

## EMBODIED EMOTIONS IN CHINESE

The aim of this paper is to present the collected metaphors of emotions in Chinese language. These metaphors of emotions sometimes play a role of the metonymy (Yu 2003). All of them are STRUCTURAL METAPHORS: EMOTION IS A BODY PART (Lakoff&Johnson 1980), eg.:

腸斷 *changduan* – deeply in grieve, heartbroken; literally it means: intestines+break.

I'm going to describe the way the emotions are conceptualized in Chinese language and are influenced by culture and body. „Emotion concepts must frequently blend universal experiences of physiological functions with culturally specific models and interpretations, and emotion language must reflect this blend.” (Kovecses & Palmer & Dirven 2003:135)

„The nature of our bodies and our physical and cultural environment imposes a structure on our experience (...) We understand our experience directly when we see it as being structured coherently in terms of gestalt that have emerged directly from interaction with and in our environment.” (Lakoff&Johnson 1980: 230). Our body plays a significant role in getting to know the outer world, we can observe it very easily in language, particularly in emotion expressions in Chinese language, which I am going to present.

The emotions in Chinese language are literally embodied. I focused on seven internal body parts, which are used to express different emotions (liver, heart, intestines, spleen, lung, kidney and stomach). Their basis are in the body of a human-being, psychology and culture. The word for *emotion* in Chinese is 肝腸 *ganchang*, literally it means: the liver and the intestines. The *emotion* itself is a body part. Our mind is embodied and as a result our emotions (as far as Chinese language is concerned) are also greatly influenced by body (Lakoff&Johnson 1999). George Lakoff and Mark Johnson made a step, which led us to the never ending cognitive research of a language. We can learn a lot about emotions by analyzing language.

The James-Lange (19<sup>th</sup> Century) theory (Strelau 2000) about the physiological origin of our emotional states **might be partly** considered as the beginning of Lakoff's and Johnson's theory of the embodiment. They assumed that physiological reactions influence our mood, feelings and the attitude toward the outer world. It means that our body is shaping the view of the environment. This theory, however, was insufficient as the authors claimed that we must be aware of physiological reaction in order to feel something. In the 90s of 20<sup>th</sup> Century Lazarus focused on the relation between the human-being and the environment. Emotion was a result of this interaction. Lazarus, however, did not describe the way we portray emotions in our mind, it was the real lack of this interesting theory (Strelau 2000). In Chinese language we can observe the influence of body on emotion language. The idea of the relation between body – parts and emotions was always present in Chinese language.

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