
BLENDING IN DIEGESIS

Diegesis is typically described as a narrator's telling a story, in a particular way. In diegesis, the narrator is always providing only slight prompts for the audience to conceive of a story, and that conception necessarily requires, throughout, on the most basic level, conceptual blending. This talk will review aspects of conceptual blending that are consciously and explicitly put onstage during diegesis. For example, Matthew 21:1-16, the parable of the laborers in the vineyard, narrates the story of the landowner who went out early in the morning to hire workers for his vineyard. But we know from the introduction that the particular diegetic story is only one input to the understanding: we are to blend the Fairness of the landowner with the Fairness of our Lord in the Kingdom of Heaven. Old Testament examples are equally easy to proliferate. 2 Samuel 12:1-7 tells us at the end that the point of the diegesis is a blend. Everyone knows that we are to blend the poor man with Uriah the Hittite, the ewe lamb with Uriah's wife, Bathsheba, and the rich man with David. Such diegetic blends are all-important. But in fact, they are the merest tip of the iceberg. This talk will move on to the larger range of cases in ancient narrative where the indispensable conceptual blending is less obvious. Advanced blending is a basic and constant mental operation for human beings. There is no diegesis of any kind without it.



PUBLIC LECTURE

Tuesday 6 September 5:15pm (BST)

Followed by a wine reception

WORKSHOP

Wednesday 7 September 11:00am (BST)

with coffee and tea

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LIVE on our various platforms

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online 1st September)*

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