

Not only trees: Reconceptualising environmental metaphors in postcolonial writing

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tree metaphors: “trees are persons” (p. 38), they “suffer from dementia” (p. 94), and “do not die in slow motion” (p. 201)

“Having sex with a tree” (p. 107), “Loving trees” (p. 111)

“What secrets might I want to keep from my tree-lover?” (p. 107), “How exactly does it feel to marry a tree?” (p. 107), “Are our sins sublimated once we become trees?” (p. 109)

“If I married a tree, would I need to change my surname? Sumana Tree? Or would the tree take on my surname – Tree Roy? Or would I choose a part for the whole – Sumana Flower, Sumana Trunk, Sumana Leaf?” (pp. 117-118)

“[my] affinity for plant life is emotional and psychological” (p. 95)

“correlation between the tree name (dendronym) and the tree concept (dendro-image)” (Abramova et al. 2021: 284)

“in assuming a natural prioritisation of humans and human interests over those of other species on earth, we are both generating and repeating the racist ideologies of imperialism on a planetary scale” (Huggan and Tiffin 2015, 6)

“NATURE IS A COMMUNITY, which can be used to place humans within nature if humans are represented as part of the community” (Stibbe 2015, 73)

“linguistic forms, conceptual structures or communicative functions” (Dorst 2011, 132)

“it is precisely to the distinct ‘worldhood’ of plants that we should approach exposing ourselves in order to become more adequately ethical in and to the world in its incredible diversity” (Bhattacharjee 2022, 80)

“[plants] are not our subjects; plants are our cousins” (Ford 2000, 241)

“in all types of discourse, human beings frequently generate unrealised and remote text-worlds through language” (Gavins 2007, 118)

“plant blindness always takes zoocentric attitudes as ‘default’ human condition, normal and inevitable” (Bhattacharjee 2022, 79)

“Language strengthens our awareness of how all human, animal and vegetable species are inextricably interlaced and ecologically interrelated in the environments and ecosystems we all create together” (Viridis 2022, 239)

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