 2
Caused-Motion:
Paul sneezed the napkin off the table.
Junior sped the car around the Christmas tree
FIG. 5

INPUT 1
agent
object
causal action
means
manner
motion
direction

INPUT 2
agent
ACTS
object
MOVES
direction

CAUSED-MOTION
Integrated Blend

BLENDB

syntax
NP V NP PP
a e o dm
"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.”
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
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.
Grammar suited to change for object

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 Analogy
Disanalogy Analogy
Disanalogy Analogy

... Analogy

...
Disanalogy  Disanalogy  Disanalogy  Disanalogy

Analogy  Analogy  Analogy  Analogy

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

“The fences get taller as you move westward across the United Statues,” (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 & Disanalogogy

• Dinosaurs evolved into birds
• Dinosaurs turned into birds
• Dinosaurs became birds
Creative packing to human scale:
The evolution of birds from dinosaurs
CHANGE, UNIQUENESS, INTENTIONALITY
Compact Ideas of Time & Space

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

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
<table>
<thead>
<tr>
<th>Men's 100-meter dash</th>
<th>Start!</th>
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<tbody>
<tr>
<td>THOMAS BURKE (USA), 1896</td>
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<td>ARCHIE KAHN (USA), 1904</td>
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<td>HAROLD ABRAHAMS (GREAT BRITAIN), 1924</td>
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<td>JESSE OWENS (USA), 1936</td>
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<td>VALERY BORZOV (USSR), 1972</td>
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<td>DONOVAN BAILEY (CANADA), 1996</td>
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<td>JUSTIN GATLIN (USA), 2004</td>
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<td>USAIN BOLT (JAMAICA), 2008</td>
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</tbody>
</table>
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
For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

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.

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

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

"Double-scope stories"

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.
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.
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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
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)

- 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:
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
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}
The Gospel According to St. Luke

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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


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.
“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
Blend of viewpoints

Viewpoint of consciousness experiencing the story

Blended viewpoint with time compression

Viewpoint of narrator structuring the story
“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.
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
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.
BLENDEING IN DIEGESIS

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

6 - 7 September 2022 at the University of St Andrews

http://markturner.org

Department of Cognitive Science

DIEGESIS in MIND
Cognitive Disciplines and Ancient Narrative in Dialogue

CASE WESTERN RESERVE UNIVERSITY EST. 1826