Book Review

Marcus Callies and Marta Degani: *Metaphor in language and culture across world Englishes*. London: Bloomsbury Academic, 2021, pp xviii+269, ISBN 978 1 3501 5753 8.

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World Englishes (WEs) is a term for emerging localized or indigenized varieties of English, and is considered to be a developing linguistic research paradigm. Current research focuses on analyzing the history, background, function, and influence of WEs, but mainstream research on WEs and varieties of English has not yet been thoroughly conducted from the perspective of metaphorical thought and language. In particular, the role of conceptual metaphors in varieties of English has been a largely neglected field of research (Callies and Onysko 2017: 1). In light of this, Marcus Callies and Marta Degani's edited volume *Metaphor in language and culture across world Englishes* is a timely and popular contribution to WEs, because it elucidates for readers a valuable collection of works that deal with both theoretical and practical issues relating to the linguistic-cultural specificity of metaphor.

Metaphor is a useful tool for interpreting WEs, for analyzing metaphor in WEs can provide a better understanding of the conceptual level of metaphor and the relationship with underlying ideology. An awareness of the motivation for metaphor in socially influential domains of language use improves our understanding of the ideological basis for metaphor choice (Charteris-Black 2004: 244). This volume takes a step forward and builds a bridge between conceptual metaphors and the manifold Englishes spoken around the world, which broadens the scope of research on metaphor at the nexus of language and culture and discloses differences among varieties of English in subtler and deeper ways. Moreover, most contributors to the volume are distinguished researchers who specialize in a wide range of areas such as cognitive linguistics, sociolinguistics, and cultural linguistics. Therefore, this volume has provided these researchers a platform to share their thinking and learn from each other, and would naturally appeal to a large number of audiences, such as students, teachers, and researchers or general readers who show an interest in metaphor and WEs.

Most of the studies collected in this volume are based on presentations delivered at the Third International Workshop on Metaphor in Englishes around the World, held at the University of Klagenfurt in September 2018. The volume is composed of 11 chapters that are further divided into four main parts. It begins with an introduction to metaphor in language and culture across WEs (chapter 1), in which Degani and Callies describe three major trends of WEs, and analyze metaphor in WEs grounded in cognitive sociolinguistics and cultural linguistics. In addition, they also outline the general contents of the volume and suggest the significance of research in this area.

Part I (chapters 2–3) studies varieties of English in a subtler way, and the study of metaphor in WEs provides important insights into several critical issues in research into metaphorical thought, language, and action. Focusing on the critical reflection of metaphor on different facets of human life and the studies of variation in metaphor usage, Gibbs explores how research on metaphor in WEs bears on several methodological issues and theoretical debates in the multidisciplinary study of metaphor. He also explores metaphor variation in WEs as an enrichment to mixing metaphors, in order to broaden theories and practices of figurative language in real-world contexts. Varieties of African English have received a good deal of attention in conceptual metaphor and cultural models. But apart from Medubi's (2003) paper on conceptual metaphors in Nigerian cartoons, we are unaware of any other related approach to African English (Wolf and Polzenhagen 2009: 33). Therefore, in chapter 3, Callies presents a case study on the various linguistic forms used to study the "lexicon of corruption" in West African Englishes. Through comparing large electronic corpora of WEs (the GlowbE and the NOW corpus) and elicitation, we can find the advantages of employing electronic corpuses in studying conceptual metaphor and figurative language in WEs.

Part II (chapters 4–7) covers a wide range of topics related to the use of metaphor, ranging from ANIMAL metaphors to BUILDING metaphors. In chapter 4, Ahuja and Srioutai focus on the animal metaphors conceptualizing womanhood in two regions in northern and southern India by comparing specific instantiations of animal metaphors in literature partakes. The study provides new insights into how animal metaphors construct the biological and social identity of women as inferior beings in the two Indian regions, which has important implications for gender equality in society. Given the multilingual status and the multicultural nature of Nigeria, chapter 5 explores the potential degree of specificity in cultural conceptualizations of EAGLE with a focus on Nigerian English, comparing it with other varieties, which can be taken as evidence corroborating the cultural salience of the EAGLE metaphor among

Nigerians and brings us a step closer to understanding the effect of culture on the use and variation of metaphor. Chapter 6 examines political discourse and political cultures in Hong Kong English by concentrating on building metaphors in policy addresses that vary between the British Governors and the Chief Executives, which uncovers differences in how speakers use metaphors to promote their own particular political stance and worldview even with the same variety of English, the same type of discourse, and the same text-type. Chapter 7 further reveals modest cultural differences in the interpretation of song lyrics by studying responses to metaphorical meanings of popular song lyrics in three societies' English speakers, and finds evidence that embodied simulations might potentially motivate these differences.

Part III (Chapters 8–11) focuses on metaphor and cultural conceptualizations. From a cognitive-cultural and cross-varietal perspective, chapter 8 highlights cultural-specific conceptualizations that manifest in the matrimonial advertisements that are published in English-medium Indian newspapers and advertisements offering the services of herbalists in South African newspapers. The authors illustrate how culture-specific conceptualizations are transmitted on the form and structure of the ads. In chapter 9, Finzel analyzes the notion of the cultural model of GENDER to explore complex conceptual structures, each with the capacity to map the social structures and make sense of the different conceptualizations of gender in Indian English and Nigerian English. Based on the centrality of personification metaphors in the worldview of the Māori people, the authors explore how Māori bilingual and bicultural people employ the metaphors of personification in their English (Aotearoan English) narrations of personal stories and discuss their metaphoric quality, in order to advocate for a stronger focus on the cultural-semantic and metaphorical dimension of language in research on Englishes. In the final chapter, the author explores how L1 conceptualizations can be transferred into English as an L2 from a cultural-linguistic perspective, which is intended to fill a lacuna. The author compares excerpts from two videos featuring interviews with Vagner Voura speaking about the same topic in Brazilian Portuguese and English, and adopts a multimodal approach from a verbal and gestural plane to analyze conceptual metaphors.

With regard to the contents, the volume exhibits a variety of academic merits worth evaluating. Noted by the editors, their motivation for compiling the volume originates from a lack of relevant publications that convey a comprehensive synthesis of state-of-the-art studies and cutting-edge topics regarding metaphor in WEs. It is believed that the study of metaphor in WEs can disclose subtle facets of variation and cultural specificity. The volume aims

to broaden the scope of research on metaphor at the nexus of language and culture, at the same time adding to the debate on the interplay of universal and culture-specific groundings of conceptual metaphor.

In this regard, this volume is a product of multi-theoretical and interdisciplinary breadth, integrating relevant theories from cognitive (socio) linguistics, conceptual metaphor theory, and cultural linguistics. Another notable strength of the volume lies in its employment of diverse research methodologies, including corpus linguistics, elicitation techniques, and interviews, and its analysis of a variety of naturalistic data and text types, such as online language, narratives, political speeches, and literary works. Such a combination of quantitative and qualitative approaches helps researchers seek reliable empirical evidence and draw more convincing conclusions for their studies. Furthermore, the volume also sheds light on the uniqueness of the cultural conceptualizations of these Englishes by focusing on metaphor in language and culture across WEs.

The strengths outlined here are somewhat undercut by the volume's neglect of metaphor in culture across WEs, especially given that its importance was recognized in the title, so the volume still has room for improvement. Given the complex connotations of culture, to understand metaphor in language and culture across WEs, not only do we need to use language to elaborate the linguistic-cultural specificity of metaphor and its variations, but also dig for metaphor in cultural conceptualizations, such as customs, taboos, beliefs, rituals, and art, etc. The inclusion of complex interactions between metaphor and other cultural symbols would have provided a more holistic picture of this burgeoning research field.

Overall, despite these, this volume stands out as a timely, reliable, and helpful reference work, which has significant research value, and it may offer critical insights into metaphor's role in human thought, communication, and bodily experience. The study of metaphor in language and culture across WEs has brought forward different empirical evidence on variations in metaphor study, and serves as a valuable contribution to the existing research on metaphor and WEs. In this regard, this volume can be seen as not only a great contribution to the study of metaphor and WEs, but also a valuable resource for students, teachers, and researchers, in that the theories and methods in this volume can help fill an important gap in the literature on metaphor research. Therefore, it deserves my wholehearted recommendation.

References

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