

Analysis of Marriage Cognition Model in Lisu Proverbs

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Abstract: By applying the ideal cognitive model and conceptual metaphor theory of cognitive linguistics, this paper aims to sorting out and summarizing the metaphorical concept and cognitive model of marriage embodied in Lisu proverbs. This paper mainly answers two questions: (1) what conceptual metaphors do Lisu people rely on to construct the concept of "marriage"? With a detailed analysis of the corpus, there are 9 conceptual metaphors of marriage. (2) Does the metaphorical concept of marriage constructed by Lisu people contain some basic and unified cognitive mode? From the metaphorical network built in the many original domains of the conceptual metaphor of marriage, four cognitive modes of marriage can be extracted. Based on the concept of marriage and the cognitive mode of marriage, the cognitive thinking of understanding marriage of Lisu people behind the metaphor is constructed, and the specific cognitive model of marriage is outlined.

1. Introduction

As one of the most complex social relations of human beings, marriage relationship is not only related to individual happiness, social stability and development, but also related to the survival of human civilization. In the literature on marriage metaphor, scholars have summarized different metaphorical concepts of marriage based on different corpus. Based on the interview data of 11 couples in marriage, Quinn [1] drew four types of conceptual metaphors, namely marriage is a product; marriage is a journey in progress; marriage is a lasting bond between two people; marriage is an investment. Dunn [2] took 31 speeches at five Japanese wedding receptions held in Tokyo from 1990 to 1994 as the corpus source, and extracted three kinds of conceptual metaphors: namely marriage is a joint creation; marriage is the union of bodies; marriage is a journey. Su [3], a scholar from Taiwan, made an analysis of the corpus of spoken language collected from face-to-face conversation, lectures, radio interviews and dictionary sentences, and obtained four kinds of conceptual metaphors: namely marriage is a journey; marriage is a business; marriage is a gamble; marriage is a connection. In recent years, some scholars have summarized such conclusions as "marriage is a dish" and "marriage is tea" [4-5]. At present, the more in-depth research results have been obtained by Du Yao in his doctoral thesis [6]. She collected relevant corpus from multiple channels (interview, emotion column, film and television works and literature works), analyzing the metaphorical chain contained in English and Chinese culture, through cross-cultural comparison, and finally extracted the four source domains of the metaphorical concept of marriage: the natural attribute source domain, the perceptual attribute source domain, the social and cultural origin domain and the spatial relationship source domain, as well as 14 cognitive models of marriage, such as marriage is a prerequisite; marriage is difficult; marriage is restrictive, exclusive and so on. But from the former literature, there are few researches focusing on analysis and summarization of Lisu proverbs on marriage.

The Lisu proverbs are now in the mature stage of collation and publication, and the research on them needs to be further systematized and deepened. Therefore, based on the Lisu proverbs, which embody the unique marriage thinking of Lisu people and have been evolving since ancient times, this paper intends to analyze the description of marriage in the proverbs within the framework of the conceptual cognitive model, in order to sort out and summarize the marriage concept metaphor and marriage cognition model in Lisu proverbs.

2. Research Questions

- (1) What conceptual metaphors do Lisu people rely on to construct the concept of "marriage"?
- (2) Does the metaphorical conception of marriage constructed by Lisu people contain some basic and unified cognitive mode?

3. Theoretical Framework of Research

Metaphor is not only a linguistic phenomenon, but also a way of human thinking [7]. Metaphor understands and experiences a certain kind of things through another kind of things [8], which is a semantic mapping between two different semantic fields of classes. The essence of metaphor is a kind of human perception to understand the world around and a tool to form concept. Metaphor in language is a pragmatic phenomenon with words or sentences as the focus and context as the framework [9]. In this paper, the theory of "conceptual cognitive model" proposed by Lakoff[10] is the theoretical basis of constructing cognitive model based on conceptual metaphor, and is a bridge to build cognitive model and conceptual metaphor.

3.1 Conceptual cognitive model

In the book "Women, Fire and Dangerous Things: The Mysteries of the Mind Revealed by Categories", Lakoff puts forward the cognitive Model [10], points out that cognitive models organize thinking and are used in category construction and reasoning. This kind of construction is often "stereotyped, reflecting the outline of objective phenomena in a specific and solidified way, showing an idealized thinking set" [11]. Moreover, cognitive model is "a relatively stereotyped mental structure formed in the process of people's cognition of things and understanding of the world. It is a mode of organizing and representing knowledge, which is composed of concepts and relatively fixed connections between concepts" [12]. The construction of conceptual cognitive model can be divided into four types: propositional model, image schema model, metaphor model and metonymy model. This paper intends to use the metaphor model to sort out the cognitive thinking behind the marriage metaphor in Lisu proverbs and construct the marriage cognitive model.

3.2 Conceptual metaphor theory

In 1980, *Primer We Live By*, jointly written by Lakoff and Johnson, for the first time introduced the concept of conceptual metaphor, which refers to the existence of a regular link at the conceptual level between the more abstract target domains and the more concrete ancestor domains, and the mapping between the two conceptual domains is the fundamental mechanism of metaphor. Secondly, the mapping is unidirectional, that is, it can only be mapped from the original source domain to the target domain, so the mapping is partial. In addition, mapping follows the Invariance Principle, that is, to map the cognitive topology of the originating domain in a manner consistent with the intrinsic structure of the target domain, that is, image-schema structure. Based on the conceptual metaphor theory, this paper tries to sort out the source domain of marriage metaphor, and generalizes the different source domain in order to summarize the concept of marriage metaphor in Lisu proverbs.

4. Corpus Collection and Corpus Processing

4.1 Corpus collection

It is mainly excerpted from *The Folk Proverbs* compiled and translated by Xiang Yangjiang, and the *Collection of Folk Proverbs of Fugong County*-the internal materials compiled and translated by the Fugong County Committee of the Chinese People's Political Consultative Conference [14]. There are 95 sentences on marriage and family.

4.2 Corpus processing

MIP (Metaphor Identification Process), an internationally influential, highly reliable and operable Metaphor Identification Process, is adopted for manual Identification. The basic steps are as follows:

- (1) Read through the text to get a general understanding of the relevant proverbs.
- (2) Divide the sentence into lexical units.
- (3) a. For each lexical unit, determine its meaning in context.
b. For each lexical unit, determine its basic meaning.
c. Determine if there is a significant difference between the basic meaning and the context.
d. Determine whether contextual meaning and basic meaning can be related via certain similarity.
- (4) If they can be connected, it can be determined that the lexical unit is composed of metaphor. If not, the lexical unit is not made up of metaphors.

After discriminating, 63 out of 95 sentences contain metaphor, and detailed analysis will be presented in the following discussion.

5. Conceptual Metaphor of Marriage

After a detailed analysis of the corpus, the Lisu proverbs include 9 conceptual metaphors, including marriage is natural, marriage is mate view, marriage is his own decision, marriage is a ceremony, marriage is single-minded, marriage is age, marriage is childbirth, marriage is the education of children and marriage is harmony. They construct the cognitive thinking of Lisu nationality behind the metaphor to understand marriage, and also outline the marriage conceptual metaphor of Lisu nationality.

5.1 Marriage is a natural thing

In the eyes of Lisu people, marriage is a kind of natural social behavior. Marriage is "song song" (wild pepper), once the fruit ripens, the birds peck at it for food. Marriage is also a kind of "wood" drifting along with the current and a kind of "chicken vegetarian" without food. The source used to express people's understanding of marriage is embodied in the natural state.

5.2 Marriage is the idea of mate choice

As the premise of marriage and family establishment, mate choice directly affects the subsequent marriage life, which is one of the most important links. The concept of mate choice refers to the subjective reflection of mutual choice between the male and female in love and family. The view of mate choice embodied in Lisu proverbs can be roughly divided into selection, personality, love and geographical location. The specific analysis is as follows:

(1) Marriage is selection

For "saplings" in the source domain, the more frequently it move, the worse the growth. In the same way, if you pick and choose, you will not find the right mate. And inappropriate daughter-in-law is like the "lice" in dirty pants, even if very uncomfortable, also dare not show any unsatisfaction. Besides, being a concubine is also a choice. Concubine is "threshold", who is trampled ceaselessly and suffers all kinds of difficulties brought by others.

(2) Marriage is a matter of personality and character of mate

As the source domain, "proclivities" and "faults" are projected to the eccentricity of "a woman who is difficult to be married" and the misbehavior of "a man who has difficulty in marrying other woman ". The selected mates are closely related to their character and personality. Secondly, "beautiful heart" and "not focusing only on appearance" are the specific interpretation. In addition, the character and personality of a mate also include the motive of marriage, its origin domain is "grass root", "ground feeling" and "fellow person".

(3) Marriage is love

In the source domain, "emotional tears" and "hard to break up" show strong attachment and

emotion between two lovers. "Soulmate" highlights the value of finding like-minded lovers. In addition, the image of "rotten wood falling down" shows that the basis for the survival of the relationship between husband and wife is emotion.

(4) Marriage is a matter of geographical location

In the source domain, "marry a woman from far away" and "Marry a man who live nearby" describe how parents consider marriage by reference to the geographical location of their own home. It is advisable to choose a distant location for a daughter-in-law so that she will not run away from home to her original home frequently. A daughter, however, would have to consider a closer location. In this way, parents can continue to take care of their daughter and have a more comprehensive understanding of her life. (The explanation here is based on the author's field notes.)

5.3 Marriage is made by own decision

Since ancient times, Lisu has matchmaking customs in marriage, and also has the history of regarding marriage as a commodity. According to historical records, the Lisu marriage was often arranged by the parents, and most marriages were made between clans or relatives and friends to strengthen and unite the power of family [15]. Accordingly, the marriage that parents arrange is an "egg that cannot be chained even by an iron chain", let parents how persuade, the heart only belongs to her lover. Lisu people also use the imagery of "gnaw beef, teeth ache" to complain about the history of arranged marriages, and forced marriages are painful experiences in the future.

5.4 Marriage is a ceremony

Weddings and betrothal are important ceremonies for marriage, and also important occasions for social recognition and blessing. Lisu people think that the marriage is like "crops", if you miss the right opportunity, you miss the right person. In the old society, the Lisu people have long practiced the custom of betrothal gifts for betrothal. "The betrothal gifts for the female family are to raise money, while the betrothal gifts for the male family are to buy labor, which is taken for granted by both sides" [15]. Therefore, arranged marriages and mercenary marriages often occurred. The betrothal gift is a "fat bull", which is one of the most important betrothal gifts and regarded as a symbol of wealth.

5.5 Marriage is one heart and one mind

Marriage is the saddle. Even a good horse does not deserve a double saddle. Secondly, to marry two rooms is to wear "two layers of clothing", which will hinder the action of male.

5.6 Marriage is the age

In old days, Lisu people generally got married at an early age. According to the Local Chronicles of Nuijiang Lisu Autonomous Prefecture [16], from 1981 to 1988, 47,658 people in the whole prefecture got married, accounting for 15.5% of the total population. Among them, the number of early marriages was 6,160, accounting for 22.7% of those who did not get married. It was normal for girls to get married at 17 or 18 years old and for boys to get married at 18 or 19 years old.

Early married people are birds, "the feather is not yet fully grown", so they can only "chirp" to complain the marriage life. They went through rough times in their married life.

5.7 Marriage is a matter of giving birth to children

Marriage is "breeding ground", and the purpose is to giving birth to children. But there is a time limit. Bearing is like "sagebrush", after the right season, the results are often unsatisfactory. On the other hand, early marriage also means that children are born earlier and more frequently, and life expectancy is greatly reduced.

5.8 Marriage is the education of children

Teaching children is like "raising livestock", you have to "touch" them and "educating" them. Teaching a child is like "taking honey", which has to be conducted slowly. The purpose of education can only be achieved with proper methods and skills. Educating children reflects the "virtue" and

"temper" of parents. Therefore, parents, as role models, have a subtle influence on children.

5.9 Marriage is harmony

The handling of various relationships in marriage life is the key to harmonious coexistence of family members. This includes the relationship between husband and wife. The combined strength of husband and wife is more like "brothers of the same mind", which can make tigers fear. Likewise, harmony between husband and wife means "walking together," "eating together," and "fork in the road." Husband and wife are just like "a pair of chopsticks", they depend on each other and support each other in life. In addition, the relationship between father-in-law and son-in-law is like "taking honey", in which the way to get along with is critical. Even if they occasionally have a disagreement, it will not be a devastating blow to their relationship. However, the relationship between mother-in-law and daughter-in-law is like "pumpkin boiling", whose flavor mainly depends on the water used. A daughter-in-law should try to adapt to the rules and habits of her husband's family.

The above discussion starts with the segmentation of proverbs and the identification of the source domain and target domain. The source domain involved mainly comes from the observation and experience in the production and life of Lisu people. The target domain contains all aspects of marriage, and its concept and semantics all point to the marriage-the meta-target domain. In the end, the source domain is sorted out and generalized, and then nine conceptual metaphors about marriage are concluded.

6. The Cognitive Model of Marriage

The construction of cognitive model is based on the systematization of conceptual metaphor. Different metaphors form metaphorical chains with concepts and constitute a coordinated network system, which influences people's language and thinking. In this way, people can understand the relatively fuzzy target domain with the help of the relatively clear graphical structure constructed by the metaphorical source domain in the system [17]. In lisu proverbs, although different categories of source domain are used, the constructed metaphor of marriage concept forms an interrelated network system. After categorical reasoning of the metaphorical network, the Lisu marriage cognition model can be concluded as the marriage has the prerequisite, the marriage advocates the moral standard, the marriage follows the timing law and the marriage constructs the interpersonal relationship network.

6.1 A prerequisite for marriage

According to the Lisu proverbs, there are four prerequisites for marriage: first, value character and character; second, the emphasis on love; third, the consideration of reproduction; fourth, the consideration of geographical location. First of all, the accompanying images and ideas in the proverbs demonstrate that character and personality are important criteria for choosing a mate. Secondly, marriage must be based on love. Third, procreation is an important act of marriage and family life, and proverbs use concrete pictures to describe it. Finally, the consideration of marrying a woman who live far away and marrying a man who live nearby is a valid illustration of spatial considerations and one of the prerequisites for planning for later married life.

6.2 Marriage upholds moral standards

Proverbs involve moral standards such as the responsibility to educate children and fidelity to marriage. It is the duty of parents to educate their children. As role models, parents should play a guiding role in life. Moreover, in the education of children, adults should reason with children, so that the children will be convinced. Parents have to be patient and teach your child slowly. Finally, fidelity to a spouse is embodied mainly in the indictment of adultery and the articulation of the moral values within.

6.3 Marriage follows the law of timing

The proverbs use the imagery of productive life to show that when the time is right, marriage is natural. On the other hand, the law of timing also applies to age at marriage and childbirth. If one marries too early, she has to bear the hardships of life by her own. In addition, having children too early or too late is also at risk of violating the body's rules of functioning. Having children too early results in more children, which means overusing your body and aging too soon. However, having a child too late can lead to the inability to raise the child and become the child's servant.

6.4 Marriage builds networks of relationships

The relationships involved in corpus include parents and children, husband and wife, mother-in-law and daughter-in-law, father-in-law and son-in-law, stepmother and step-children, etc. These relationships form a dynamic network of relationships in married life. How to deal with it is the test that marriage life gives people, which is also the key to the happiness of marriage life. First of all, parents have the responsibility to educate their children after giving birth to them, so they should know the effective ways to educate their children. Secondly, the relationship between husband and wife has a direct impact on the marital harmony. If husband and wife are of the same mind, they will go forward without hesitation; if without harmony, life would be more difficult. Thirdly, the key to deal with the relationship between mother-in-law and daughter-in-law is to master each other's temperament. Fourth, the relationship between father-in-law and son-in-law is also one of the focal points of Lisu people. The father-in-law should know how to get along with his son-in-law. Although occasionally have a disagreement, the father-in-law should tolerate son-in-law rather than embarrass him.

The above discussion is oriented by the cognitive mode of organization thinking, which analyzes the metaphorical concept of personal experience in proverbs in the interconnected network, and sorts out the thinking stereotype that can reflect people's understanding of marriage, namely, the cognitive model of marriage.

7. Conclusion

Based on the ideal cognitive model and conceptual metaphor theory of cognitive linguistics, this paper makes a detailed analysis of the Lisu proverbs on marriage and family life. In the process of analysis, sentences are divided into words, and all words are placed in different contexts and categories according to the conceptual meaning of the source domain. In this way, relatively clear images, feelings and actions present an image schema structure, which can effectively understand the vague meta-objective domain-the concept of marriage. Nine conceptual metaphors are summarized, including: marriage is a natural thing, marriage is the concept of mate choice, marriage is the decision of oneself, marriage is the ceremony, marriage is single-mindedness, marriage is age, marriage is procreation, marriage is the education of children and marriage is harmony. These metaphorical concepts of marriage construct the Lisu people's understanding and cognition of the abstract concept of marriage. Finally, categorization reasoning of all the source domains and target domains of the conceptual metaphor of marriage is carried out on to form a unified and intrinsically connected whole, so that a highly integrated cognitive model of marriage can be obtained. It is summarized that there are four cognitive models of marriage, namely, marriage has a prerequisite, marriage advocates a moral standard, marriage obeys the law of timing and marriage constructs the interpersonal relationship network, all of which construct the cognitive thinking of Lisu people on marriage, and also outline their cognitive model of marriage.

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