

**SPATIAL COGNITION AND THE DEATH METAPHOR
IN THE HEBREW BIBLE**

by

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THESIS SUBMITTED IN ACCORDANCE WITH THE REQUIREMENTS FOR THE
DEGREE OF

**PHILOSOPHIAE DOCTOR
IN
HEBREW**

IN THE FACULTY OF THE HUMANITIES
DEPARTMENT OF HEBREW
UNIVERSITY OF THE FREE STATE
BLOEMFONTEIN
SOUTH AFRICA

DATE SUBMITTED: JANUARY 2015

PROMOTER: PROF. JACOBUS A. NAUDÉ

CO-PROMOTER: DR. LUNA BERGH

To my Family

Acknowledgements

I wish to express thanks to the following persons:

My promotor, Prof Jacobus Naudé and co-promotor, Dr Luna Bergh, for their dedicated, scientific and patient guidance. Prof Cynthia Miller-Naudé, who has offered invaluable feedback on the thesis. Proff Frans Laubscher, Philip Nel, Jacobus Naudé and Herrie van Rooy who taught me Biblical Hebrew and all the other Semitic Languages. Proff Fika J van Rensburg, the dean of our Faculty of Theology, North West University, Potchefstroom campus and Marianne Dirksen, director of the School of Ancient Languages and Text Studies, for their support and encouragement. All my colleagues and administrative personnel from the Faculty of Theology, for their collegiality and friendship. For years of studying together and enjoying each other's company, I thank Prof Jackie du Toit and Rev Nic Schmidt.

My family: my wife, Huibré, and daughters, Yentl and Cara, for their patience, inspiration and love. My parents, baie dankie vir soveel tot my lewe toegevoeg: vir liefde onbeskaamd. My brothers (De Wet, Johan, Gerrit, De Villiers and Gideon) and sisters (Annatjie, Annelize, Ilse, Ianthé and Christa), for your love and support.

My utmost thanks to the Lord for the opportunity to undertake this study.

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LIST OF ABBREVIATIONS AND ACRONYMS

ANET	Pritchard, J.B. (ed.) 1969. <i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Princeton: Princeton University Press.
ASV	American Standard Version (1929)
BBE	The Bible in Basic English (1949)
BCE	Before the Common Era
BDB	Brown, F., Driver, S.R. and Briggs, A. [1906] 1979. <i>The New Brown-Driver-Briggs Hebrew English Lexicon</i> . Peabody, Mass.: Hendrickson.
BHS	Biblia Hebraica Stuttgartensia
CE	Common Era
cons	consecutive
cop	copulative
cs	construct
def art	definite article
DBY	The Darby Bible (1985 [1871])
fem	feminine
HALOT	Koehler, L., Baumgartner, W., Stamm, J.J., Hartmann, B., Ben-Hayyim, Z. and Kutscher, E.Y. 1996. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Leiden: E.J. Brill.
Hi	Hiphʿil
Ho	Hophʿal
Hit	Hithpaʿel
impf	imperfect
impt	imperative
inf	infinitive
juss	jussive
KJV	King James Version
KTU	Dietrich, M., Lorentz, O. and Sanmartin, J. 1976. <i>Die keilalphabetischen Texte aus Ugarit</i> , I (Alter Orient und Altes Testament 24. Neukirchen-Vluyn: Neukirchener Verlag.
masc	masculine
Macc	Maccabees
NAB	New American Standard Bible (1995)
NAS	New American Standard Bible (1977)
NAV	Nuwe Afrikaanse Vertaling (<i>New Afrikaans Translation</i>) (1983)
Ni	Niphʿal
NIDOTTE	VanGemen, W.A. (ed.) 1997. <i>New International Dictionary of Old Testament Theology and Exegesis</i> . Grand Rapids, Michigan: Zondervan.
NKJV	New King James Version (1982)
NRSV	New Revised Standard Version (1989)
OAV	Ou Afrikaanse Vertaling (<i>Old Afrikaans Translation</i>) (1933)
part	participle
perf	perfect

pl	plural
pron suff	pronominal suffix
RSV	Revised Standard Version (1952)
sing	singular
TEV	Today's English Version (1993)
TWOT	Waltke, B.K., Archer, G.L. and Harris, R.L. 2003. <i>Theological Wordbook of the Old Testament</i> . Chicago: Moody Press.
WEB	The Webster Bible (1833)
YLT	Young's Literal Translation (1862)
1	1 st person
2	2 nd person
3	3 rd person

Books of the Hebrew Bible

Gen	Genesis	Hab	Habakkuk
Ex	Exodus	Zeph	Zephaniah
Lev	Leviticus	Hag	Haggai
Num	Numbers	Zech	Zechariah
Deut	Deuteronomy	Mal	Malachi
Josh	Joshua		
Judg	Judges		
Sam	Samuel		
Kgs	Kings		
Chr	Chronicles		
Neh	Nehemiah		
Esth	Esther		
Ps	Psalms		
Prov	Proverbs		
Eccl	Ecclesiastes		
Song	Song of Songs		
Is	Isaiah		
Jer	Jeremiah		
Lam	Lamentations		
Ezek	Ezekiel		
Dan	Daniel		
Hos	Hosea		
Obad	Obadiah		
Jon	Jonah		
Mi	Micah		
Nah	Nahum		

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INTRODUCTION

1.1 General Background

From the Epic of Gilgamesh¹ (VIII:55)², from about 3800 years ago, inscribed on a clay tablet, the following excerpt (1) was found (translated into English) describing the testimony of a man concerning one of life's absolutes, that of, death³:

- 1) *'Sleep has seized him.'*

Native speakers of English would most probably agree with a literal interpretation of this utterance – *'He is sleeping'*. As such they find it very difficult to recognise an idiomatic or metaphorical⁴ meaning, entailing that (i) the meaning is protean in nature; (ii) the sentence means more than *a state when the human senses and motor activity are relatively suspended*; (iii) the use of the sentence implies something in addition to the literal meaning expressed by the sentence and (iv) a distinction exists between what the sentence literally means and what it implies. Besides, the choice in favour of a literal interpretation of this utterance is not only most likely, but it is also obviously easier to

¹ The Epic of Gilgamesh is, perhaps, the oldest and most important piece of epic poetry from human history (see Gardner and Maier [1985] for a thorough analysis on the poetic character of the Epic of Gilgamesh). The text appears to originate in ancient Mesopotamia from the third millennium BCE and was originally written on 12 clay tablets in cuneiform script. The epic recounts the deeds of Gilgamesh, the historical King of Uruk, following him through adventures and encounters with men and gods alike (see Tigay [1982] for a comprehensive analysis of the evolution of the Epic of Gilgamesh).

² For the Akkadian cuneiform text, see Böhl (1947:85). English translations for the text include, *inter alia*, Speiser [1956] (1969); Kovacs (1989) and Dalley (1989). Two mainstream French translations are Bottéro (1992) and Tournay and Shaffer (1994).

³ Even before the Epic of Gilgamesh, death affects people so intensely that most of the great myths, while concentrating on the vicissitudes of the gods, have a death event at the centre of the narrative. Usually a myth, like the Epic of Gilgamesh, is connected to crises that occurred on the cosmic-universal or social-individual level. Questions like, "How and why did death come into the world, the essence of which it contradicts?" and "Whereto is the transition, since whatever it may lead to must still belong to the total context of life?" (Jonas, 1965:3) are the questions of Gilgamesh.

⁴ In contrast to classical theories of language, where "metaphor was seen as a matter of language not thought" (Lakoff, 1992), I understand by the term 'metaphor' "the cognitive mechanism whereby one experiential domain is partially mapped, i.e. projected, onto a different experiential domain so that the second domain is partially understood in terms of the first one" (Barcelona, 2000:3).

assign a literal interpretation than to derive any idiomatic or metaphorical meaning. But why? Why is the drive to make sense of the utterance conspicuously difficult when ascribing an idiomatic or metaphorical meaning? Or let me rephrase the question in linguistic terms and give another angle to the problem: to discern the meaning of the sentence, is only knowledge of the meaning of words recognised, that is to say, is the understanding of words a consequence of adding or composing smaller units of meaning together with the grammatical configurations in which they appear?

In every language one can build a sentence that is perfectly valid but not clear at all. Take for example a newspaper headline “*African newborn loses the battle*”. This sentence is ‘ambiguous’. But this is what language does: language can mean different things depending upon the context.⁵ If the sentence is encountered in the context of the governmental failure to keep a lid on the increasing violence in South Africa since the beginning of democracy in 1994, one may not even notice the ambiguity. The same is applicable for the utterance in (1). Therefore, an essential answer to the types of knowledge required to attain a valid and correct interpretation is that the reader lacks information concerning the contextual background in which (1) is used.⁶ So, in no sense is the meaning of an utterance “right there in the words” (Turner, 1991:206) and separable from other kinds of knowledge; without a contextual background, something will always be lost. Consider the contextual background in (2):

2) *My friend Enkidu, wild ass on the run, donkey of the uplands,
panther of the wild! Having joined forces we climbed the
[mountains],⁷ seized and [slew] the Bull of Heaven, destroyed
Humbaba, who [dwelt in the] Forest [of Cedar]. Now what is this
sleep that has seized [you]? You’ve become unconscious, you do not*

⁵ Firth (1935:37) pointed out that “the complete meaning of a word is always contextual, and no study of meaning apart from a complete context can be taken seriously.”

⁶ Even for young Sumerian/Akkadian readers, they had to have rich contextual background knowledge and a large amount of cognitive flexibility to decide what value to give a particular written sign – logographic, phonetic-syllabic, or semantic – if they were to understand the texts at all fluently (Wolf, 2008:31-40).

⁷ Words in brackets indicate a break in the text which is completed by the translator by means of the context of the sentence or paragraph.

[hear me]! But he, he lifted not [his head]. He felt his heart, but it beat no longer...⁸

A metaphorical meaning '*he is dead*' is not predictable from the integrated meanings of the individual words (*sleep - has - seized - him*), that is, the literal meanings of the words, but depends, *firstly*, on the context (in this case the cultural context - i.e., the experiential occurrence of the binary concept *freedom* vs. *detention*) in which the utterance occurs.

Within the cultural context of the excerpt, native speakers of English, while being able to interpret the sentence literally, now find it less challenging to derive the metaphorical meaning '*he is dead*'. However, to identify the reason simply as the context (2) of the excerpt in (1) does not do justice to the question from a linguistic and literary stance.⁹ An additional loss will also occur. Consider, for example, the following sentences in (3):

- 3)
 - a. '*He/She passed away.*'
 - b. '*He/She is gone.*'
 - c. '*He/She is no longer with us.*'¹⁰

The use of these sentences to refer to death would be regarded by most speakers of English as normal for everyday purposes and they do not involve any interpretational difficulties. People might even remark that those sentences are interchangeable for the same thought, which is the figurative meaning '*he/she died*'. Take, for example, the sentence in (3c), '*He/She is no longer with us*': *firstly*, the meaning of the sentence is ambiguous and can actually be interpreted literally or figuratively. This actually implies that the thoughts of meanings concerning (3c) are not the same. If the thoughts of

⁸ While Gilgamesh and his brother Enkidu were conquering the world, Enkidu died. Gilgamesh then realized that he is also mortal like humans and that death would come to claim him too one day. This translation of the Epic of Gilgamesh tablet VIII:51-58 is done by George (1999:65). On the literary level, human behaviour is described from the psychological point of view of an outsider.

⁹ With due allowance for the context alone, Lamprecht (1998) indicates that the principle of relevance within the notion of Implicature can provide a framework to countercheck the context of the Sermon on the Mount.

¹⁰ See also Lakoff and Turner (1989) for additional Death metaphors and the discussion thereof.

meanings are not the same, it furthermore implies that, in contrast to traditional views on linguistic meaning, thought (meanings) are not essentially and predominantly literal (Kövecses, 2006:204). So, the figurative abstract meaning ‘*he/she died*’ seems to be just as much a design-feature of thought as the literal concrete meaning in (3c) is. Following this argument, the question then arises: what gives human beings the power of abstract reasoning? Language and thought are entangled and the only way to disentangle them is by analysing how humans acquire knowledge and how knowledge is represented in the mind. In order to understand the sentence correctly, a massive amount of inferencing has to take place. And this is the task of linguistics, the science with the unenviable task of disentangling language and thought (Harris, 1993:4). *Secondly*, what do the sounds/signs *is* and *no longer* and *with* and *us* in (3) have to do with the death-meaning? What turns the sounds/signs into a metaphorical understanding – ‘*he/she died*’? The most likely answer would be that while sounds/signs are the vehicle, meaning is the network of cultural and formal conventions.

In principle, this implies that words are purely prompts for the construction process of an utterance and function without context-dependent information simply as a structure that carries meaning (such as ‘*Sleep - has seized - him*’ and ‘*He/she - is - no longer - with - us*’). So, the adequacy of language lies not in simply pairing forms and meanings (as in a dictionary) or the postulating of logical rules and objective definitions based on theoretical considerations (as in a grammar). Language rather serves an interactive function whereby these form-meaning pairings must be recognised by, and be accessible to, other listeners/readers.¹¹ This view pursues a more practical and empirical description of meaning. Language is used in order to “get our ideas across”; in other words, it is used to communicate. Because language is used for conveying ideas, its structure must reflect these ideas; and because it is used for communication within a complex social and cultural system, its structure is moulded by these forces as well. This involves a process of transmission by the speaker/writer, and decoding and interpretation by the hearer/reader, processes that involve the construction of rich conceptualisations.¹²

¹¹ Section 2.3.2 of Chapter 2 explains in more detail this experientialist approach towards language.

¹² This observation is discussed in more detail in Section 2.3.2.2 of Chapter 2.

So, (3a-c) are all instances of a general metaphorical way in which DEATH¹³ is conceptualised in terms of a JOURNEY.¹⁴ Therefore, knowing a number of correspondences between DEATH and a JOURNEY enables us to know the structure of the metaphor or *vice versa* (Lakoff & Turner, 1989:1-3). Thus, we use the death-as-departure metaphor in making sense of (3a-c). Following Evans and Green's (2006:9) notion of expressivity, language is "loaded", allowing us to express our thoughts and feelings about the world in various ways. A different way in which DEATH is conceptualised is the example in (1) as well as in (2): the metaphorical meaning '*he is dead*' for (1) depends, *secondly*, on the writer's/speaker's cognition of sleep¹⁵ and death¹⁶ as an unconscious and bodily experience. In this example, DEATH is actually understood metaphorically in terms of SLEEP.

The consequence is as follows: whether a literal or a metaphorical interpretation is understood, both will depend on the context and human cognition.¹⁷ Example (1) therefore illustrates the following point made by Evans and Green (2006:9): "Even in a mundane sentence, the words themselves, while providing meanings are only partially responsible for the conceptualisation which meanings give rise to." Meanings of expressions are not just something out there in the world,¹⁸ but relate to mental entities stored inside a person's mind. Thus, meanings are in the head and as such are "semantics for a language seen as a mapping from the expressions of the language to some mental entities" (Gärdenfors, 1999:21). This implies further that there is no justification for a 'semantic' capacity independent of cognition. By studying the semantics of natural

¹³ To distinguish a linguistic term from a conceptual structure, in this study the former will be referred to as, for example, death (with small letters), and the latter as DEATH (with capital letters).

¹⁴ Metaphors in the Old Testament using JOURNEY as a source domain are discussed by Zehnder (1999).

¹⁵ Traditionally, in the Gilgamesh epic *sleep* is an analogue of death, suggesting that life, like waking consciousness, needs a time of rest and renewal in death and rebirth.

¹⁶ The underworld in ancient Mediterranean thought is revealed, to some extent, by a composition about the death and afterlife of the king and warlord *Ur-Nammu*. In the twelfth tablet there is a description of the nether world in which Gilgamesh rules after his death as divine judge over the shades, guiding and advising them (Oppenheim, 1977:257).

¹⁷ Culture, cognition and language are the building blocks of Cognitive Linguistics (Sinha & Jensen de López, 2000).

¹⁸ This is according to the realistic approach towards semantics.

language, the study of the structure of thought is an equal necessity (Jackendoff, 1983:x).¹⁹

1.2 Semantics and Biblical Interpretation

1.2.1 Philology and the Etymological Study of Meaning

The study of the Biblical Hebrew language²⁰ and in particular Biblical Hebrew word-studies has changed considerably in the last two centuries.²¹ In the run-up to the formal practice of ‘linguistics’ as the scientific study of language in the mid-nineteenth century, the study of Biblical Hebrew was largely philological²² in nature, meaning that scholars utilised the comparative philological method in their studies of Biblical Hebrew and were mainly concerned with the historical dimensions of language.²³ This method had a big influence on the study of Biblical Hebrew and the philological and etymological interest in Semitic languages in general. The various comparative and historical-comparative Biblical Hebrew grammars²⁴ and lexicons²⁵ are exemplary of this period (1750-1960 CE). The tendency to focus attention primarily upon particular texts and documents, usually of literary value (Nida, 1972:73), led Barr (1961:289-290)²⁶ to conclude that the study of the Biblical languages in this period was commonly not of a linguistic but of a literary nature,

¹⁹ This notion forms the stronghold of Cognitive Semantics. Some other tenets of Cognitive Semantics will be discussed later in Section 2.4 of Chapter 2.

²⁰ The language study includes the language structure which is an abstraction and central to the shaping (and perception) of linguistic expressions (Miller, 2004:284). Among the basic components of language structure are phonology, morphology, syntax, semantics and lexicon (Fromkin, Rodman & Hyams, 2013:25).

²¹ Before this period, the period of Christian Hebrew Studies (1550-1750 CE) was dependent primarily upon the previous medieval Jewish grammarians. Waltke and O’Connor (1990:40) comment on this Christian Hebrew Studies period in the following way: “During the first two centuries of Christian Hebrew studies, from Reuchlin to the epoch-making *Institutiones* (1737) of Albert Schultens, the vast majority of Hebrew grammars did little to advance the scientific study of language”.

²² While “philology” refers to the historical study of language as it is used in texts, “linguistics” is concerned with the structure of language, not as used in particular texts, but as illustrative of what can be and is used in all types of verbal communication. As explained by Nida (1972:74), linguistics is not merely some late appendage to philology, but the two activities may have a productive relationship.

²³ Literary-historical criticism was predominant in the field of biblical studies in the twentieth century (Van Wolde, 2005:2).

²⁴ Important grammars of this period include, *inter alia*, Gesenius in Gesenius and Kautzsch (1910), Brockelmann (1908-1913), König (1897) and Bauer and Leander (1922).

²⁵ The famous dictionaries of Gesenius [1810-1812] (2008), Brown, Driver and Briggs [1906] (1979) and Koehler and Baumgartner (1958) are, *inter alia*, representative of this period.

²⁶ Since Barr (1961), many biblical scholars have shown a greater awareness of general semantics and an application of such awareness in biblical interpretation.

the so-called literal criticism or source criticism.²⁷ The implication of this traditional stance is that a systematic description of the Biblical Hebrew language was not attempted.

Although remarkable shifts in emphasis and understanding in the field of historical-comparative linguistics have been observed, Nida (1972:84) typifies this period of study of meaning as follows:

... a number of biblical scholars have been held back in their understanding of lexicography by three serious misconceptions. In the first place, there has been the tendency to regard the "true meaning" of a word as somehow related to some central core of meaning which is said to exist, either implicitly or explicitly, in each of the different meanings of such a word or lexical unit.²⁸ It is from this central core of meaning that all the different meanings are supposed to be derivable. In the second place, a common mistake has been to regard the presumed historical development of meaning as reflecting the 'true meaning' of a word. That is to say, the so-called etymology of a word is supposed to contain the key to the proper understanding of all its meanings. The third impediment to satisfactory lexical studies of biblical vocabulary is the prevailing unsatisfactory system of classification of meaning.

One can, therefore, conclude that the study of semantics was of a diachronic nature during this period.

²⁷ The main argument made by traditional biblical scholars in favour of a literary study of the Biblical languages in theology, which is in isolation from systematic and general linguistics, is that the study of Biblical languages is not in fact designed and adapted for such a linguistic end (Barr, 1961:289). See also the discussion of Mueller (<http://www.sdbh.org/framework/index.html>) on Barr's criticism of the theological claims about the culture and beliefs behind biblical texts.

²⁸ The introductions in Chapters 4 and 5 describe this traditional position towards word meaning in detail.

1.2.2 Structural Semantics and Semantic Domains

The historical-comparative method has been succeeded by a structuralist approach towards language. Ferdinand De Saussure, who was the founder of structuralism, published his major work in 1916.²⁹ In his study, he indicated that it is important to make a distinction between the diachronic and the synchronic aspects of language. These insights were mostly ignored in Biblical Hebrew studies, and it took quite some time to make an impact on Biblical Hebrew Linguistics.³⁰ Later, a paradigm shift in this structuralist approach occurred when the inability of this approach became clear to explain why there are certain formal patterns in a language. Two lines of thought are present, namely that of Noam Chomsky and functional grammarians. The tenet that lies at the heart of Chomsky's generative approach is that natural language is an autonomous,³¹ modular cognitive faculty, independent from any psychological and biological processes. So, he held the hypothesis that human beings have an innate linguistic mechanism and that this produces the formal structure of a language (Chomsky, 1981). On the other hand, functional grammarians tried to explain the formal patterns of a language in terms of the functions they express (Jacobsen, 1986:5).

Significantly, this modern period 1960-2000 CE has embodied a paradigm shift in which biblical scholars have become aware of linguistics as a discipline which seems to hold considerable promise in the area which is particularly dependent on the advance of linguistic methods of analysis, namely, semantics (Barr, 1979:63).³² Following the trend in linguistics at that time, biblical scholars realised that, in order to understand the meaning of a word, it is not sufficient to study the language as an autonomous system in the traditional lexicographic way (Van Wolde, 2009:18). Rather, words "have meaning

²⁹ De Saussure (1916), *Course in General Linguistics*.

³⁰ The first Biblical Hebrew scholar to make an effort to give a synchronic description of the phonological structure of Biblical Hebrew was Harris (1941).

³¹ The view of the language as an autonomous entity goes back to Structuralism (De Saussure, 1916). In this model, the meaning of a word is determined by the language system itself, whereas people's perception, interaction and conceptualisation are extra-linguistic factors.

³² The grammars of Waltke and O'Connor (1990) and Joüon and Muraoka (1991) are two important grammatical works during this period. Important lexicons include, *inter alia*, Clines (1993-1998) and Alonso Schökel (1994).

only in terms of systematic contrasts with other words which share certain features with them but contrast with them in respect to other features” (Nida, 1975a:32). Nida (1975b:14) furthermore argues that the meaning of a word relates to a concept. This means that a particular word is a member of a larger group of words that have certain aspects of meaning in common.³³ Such a group can be called a semantic domain (*see also* De Blois, 2000).

1.2.3 Cognitive Linguistics and the Role of Embodiment in Meaning

Although the various generative studies contributed to the study of different phenomena³⁴ in Biblical Hebrew, the generative approach has focused mainly on grammar as a system of rules that defines which sentences can potentially be built and which determines meaning. The reaction of Bates *et al* (1979) indicates, perhaps, the strongest stance amongst various linguists³⁵ against this generative approach towards language when they said that there is no ‘universal grammar’ à la Chomsky. Rather, there is a global development of interconnected cognitive skills. Language is not ‘one’ isolated phenomenon³⁶ but the result of a number of cognitive developments. Each cognitive development affects more than one cognitive faculty and the sum of which faculties account for the development of all cognitive faculties, including language. In this way an alternative construal adds a new dimension to humans’ conception of ‘meaning’ (Kövecses, 2006:6, 332). The implication of this finding for semantics is that all of the cognitive operations play an equally important role in the operation of the mind and are at the heart of even the simplest possible meaning (Fauconnier & Turner, 2002:6). The shift

³³ This position as regards to ‘meaning’ is one of the most influential linguistic phenomena for cognitive research highlighted in Section 2.2.2 of Chapter 2. The studies of Nida (1964, 1972, 1975a, 1975b) and Nida and Louw (1992) are important in this regard.

³⁴ The different phenomena includes, *inter alia*, the nature and distribution of subjects, pronouns and pronominal clitics, resumption, constituent order, scope of negation and the syntax and semantics of verbless predicates (*see* Borer, 1984; Borer & Grodzinsky, 1986; De Caen, 1999; Doron, 1986; Miller, 1996; Naudé, 1983; 1985; 1990; 1997; 1999; 2002; 2005; 2006; 2011 and Snyman & Naudé, 2003).

³⁵ According to Jackendoff (1983), thought develops from a universal grammar of concepts. Fodor (1975) states that mental modules perform linguistic processing. Wierzbicka (1985; 1992) focuses on universal semantic primitives.

³⁶ In reaction to Skinner’s key idea of behaviorism, namely the stimulus-response idea, Chomsky (1959:26-58) argues that, given the incredibly complicated nature of language and the incredible speed with which children learn thousands of words and the many rules that combine them, children must be born with a mental component that helps them learn language.

from the view that a word is “a minimal permutable element” (Cruse, 2004:85) à la the classical characterisation to “meanings as mental and embodied” (Lakoff, 1987:xi) brings about an alternative approach³⁷ towards meaning (Croft & Cruse, 2004:97). Influenced by the fundamental developments in logical theory, Lakoff (1987; 1992) proposes an alternative to the generative approach, namely, a theory of cognition. In linguistic semantics, this theory claims that language is grounded in our bodily experience.³⁸ The implication of this claim is, therefore, that a number of aspects combine to make a word mean what it does. Two of these aspects are (i) the connection of the concept expressed by the word with perception and action and (ii) the relationship of a word’s meaning to the rest of the lexicon (Jackendoff, 1983:56-57).³⁹ With this linguistic development in mind, Barr’s comment continues to resonate with a number of scholars⁴⁰ in the field of Bible interpretation. De Blois (2000:2), for example, cautiously remarks that, as regards the study and lexicographic structure of Biblical Hebrew words, although *some* semantic analysis was usually present, a thorough analysis of the concepts that lie behind the linguistic forms and how these concepts were perceived by the speakers of the language was lacking.

The inadequacy of the traditional approaches towards the study of Biblical Hebrew is highlighted in the deficiency of, *firstly*, the recognition and description of the correspondence of linguistic and mental structures in the language⁴¹, specifically, that our cognitive capacities are closely related to our linguistic capacities (Devitt & Sterelny, 1987:117) and *secondly*, that there are various entities⁴² collectively that make up one’s collection of concepts and, consequently, that word-meanings must be studied as

³⁷ This alternative approach is discussed in full in Section 2.3.2 of Chapter 2.

³⁸ See Section 2.3.2.1 (a) of Chapter 2 for a more detailed discussion on ‘meaning as embodiment’.

³⁹ Other aspects include the interaction of a word’s meaning with the inference rules and the interaction of the word with the grammatical patterns of the language. See Jackendoff (1992:56-57) for a detailed discussion of these aspects.

⁴⁰ For example, Scanlin (1992:125) notes that the focus in traditional approaches to linguistics has mainly been on phonetics, morphology and syntax and not on semantics.

⁴¹ This problematic position in the traditional study of Biblical Hebrew words is discussed in detail in Chapters 4 and 5.

⁴² The entities are, *inter alia*, “one’s list of known individuals (real and imaginary), one’s repertoire of categories into which individuals can be placed, and the tokens and types of events and situations in which individuals are understood to be taking part” (Jackendoff, 1992:8).

internalised mental representations⁴³. Previous methods in the study of Biblical Hebrew word-meanings have failed to take this cognitive-linguistic relationship into account.

Although language is an individual and social phenomenon, ‘dead languages’,⁴⁴ such as Biblical Hebrew, are not really dead if they have been preserved in written texts.⁴⁵ However, in studying an ancient language like Biblical Hebrew, scholars tend to ignore the fact that language can be shown to consist of conventional representations accessible to perception. So, even if only written texts are available, and in this case the Hebrew Bible,⁴⁶ the principle that “meanings do not exist independently from the people that create and use them” (Reddy, 1993:164), is still relevant.

That Biblical interpretation wilfully ignored the relevant aspects of linguistics, traditionally and even in recent publications,⁴⁷ must be pondered by every sensible scholar in the field of Biblical interpretation.⁴⁸ Cotterell and Turner (1989:28) agree with Barr in his evaluation of the relation of Biblical interpretation and linguistics, but caution that “the myths about language that flawed much academic work before Barr’s book was published still persist... .” The isolation of Biblical Hebrew from general linguistics tends to heighten the impression that Biblical Hebrew is quite unique. As a result, scholars inferred that its semantic structure was literal. This defect is made fatally serious in the

⁴³ This level of representation that encodes meaning is known as the *conceptual structure*.

⁴⁴ See for example the lengthy discussion of Holmstedt (2006) on the *Issues in the Linguistic Analysis of a Dead Language, with Particular Reference to Ancient Hebrew*.

⁴⁵ Although only written language data regarding Biblical Hebrew is available for analysis, Miller (2004:289-290) has confirmed “that spoken and written registers are not absolutely distinguished in any language.” Besides, the lack of spoken modalities of Biblical Hebrew language “is compensated for by the fact that language processing can be nonlinear, thus allowing for denser, more explicit language structures.” Holmstedt (2006:7n21) furthermore argues that “linguistics in the broadest sense has as its object of study any language or dialect of language, whether spoken or written and whether ancient or modern, and accordingly uses any evidence that contributes to the analysis.”

⁴⁶ The term ‘Hebrew Bible’, refers to the *Biblia Hebraica Stuttgartensia* (BHS) edition of the *Biblia Hebraica*, edited by K. Elliger and W. Rudolph. This is the fourth edition of the *Biblia Hebraica* and based on the text of the Leningrad Public Library Manuscript B 19^A, written in 1008 CE (Würthwein, 1979:12). The *Biblia Hebraica Quinta* is the fifth edition of the *Biblia Hebraica* and in progress. The work is currently being published in fascicles.

⁴⁷ See for example the underlying language philosophy in which one of the recent publications on Biblical Hermeneutics (Corley, Lemke & Lovejoy, 2002:22-26), based its definition on language.

⁴⁸ The reason for this ignorance is perhaps indicated by Barr (1961:288-290) in his discussion about languages and the study of theology, namely, that “because most of those who worked on Semitic studies had been trained in the first instance as theologians and had only later and secondarily turned to linguistic scholarship.”

contrast depicted in the traditional division between literal and figurative language and, as such, the way in which meaning is defined. The view held in this study is that by studying language in general and Biblical Hebrew in particular from a linguistic perspective, one is making a genuine and valid contribution to the understanding of each of them. In support of this view, Holmstedt (2006:21) in his conclusion suggests that “cautious and theoretically-informed linguistic analysis [of ancient Hebrew] holds immense potential for clarifying numerous long-standing grammatical cruces.”

Therefore, the main challenge in this study is to integrate the study of Biblical Hebrew with general linguistics,⁴⁹ namely, the study of semantic representation, the ancient Israelite conceptual system and meaning-construction processes as revealed by the Biblical Hebrew language. This means that one has to provide procedures by which Biblical Hebrew can be systematically analysed. Linguistics is the study of the phenomenon of language itself and since the Hebrew Bible comes to us in written language, it is essential for biblical interpretation to involve itself in the relevant aspects of linguistics, and in particular, with the mental entities stored inside the ancient Israelite’s mind. A secondary but also important challenge in this study, subsequent to the description of the connection of linguistic and mental structures in the language, is to include the study of form and meaning of utterances in context by considering the discourse level.

While working with a ± 3000 year old language and its literary remnants which describe and comment on inexplicable natural and supernatural experiences, mythic thoughts and religious beliefs, the focus of this study is then also on the reasons fundamental to the incessant research on the genesis and evolution of language. On the one hand, consistent with the philosophy voiced in the myths and religions of the ancient Israelites in particular and many other peoples, “it is language that is the source of human life and power” (Fromkin, Rodman & Hyams, 2013:3). This means that there must be levels of mental representation at which information conveyed by language is compatible

⁴⁹ In his study, Holmstedt (2006) addresses the general lack of methodological and theoretical reflection in ancient Hebrew linguistics.

with information from an experiential system (Jackendoff, 1983:16). Thus, in order to understand the innate ‘human life and power’, i.e., our thoughts, our behaviour, our emotion, our desires, our beliefs and our judgements (Croft & Cruse, 2004:32), language becomes the window to the mind and the subject for dissection. On the other hand, regarding language’s influence on the thought process of the mind, it is language’s expressive literary relics that capture most of the implicit classification of experience in the real world, because language contains a view of the world, a culture and a conceptual system (Scaruffi, 2003; Evans & Green, 2006:9). This specific statement of the psychological reality of linguistic information serves as a link between linguistic theory and cognitive theory (Jackendoff, 1983:18).

This cognitive approach to the study of linguistic thought and practice considers language to be a living organism and proposes to view language in close relation to the way people conceptualised the world. Therefore, the challenge for Biblical Hebrew linguists, in particular, is to rethink their conventional position concerning the coincidence of semantic and conceptual levels.

1.3 The State of Biblical Hebrew Cognitive Semantic Research

Since the late 1990’s, a number of Biblical Hebrew linguists have seceded from the dominant position that the mainstream behaviorist/functionalist and mentalist/formalist approaches had on semantic studies in Biblical Hebrew. A few studies in the field of Biblical Hebrew cognitive semantics reflect this break and have led to promising results. These studies include, *inter alia*, De Blois (2000), Kamp (2004), King (2012), Klingbeil (2010), Kruger (2000), Pohlig (2003), Rechenmacher (2004), Shead (2011), Van der Merwe (2006), Van Hecke (1999, 2001), Van Steenbergen (2005), Van Wolde (2003, 2005, 2008), Widder (2011) and Chau (2014).

However, only some of these studies have, *firstly*, embedded their research in a broader view on how the human brain works, that is, how the ancient Israelite culture and Biblical Hebrew language classify and express ancient perceptual experiences, concepts and knowledge of the world. *Secondly*, there has been very little research that has

examined the relation between non-literal meaning and language, or in other words the semantic and contextual domains of prototyped words in Biblical Hebrew. These considerations are either completely absent, or are just beginning to be developed as some recent publications and research initiatives demonstrate (see De Blois, 2000). If we build upon the observation of Hart and Moore (1973:248) that knowledge (whether it is conscious or subconscious) and internal or cognitive representation of the structure, entities and relations of space are at the heart of human thinking, then we may conclude that there must also be an internalised reflection and reconstruction of space in ancient Israelite thought to be found in the language of the Hebrew Bible. Consequently, no study has, *thirdly*, scrutinised the use of spatial language in the Hebrew Bible in order to explain how it communicates intentions and refers to real contexts through actual language. The possibility that spatial conceptualisations provide the basis for non-spatial expressions, including abstract ones, has not been examined in any study of Biblical Hebrew.

This study, like Cognitive Semantics, is concerned with the encoding of spatial concepts and their extension to other conceptual fields. Research in comparative linguistics and Cognitive Semantics has revealed considerable variation in the ways in which different languages schematise space and spatial relationships. One of these ways is verbs of motion dedicated to describing the physical space in which our bodies operate (Bergen, Polley & Wheeler, 2010:79). Subsequently, in determining the internalised reflection and reconstruction of space in ancient Israelite thought, the perceptual experiences and spatial commonalities reflected in two opposed-path spatial-motion verbs, i.e., יָרַד (*jrd*)⁵⁰ and עָלָה (*ʿlh*), make the study promising.⁵¹ The importance of analysing both verbs became

⁵⁰ The inclusion of the transcription system enables the non-Biblical Hebrew scholar to extract precise and explicit information on pronunciation from a dictionary. The transcription system used is as follows:

Consonants

‘ b/v g d h w z x th j k l m n s ` p/f ts q r š sj t

Vowels

i (gierek), ê (seghol), e (tseirei), a (patag), â (kamets), ô (kamets gatoef), o (golem), u (kibboets), û (sjoerek) e (voiced sjwa), a (gatef patag), o (gatef kamets), ee (gatef seghol). For the nomenclature of the vowel system, cf. Van der Merwe *et al* (1997:13).

⁵¹ Confirmation for the selection and analyses of the two Biblical Hebrew verbs regarding opposite *path* parameters is provided by a comparison with similar structures in attested languages, such as the study by Chun (2002), *A Cognitive Approach to Up/Down metaphors in English and Shang/Xia metaphors in Chinese*.

clear in light of the determination of the ancient Israelite's schematisation of space and spatial relationships. Until recently, spatial motion-path words (such as יָרַד (*jrd*) and עלה (*ʿlh*)) in the Hebrew Bible were understood as if they are arbitrary and conventional symbols used to signify meaning. This is surprising given that, *firstly*, propositions about space are not analytic, that is, self-defining (Kant, [1781] 1963), and *secondly*, that semantic and contextual domains offer a unique opportunity to examine how different sources of information combine to constrain the resolution of statements that are ambiguous between a literal and non-literal interpretation. These same tools will be used in this study to investigate the spatial language in the Hebrew Bible.

As we have seen in examples (3a-c), a JOURNEY, embodied by an AGENT moving from a SOURCE along a PATH to a GOAL, is often used in literature to conceptualise an abstract concept like DEATH. This SOURCE-PATH-GOAL image schema⁵² was initially identified by a condensed redescription of perceptual experience for the purpose of mapping spatial structure onto conceptual structure. These redescriptive patterns emerge as meaningful structures for us chiefly at the level of our bodily movements through space and our perceptual interactions. Because these redescriptive patterns are meaningful, a sentence such as (3a) ‘*He/She passed away*’ becomes meaningful in thought and gives human beings the power of abstract reason. The landmark against which the image schema SOURCE-PATH-GOAL is based, is related to verbal representations of space. This means that the fact of motion or change corresponds to qualities in the belief system of the ancient Israelite about the dead person.

Opposed to this, traditional studies on death in the Hebrew Bible regard any description of *death* as beyond ordinary language. The descriptions of *death* (מָוֶת [*mwot*]) in the Hebrew Bible were commonly understood as poetic/figurative (Johnston, 2002:87, 97; Tromp [1969]; Wächter [1967]).⁵³ Despite attempts by these studies to account for the “figurative expressions” (Johnston, 2002:87) in terms of a metaphorical

⁵² The notion of image schema is described in more detail in Section 2.3.1.1 (ii) of Chapter 2.

⁵³ See the discussion in Section 6.2 of Chapter 6.

explanation, they have not taken into account conceptual integration as a tool for understanding the concept of DEATH. So, this study will argue that the processing of abstract target domains, such as DEATH, do indeed involve the activation of spatial systems. The ways in which abstract concepts are linguistically and conceptually cast in terms of space will be dealt with by analysing the spatial motion-path verbs יָרַד (*jrd*) and עָלָה (*`lh*) conceptually.

This approach will provide a tool to answer questions such as:

- How does the reasoning about DEATH in the Hebrew Bible interact with the ancient Israelites' spatial cognition?
- Which spatial concept/s prevailing in the ancient Near East did the biblical author select or employ to reason about death?

The objective of the study is to face the problem of linguistic meaning, and in particular, the architecture for the role of the verbs יָרַד (*jrd*) and עָלָה (*`lh*) in meaning-construction in the biblical corpus. Therefore, this study will scrutinise the use of these two motion verbs in the Hebrew Bible in order to explain how they communicate intentions and refer to real contexts through actual language.

The gist of the problem besetting the spatial cognition and the death metaphor in the Hebrew Bible will now be discussed and elaborated. The theoretical framework, delimitation and composition of the study will then be outlined.

1.4 Problem Statement and Hypothesis

Until the emergence of Cognitive Linguistics in the late 1970's, scholars did not recognise the systematic ways in which people talked about the less well-understood aspects of their experience. The same is true for the semantic study of Biblical Hebrew. The description and comments by ancient Israelites on inexplicable or less well-understood aspects of their natural experiences and supernatural experiences found in the

literary remnants (Biblical Hebrew texts) of a ± 3000 year old language, revealed certain long unrecognised conceptual structures in the Biblical Hebrew language. If we accept the claim of Jackendoff (1983; 1990; 1992) that the conceptual structures expressed by natural language are organised in terms of a set of abstract parameters that are most clearly revealed in language about space (and other semantic fields as well), the conceptualisation of spatial structures in Biblical Hebrew has not received the attention it deserves and needs to be worked out. This is only possible if the following three **problems** can be dealt with in a satisfactory way:

- *Firstly*, the received view of literalism as an approach to meaning-construction in Biblical Hebrew must be revised. An example is that most dictionaries of Biblical Hebrew suffer from a fatal problem: the principled separation between context-independent (sentence) meaning and context-dependent (speaker/writer) meaning.⁵⁴ In almost all Biblical Hebrew dictionaries words are assumed to have meanings connected to them which are context-independent. A large number of Cognitive Linguists⁵⁵ (see for example Evans, 2009; Tyler & Evans, 2003; Lakoff, 1987) and Biblical Hebrew scholars (De Blois, 2000)⁵⁶ have argued that the principled separation of context-independent and context-dependent meaning is illusory. These scholars have shown that the meaning of a given word, and hence the valid interpretation of the sentence to which the word contributes, is typically a function of contextual knowledge. For Biblical Hebrew in general and this study in particular, the potential problematic position that meanings are context-independent can be illustrated by the following examples for the verb עלה (*lh*):⁵⁷

⁵⁴ See, for example, the discussion of De Blois (2000) regarding the approach of existing Hebrew dictionaries towards meaning.

⁵⁵ For a discussion on the nature of the problems that have been raised, see Evans (2009:8-12).

⁵⁶ The Key Terms in Biblical Hebrew (KTBH) online project (<http://www.ktbh-team.org>) also falls into this category. The KTBH expresses the “cognitive frames, domains, networks” and “conceptual frameworks” of the biblical world that are necessary for translators to understand before rendering these terms into a target language.

⁵⁷ Note that Chapter 4 and 5 will deal with this matter in detail by discussing many more examples from the Hebrew Bible.

4)

a. 1 Kings 12:18

וְהַמֶּלֶךְ רִחַבְעָם הִתְאַמֵּץ לָעֲלוֹת בְּמֶרְכָּבָה

wehammêlêk – rexav'âm – hit'ammets – la'alwot – bammêrkâvâh

Then king Rehoboam acted in own strength to go up into his chariot.

b. Isaiah 40:31

יָעֻלוּ אֲבֵר כַּנְּשָׁרִים

ja'alû – `evêr – kannesjârijm

They will fly (go up) with wings as eagles.

c. Genesis 41:5

וְהָיָה שִׁבְעַ שְׂבָלִים עֹלֹת בְּקִנְיָה אֶחָד

wehinneh – sjêva' – sjivbolijm – 'olwot – beqânêh – `êxâd

And, look, seven ears of corn were growing (going up) upon one stalk.

In examples such as (4a-c), the meaning associated with *עלה* (*`lh*) appears to vary each time it is used, in terms of the conceptualisation that it, in part, gives rise to. So, the meaning of *עלה* (*`lh*) (go up) is a function of humans' knowledge of the sorts of ways in which entities and objects of different kinds moved. The different ways in which humans, animals, objects or plants can move is a function of our encyclopaedic knowledge. This knowledge is knowledge about and experience with the very different sorts of operations involved. For instance, mounting a chariot involves rich experiences of gravitational force, bodily reflex, bodily effort and the design of chariots. On the other hand, the 'going up' of birds involves lightweight bones, skeletal support, feathers, wings, flapping of wings, air-speed etc. Both of these operations differ from the 'going up' of a plant, which involves cell division, elongation and differentiation, sun, air, soil, bees, growth-stages, etc. Thus, understanding what 'go up' means in (4a-c) involves knowledge of very different sorts of events, agents, causes and purposes and is not equated with sets of relations between linguistic expressions. From the examples in (4a-c) it is clear that the semantic contribution that *עלה* (*`lh*) makes to the valid interpretation of the sentence varies, being a function of

the sentential context in which it is embedded. Moreover, the context dependence of עלה (*`lh*) is even more marked if we consider uses that are, intuitively, more figurative in nature as in (5a-c):

5)

a. 1 Samuel 5:12

וַתַּעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם

watta'al – sjaw'at – hâ'ijr – hasjsâmâjim
And the cry of the city went up (to) heaven.

b. 1 Chronicles 27:24

וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפָּר

welo' – 'âlâh – hammispar – bemispar
The number was never recorded (did not go up) into the account.

c. 1 Kings 22:35

וַתַּעֲלֶה הַמִּלְחָמָה בַּיּוֹם הַהוּא

watta'alêh – hammilxâmâh – bajjwom – hahû'
And the battle increased (went up) that day.

Each of these uses of עלה (*`lh*) relates to very different forms of contrast. In (5a) the usage of עלה (*`lh*) relates to an emotional or mourning activity performed by a group of people, while the last two examples (5b-c) relate to accurate inventory-making and intensified activity, respectively.

What examples such as those in (4) and (5) illustrate, is that the verb עלה (*`lh*) provides access to a diverse array of encyclopaedic knowledge involving distinct movements in distinct spatial categories, agents, actions and events. This implies that a word such as עלה (*`lh*) appears to be protean in nature: its meaning is flexible, in part dependent upon the context of its use.

Consequently, the traditional literal-figurative distinction of עלה (*`lh*) has become highly problematic in light of the following claims of Cognitive Linguistics:

- Language must be explained with reference to underlying mental mechanisms;
- Cognitive Grammar, a theory of language and its organisation depends heavily on the idea that human linguistic functioning shares many of the properties of other cognitive phenomena; and
- A continuum exists between language and cognition (that is body-based cognition and cognition acquired on the basis of social and cultural experience).

As yet, only some Biblical Hebrew dictionaries and encyclopaedias have been able to express words' meanings as identified with the mental processing embedded in the usage events. This study will make an effort to fill that gap by examining elements of the ancient Israelite's spatial cognition.

- *Secondly*, a closer analysis of 'inexplicable' experiences in the Hebrew Bible, such as wind, fire, thunder, lightning, the ascending of smoke (gravitation), cosmological elements (sun, moon, stars and comets) and death, to name but a few, reveals that these experiences were interpreted as attributes of and/or ascendancy to a higher source/god/God. Regrettably for the quest of meaning derivation in an experiential context-dependent literary text, two contradictory terms, i.e. literal belief and truth measurable utterances evolved into one linguistic term and led to assumptions such as the following: on the one hand, many cultures view death (death as an example of a less well-understood aspect of ancient peoples' unnatural experiences) *literally* as the soul (or person) passing on to its next existence (Jackendoff & Aaron, 1991:327). This assumption is described with the term 'literal belief' and grows as a consequence from the connotative higher source/god/God applications as explanations for 'inexplicable' experiences. The term 'literal belief' then becomes a linguistic rather than a logical term: *veritas in dicto, non in re consistit*. In 'organising' reality, language is supposed to evoke certain conceptual structures and to focus our attention upon certain complexes of characteristics in the world we encounter. With 'literal

belief' as a linguistic term, language cannot fulfil its task maximally, since the experiences which give rise to pre-conceptual, gestalt-like structures and which are also the foundation for conceptual thinking (Lakoff, 1987:263-268) become unrecognised for the deep meaningfulness and immediacy of an image. The problem is, however, that between linguistics and literature an unbridgeable gap forms with emphasis on the linguistic performative. The danger of an approach that treats literal beliefs as an unproblematic linguistic standard (Jackendoff & Aaron, 1991:327), while regarding metaphorical utterances as mysterious by contrast, is that it tends to encourage reductionist theories: if the figurative producer did not mean what he/she said, why did he/she not say something else? On the other hand, some scholars claim that only through myth do people discover the transcendent realm of the eternal that surpasses historical time (see Cassirer, 1946:300). The mythical thinking/source present in 'literal beliefs' and even in language classifications does not account for the mythic-linguistic thought with experience as a source for concepts. Experiences, which give rise to preconceptual, gestalt-like structures and which are also the foundation for conceptual thinking (Lakoff, 1987:263-268) were eliminated in the process in favour of a logical term such as 'literal belief'. By disregarding the relation between a sentence's literal meaning and what a sentence implies by virtue of the context in which it is deployed and the writer's communicative intention in deploying it in the particular context of use (Evans, 2009:7), a literary door is closed in the study of ancient religious texts.

The literal interpretation of Elijah's ascension recounted in 2 Kings 2:11 is a striking example:

6) 2 Kings 2:11

וַיְהִי הַמָּזָה הַלָּכִים הַלֹּךְ וְדַבֵּר וְהָיָה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ
וַיַּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּסַעֲרָה הַשָּׁמַיִם

*wajehij – hemmâh – holekijm – hâlwok – wedabber – wehinneh – rêkêv – `esj –
wesûsej – `esj – wajjafridû – bejn – sjenejhêm – wajja'al – `elijâhû –
basse'ârâh – hasjsjâmâjim*

And it came to pass, as they still went on, and talked⁵⁸, and behold,⁵⁹ *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind (*into*) (the) heaven.

To interpret the text literally, a description of unusual visual imagery of mental simulation is not only evoked, but is problematic in the Hebrew Bible's *expressis verbis* testimony that "heaven is not the place where (righteous) man ascends after death" (Houtman, 1993:357), for "the good and the bad alike are destined for *Sheol*" (Johnston, 2002:16). The Hebrew Bible describes in broad outline what heaven was not for the ancient Israelite, namely:

- Heaven is not the place where (righteous) man ascends after death (Deut 30:12; Amos 9:2; Ps 139:8; Prov 30:4 (3 Macc 2:15; ANET: 48 (r28v), 79 (IV,4), 601 (X)). Within a literal interpretation of עֲלָה (*lh*) in 2 Kings 2:1, 11 (cf. also 1 Macc 2:58; Sir 48:9), it is suggested that man (Elijah), while still alive, was taken to heaven by God himself (Houtman, 1993:357). Houtman (1993:3-4) summarises it as follows:

Da wir nun im groben die alttestamentischen Vorstellungen in bezug auf den Himmel dargestellt haben, ist es vielleicht nützlich ebenfalls zu erwähnen, was der Himmel für den Israelit nicht gewesen ist: Das

⁵⁸ The verb וַיְהִי (*wajehij*) introduces the circumstances. In this scene, the narrator employs a pantomimic description of the behavior of the characters: the gestures are described, but not the words. This is an example of a silent scene in which the observer is located at some distance from the action.

⁵⁹ The main sentence is introduced by וְהָיָה (*wehinneh*). By using of the word וְהָיָה (*wehinneh*), the narrator suddenly seems to be 'attached' to the characters and shares the same point of view on the spatial and temporal plane. However, the "connectedness" is temporarily with regards to Elijah, but lasts for the entire narrative in respect of Elisha. See Uspensky (1973:57-79) for a general discussion on points of view of the narrator on the spatial and temporal planes.

AT beschreibt – jedenfalls nicht *expressis verbis* – den Himmel als einen Ort, wohin der (gerechte) Mensch nach seinem Tod geht. Der Himmel ist für den menschen un erreichbar. Das AT suggeriert nur in bezug auf einen einzelnen Auserwählten (Henoch?; Elia), daß er durch Gott selbst zu Lebzeiten in die himmlische Welt aufgenommen wurde.

- Any idea or expectation that humans can go to heaven would be seen as not only extraordinary, but often as even an intrusion or invasion of the divine realm. Heaven is a place reserved for God and his angelic attendants, not for humans. Extra-biblical evidence for this is found in an Akkadian text where Adapa attempts to ascend to heaven to obtain eternal life but is cast back to earth. A similar story is told of Etana, one of the rulers of the Sumerian dynasty of Kish (Pritchard, 1969:101-118). The Hebrew Bible protests against such an ascent (Is 14:12-20). Also, the ironic language in Proverbs 30:2-4 emphasises the contrast between the human and divine realms.
- *Thirdly*, one observes the linguistic expressions of death, death experiences and concepts of DEATH in the Hebrew Bible that have been interpreted in an attenuated literal sense without recognising the underlying perceptual experiences, knowledge structure and conceptual framework of the original speaker/writer. Understanding the schematic representation of the prototype of SLEEP or a JOURNEY for DEATH, we need to consider, *firstly*, the conceptual system of the ancient Israelite and *secondly*, our conventional embodied schemas together with non-imagistic knowledge about people sleeping or travelling. Therefore, it requires an explanation of the inseparability of basic experiences such as *sleep* and *motion* and a concept such as DEATH.

The verb **עלה** (*ʿlh*) in 2 Kings 2:11 derives its primary meaning in the domain of motion in space. However, the verb **עלה** (*ʿlh*) in Biblical Hebrew is not the only verb in this spatial domain. Passages such as Genesis 24:16, 28:12, 46:4; Exodus 19:24; Numbers 20:27; Deuteronomy 28:43; Judges 14:1, 19, 6:31; 2 Kings 1:4, 6, 16, 1:9, 11; Jeremiah 48:18; Psalms 104:8, 107:26; Job 7:9; Proverbs 30:4; Ecclesiastes 3:21; 2 Chronicles 18:2 and Isaiah 14:13-15 depicting opposite movements in succession or in parallel, sufficiently demonstrate that **עלה** (*ʿlh*) and **ירד** (*jrd*) are antonyms. The importance of analysing both verbs became clear in the light of the determination of the ancient Israelite’s schematisation of space and spatial relationships. As noticed, there is considerable variation in the ways in which different languages schematise space and spatial relationships. The existence of this variation poses a number of questions that will be dealt with in the study:

- Given a motion-path expression used in a particular situation, how can we predict what it conveys?
- In what way does the spatial character of Biblical Hebrew language depend upon pre-linguistic spatial schematisations?
- What role does the representation of the human body as a spatial “source domain” play in the acquisition of spatial concepts in the Biblical Hebrew language?
- What role do manufactured artefacts such as containers, buildings and supporting surfaces play in channeling the cognitive and linguistic representation of space in the Hebrew Bible?
- What is the relationship between spatial and abstract meanings in the Hebrew Bible?

Although the occurrences of **ירד** (*jrd*) and **עלה** (*ʿlh*) in the Biblical Hebrew corpus are limited (in relation to the frequency of linguistic expressions in modern languages) and a possible obstacle to linguistic analysis,⁶⁰ various language typological

⁶⁰ The limited nature of the epigraphic corpus is one possible reason why the reconstruction of linguistic systems is difficult (Miller, 2004:284).

studies⁶¹ assist us by providing a broader framework within which to examine the Biblical Hebrew language system and “helps us to know what kinds of features are relevant in analyzing language structure” (Miller, 2004:304). The identification of the problematic issues such as the perceptual experiences and spatial commonalities reflected in ירד (*jrd*) and עלה (*ʿlh*) as well as the variety of uses that the Hebrew Bible makes of the spatial verbs ירד (*jrd*) and עלה (*ʿlh*) in non-spatial (metaphorical) contexts, makes the study worthy of investigation and explanation.

Within the theoretical developments of Cognitive Semantics, most words have a number of systematically related meanings and each can be lexicalised in semantic and contextual domains. In the light of these assertions it is important to uncover these meanings and contextual domains for ירד (*jrd*) and עלה (*ʿlh*) in Biblical Hebrew.

The **hypothesis** to be investigated is as follows: the motion-path verbs ירד (*jrd*) and עלה (*ʿlh*) in Biblical Hebrew carry non-metaphorical (literal) meanings and metaphorical meanings, and the linguistic processing, that is, the metaphorical mapping of the image schematic structure of JOURNEY as source domain onto that of DEATH as target domain involves activation of cultural spatial systems.

This hypothesis is based on observing the patterns of the ways in which the Biblical Hebrew language is structured and organised, namely, each of the two verbs is regarded as capturing a conceptual structure with prototypical models, and metaphorical extensions developed out of those prototypical models. It follows that a theory of language and mind based on linguistic observation must first describe the linguistic facts in a systematic and rigorous manner and in such a way that the description provides a plausible basis for a speaker’s tacit knowledge of language. In addition, there is a noticeable agreement between the UP-DOWN spatial frame of reference reflected by the

⁶¹ See for example the studies of Chun (2002), Lakoff and Johnson (1999), Lakoff and Turner (1989), Lakoff and Johnson (1980) on the UP/DOWN metaphors in languages.

ancient Israelites' HEAVEN-EARTH-SHEOL worldview and that of the binary motion verbs ירד (*jrd*) and עלה (*lh*)'s path function.

The analysis in this study will be in accordance with the Cognitive Linguistics model of language use, whereafter the manner in which principles of communication may have a bearing on the relationship between spatial cognition and abstract concepts in the Hebrew Bible will be contemplated.

1.5 Methodological Framework

Cognitive Linguistics will serve as the theoretical framework for this study. The guiding assumption is that human language cannot be properly understood without taking into account the ways in which human cognition functions (Langacker, 1987:12). Therefore, this methodology relates language to conceptualisation and human experience. Experientialism is the term used to describe the philosophical view that linguistic meaning cannot be described independently of the nature and experience of the organisms doing the thinking. Conceptual structure is meaningful because it comes from and is linked to the human perceptual system, which entails his pre-conceptual experience. Meaning is seen as residing in conceptualisation. This means that when people engage in any language activity, they unconsciously draw on vast cognitive and cultural resources. These cognitive and cultural resources include categorisation, frames and image schemas. The cognitive resources are not universal, but depend on the system of experiences, beliefs, and practices of a particular group. Thus, language does not 'represent' meaning; it rather suggests the construction of meaning in particular contexts with particular cultural models and cognitive resources.

The following three notions about language may be used for the determination of meaning in an extra-experiential cultural context:

- a symbolic assembly is a form-meaning pairing, thus consisting of an image (Evans & Green, 2006:7);
- images are representations of specific, embodied⁶² experiences (Fillmore, 1977:73-75); and
- the inter-dependency of the symbolic assembly relies on the pragmatic information or context in which the utterance occurs (Evans & Green, 2006:12).

Meaning is, therefore, grounded in the shared human experience of bodily and cultural existence, based on structures of imagination and filtered by perception. However, Cognitive Semantics does not limit itself to describing the static, synchronic structure of language. Because language does not ‘represent’ meaning, different meanings may co-exist in a single term. The way in which the different meanings of a single term are mutually related is through cognitive operations which find their expression in language. The mechanisms of lexical change by which words acquire new senses are, *inter alia*, metaphor and metonymy.

Cognitive Semantics claims that, apart from the conscious and creative use of metaphors in poetic discourse, people use metaphors and metonymy conventionally and rather subconsciously as part of their routine use of language. Such metaphors and metonymy are part of the very basis of humans’ thought processes because whole domains of our experience are systematically conceptualised in terms of other domains of experience (Lakoff & Johnson, 1980; Kövecses, 2002:4-12). This pattern of interaction provides a starting point for, on the one hand, the establishment of the ancient Israelites’ imaginative thought and perception regarding their spatial cognition, and on the other hand, the expressive resources used for the speaker/writer’s intended message.

⁶² Though at least 12 different definitions of *embodiment* exist (see Rohrer, 2007a:28-31), the definition that I will use for *embodiment* here is “the claim that human physical cognitive and social embodiment ground our conceptual and linguistic systems” (Rohrer, 2007a:27).

1.6 Delimitation of the Study

This study will examine the spatial motion verbs יָרַד (*jrd*) and עָלָה (*`lh*) as found in the Hebrew part (excluding Gen 31:47; Jer 10:11; Dan 2:4b-7:28; Ezra 4:8-6:8 and Ezra 7:12-26)<sup>63</sup> of the Hebrew Bible. All 360 examples of יָרַד (*jrd*) and 888 examples of עָלָה (*`lh*) will be analysed according to St phanie Pourcel’s comprehensive framework for the conceptual definition of motion variables and motion types (Pourcel, 2010:419-449). The occurrences of the verb-plus-preposition will be recorded, but a detailed explanation of the semantic contribution of such constructions will be left open for further research. The study is limited to a semantic explanation and the description of syntactic features is omitted.

1.7 Organisation

The research on spatial cognition and the *death* metaphor in the Hebrew Bible is divided into six chapters, which excludes this introductory chapter. The cognitive method of analysis as proposed by Van Wolde (2009:201-205) is reflected in the structuring of the chapters.

Chapter 2 offers a brief survey of the theoretical assumptions which inform and underpin the methodology and analysis to be presented in Chapters 3-6. This chapter specifically provides an experientialist account of the nature of meaning relating linguistic semantics to the natural conceptualisation and embodied experience. This chapter will form the backbone of understanding how meaning is grounded in perceptual experience and in the knowledge structure of Biblical Hebrew speakers.

Chapter 3 considers an account of ancient Israelite space which attempts to employ spatial cognition to uncover conventional patterns at the conceptual level. To know or understand the spatial motion-path verbs יָרַד (*jrd*) and עָלָה (*`lh*) and their

⁶³ These Biblical Aramaic portions do not contain the verbs יָרַד (*jrd*) and עָלָה (*`lh*).

dynamic relations means to relate them to culturally entrenched schemata. Therefore, this chapter will investigate:

- The developmental interactions between the cognitive representations of spatial relationships;
- The representation of space in Biblical Hebrew; and
- The socio-cultural organisation of space in the form of specific social and communicative practices and artefacts in Biblical Hebrew.

The aim is to analyse the spatial experience at the pre-conceptual level and the organisation and structuring of spatial concepts at the conceptual level. Furthermore, the chapter will demonstrate that once a theory of spatial cognition has sufficient formal power to account for non-linguistic categorisation, it can also account for linguistic inference.

Chapter 4 and **Chapter 5** focus on the mental processes expressed by the verbs יָרַד (*jrd*) and עָלָה (*ʿlh*) embedded in the usage events of the Hebrew Bible. Accordingly, Chapters 4 and 5 present a systematic analysis of the verbs יָרַד (*jrd*) and עָלָה (*ʿlh*)'s related encyclopaedic knowledge, respectively. The approach followed is a development and extension of the PRINCIPLED POLYSEMY framework of Tyler and Evans (2001, 2003).

The aim of these chapters in describing the encyclopaedic knowledge system of יָרַד (*jrd*) and עָלָה (*ʿlh*) is to explicate the nature of much of the linguistic knowledge associated with these verbs. This account of semantic structure will include an account of the knowledge of usage patterns associated with יָרַד (*jrd*) and עָלָה (*ʿlh*), because words stand out against the knowledge configurations that provide the context for their conceptualisation. Also, the conceptual structure, that is, the non-linguistic knowledge

representations that the verbs ירד (*jrd*) and עלה (*ʿlh*) tap into and draw upon in situated language use, will be described.

Chapter 6 focuses on the lexical concept DEATH associated with space. In so doing the study employs the criteria developed in Chapters 3, 4 and 5 for determining the range of the distinct lexical concepts of abstract concepts. Furthermore, the theoretical approach of Cognitive Semantics characterising the representation in the Biblical Hebrew language of spatial relations will be used to position the study of linguistic expressions (in particular, spatial expressions) such as in 2 Kings 2:11 (example [6] above discussed in Section 1.4) within a broader context of Hebrew language usage of spatially orientated words and the conventions associated with communicating beliefs, goals, etc. So, although the linguistic study in Chapters 4 and 5 deals almost exclusively with sentences in isolation, this chapter includes the study of form and meaning of utterances in context considering the discourse level as a core object of the study as well. In the end the composite mental image of spatial cognition, motion and death will be developed into a coherent picture.

The final chapter, **Chapter 7**, places the research in context and draws out its importance, significance and implications. At the end of the chapter, I will suggest some challenging issues for further research.

The end product of this study will open up a formal framework for Biblical Hebrew in which to study both meaning and the structure of concepts. At the language-specific level, the study will provide the basis for richer translation and more reliable literary interpretations of the death-metaphor in the Hebrew Bible.

COGNITIVE LINGUISTICS AS A FRAMEWORK FOR METAPHORICAL SPATIAL CONCEPTION

2.1 Introduction

From the very first moment that you woke up this morning, you carried out a complex series of mental activities. You were not aware of all of them but they included, perhaps, a decision to *take* a shower, but not to eat breakfast as you usually do, because you had an appointment with a colleague *at* Rick's coffee shop as agreed *upon* the day *before* yesterday. Perhaps, while passing the window *on* your way to the wardrobe, you noticed that it was raining and you realised you were *in* trouble: You remembered that the *car's left-front* tyre was *flat*, so you asked your wife, while she was still lying *in* bed, to *drop* you *off at* the corner of Long and Short Streets *from* where you could *take* the bus *to* your workplace... .

All of these mental abilities and processes, namely, attention, memory, judgment and evaluation, reasoning, problem-solving and decision-making, comprehension and the production of language, are related to knowledge. This normative knowledge is by definition conceptual (Zlatev, 2007:323), meaning that, everything in the first paragraph of this chapter, “from the choice of words and their part of speech to the various inflections and constructions that make up the grammatical structure of the sentences involves conceptualization” (Croft & Cruse, 2004:69). This includes a range of conceptualisation processes or cognitive operations that humans employ in language, such as the categorisation, framing and schematising of experiences and their basic structure. In practical terms, this means that cognitive function is not a consequence of a disembodied mind, which functions independently of body-based states such as perception, cognition, etc. (Evans, 2009:29). Because humans subconsciously structure every aspect of the experience they intend to convey, much of the ordinary language used to characterise a wide variety of experiences is systematically shaped by many processes

below the threshold of our conceptual thought. The words in *italics* show how a human's subconscious activities – in the mind and by way of the body – relate to language and how language relates to states, motion, navigation, space, time, etc. An example is the use of concrete spatial language such as “... you were *in* trouble ...” and “... *before* yesterday...” for the abstract domains STATES and TIME PERIOD respectively. These domains are analysed in the literature as being driven by conceptual metaphor (Lakoff & Johnson, 1980), meaning that the conceptual metaphors STATES ARE CONTAINERS and TIME IS SPACE arise when stable links are established between the cognitive models *containers* and a *bodily-orientated spatial point of reference*, respectively. The encoding of experience is sensorimotor in nature, and the cognitive models STATES and TIME which encode conceptual content are subjective in nature. These two examples show that “conceptual metaphors provide a means of structuring cognitive models in terms of structure recruited from cognitive models associated with other domains of experience” (Evans, 2009:309). Conceptual metaphors like STATES ARE CONTAINERS and TIME IS SPACE provide massive redundancy across concepts within the conceptual system. This relation between concrete and abstract goes beyond mere language. So, meaning-construction occurs at the interface between cognition, communication and language.

At this point, several of the theoretical concepts in Cognitive Linguistics are already on the table and from this brief introduction it is clear that a number of basic concepts, models, terminologies and statements need to be elucidated in relation to this linguistic framework. The remainder of this chapter offers a brief survey of aspects in the theory of cognition, experientialism and meaning construction within Cognitive Linguistic framework.

In describing the common set of methodological and theoretical principles, assumptions and perspectives in this approach – I use the information in Lakoff (1987), Langacker (1987), Lakoff and Turner (1989), Barcelona (1997), Ibarretxe-Antuñano (1999), Janda (2000), Hilferty (2001), Taylor (2002), Zlatev (2003), Tyler and Evans (2003), Croft and Cruse (2004), Evans and Green (2006), Geeraerts (2006), Evans, Bergen and Zinken (2007) and Evans (2009) in the following sections.

2.2 Cognitive Linguistics

Cognitive Linguistics is a concatenation of a set of core-concepts proposed, tested and tempered by psychologists,¹ philosophers, (cognitive) linguists and other researchers² who have collaborated on the development of this framework. The various concerns and broadly-compatible theoretical approaches of these concepts are introduced and explained by the following shared common basis:

... the idea that language is an integral part of cognition which reflects the interaction of cultural, psychological, communicative, and functional considerations, and which can only be understood in the context of a realistic view of conceptualisation and mental processing (Janda, 2000:3).

Cognitive Linguistics has been strongly influenced by Cognitive Sciences, in particular by the study of the human mind and its workings. As Cognitive Science brings together what is known about the mind, and also makes use of the results of a variety of fields that all study the mind in their own ways, the *cognitive* in Cognitive Science is used for any kind of mental operation or mental structure that can be studied in precise terms. So, Cognitive Linguistics is the study of language in a way that is compatible with what is known about the human mind, treating language as reflecting and revealing the workings of the mind.

¹ Cognitive Linguistics has always been strongly influenced by theories and findings particularly from Cognitive Psychology, e.g., human categorisation (Fillmore [1975] and Lakoff [1987]), Gestalt psychology (Talmy [2000] and Langacker [1987]), and the neural underpinnings of language and cognition (Kay & McDaniel [1978] and Gallese & Lakoff [2005]). Psycholinguistics, despite its behaviorist origins, became entirely cognitive in orientation in the early 1960's. This linguistic approach was deeply influenced by Chomsky especially in his relationship with Miller on the cornerstone chapters of the *Handbook of Mathematical Psychology* by Luce (1963) (see Harris, 1993:75).

² The researchers whose work has been most influential in the creation of this framework include Brugman (1981; 1990), Casad (1996), Fauconnier (1985), Fillmore (1975), Johnson (1987), Lakoff (1987), Lakoff and Thompson (1975), Langacker (1987), Reddy (1979), Rosch (1975), Sweetser (1990), Talmy (1988) and Turner (1987).

2.2.1 Cognition

Cognition is described as “the set of faculties that allow the mind to process stimuli from the external world and to determine action in the external world” (Scaruffi, 2003:1). In simple terms, this means that there is a range of functions performed by the human in his/her mind, in order to perceive or learn something, store it in memory, retrieve related information, process the whole and then use it to decide what to do next. Thus, all of these functions make up cognition and comprise aspects of the mind based on human everyday experiences such as intentionality, imagining, perception, attention, consciousness, emotion, dreams, and personality and other important aspects such as volition, reasoning, memory, belief, and learning. These may all be subsumed as simply ‘thought’.³ These aspects are considered products of the mind and are ultimately constrained by the potential of the human mind.

Thus, given what the term *cognitive* in Cognitive Science is used for, one of the most direct upshots in Cognitive Science is that most of the mental structures and mental operations have been found to be subconscious⁴ in the sense that the mental structures and mental operations “operate beneath the level of cognitive awareness, inaccessible to consciousness and operating too quickly to be focused on” (Lakoff & Johnson, 1999:10).

Finally, in addition to the aspects of the mind, there is *language*, which is also a cognitive aspect. Given language’s importance for humans, it deserves a separate treatment. But does this mean that language is a separate aspect, or faculty, of the mind? This question involves in some form and to some extent the relationship between cognition and language.

³ Traditionally, the mind has been treated as a unitary phenomenon that operates with the following aspects: reason-thought-thinking, morality, emotion, and willing-volition (Kövecses, 2006:5).

⁴ Lakoff and Johnson (1999:10-11) explains all that is going on below the level of conscious awareness when you are in a conversation.

2.2.2 Cognition and Language

The study of the cognitive subconscious has given linguists a radically new view of what it is that a person knows and how he thinks, or in other words, how humans conceptualise their experience. Lakoff (1987:157-369) postulates from an experiential stance at least eight specific perspectives explaining the relation between cognition and language:⁵

- The mind is holistic in that processes of the mind are seen as largely the same for the various aspects of the mind;
- External reality does exist, but it does not come in a prestructured form, nor is reality viewed as something that exists independently of human beings. Categories, frames and image schemas in the world are seen only as a result of human unique experience;
- Literality is not an essential design feature of the mind, but the mind is essentially both literal and figurative. The world is ‘created’ or built up by the mind in several imaginative ways. The imaginative ways include such cognitive processes as categorisation based on prototypes, organising knowledge in terms of frames and image schemas, and understanding experience (abstract) through metaphors. An important point here is that the ‘same’ reality can be construed in alternative ways;
- The mind is based on the human body. Thus, the body plays a decisive role in producing the kind of mind humans have. Thought is, therefore, taken to be embodied. The body’s interaction with the environment defines categories of the mind. These features of conceptual categories are called ‘interactional properties’;
- Language is not an independent module of the mind, but operates on the basis of the same principles that other cognitive faculties of the mind use. Cognitive processes such as attention, memory, judgment and evaluation, reasoning,

⁵ Kövecses (2006:6-12), following in the footsteps of Lakoff (1987:157-369), gives a summary of the eight specific philosophical questions by contrasting each against the traditional philosophical thinking (objectivist view) about the relation between cognition and language.

problem-solving and decision-making, comprehension and the production of language are just as important in language as in other aspects of the mind. The key component of language in this view is mostly meaning and conceptualisation, and not just form. Language serves the function of expressing meaning, which is, in the study of language and thought, more important than form;

- Meaning is, as it is the case with thought, embodied. Meaning derives from the embodiment of humans and is relative to how humans frame experience. Meaning is thus equally a matter of how humans construe some conceptual content;
- Given language and the external world: truth is not simply a direct relationship between a sentence and a state of affairs in the world; truth can only be assessed relative to a particular understanding of a situation; and
- The world comes largely unstructured while it is the human observers who do most of its structuring mainly through the linguistic system (which is a subsystem of culture). According to the principle of linguistic relativity (Whorf, 1956), language can shape and does shape the way we think.

The eight issues just cited thus involve in some form and to some extent the relationship between *language* and *cognition* from a philosophical point of view. At least two major findings are central, namely:

- Language has a cognitive, subconscious foundation (given that language is also a cognitive aspect, and given that thought is subconscious); and
- Language is the lens through which the cognitive phenomena can be investigated.

In the 1970's, linguists saw the value in this philosophical language-cognition debate and correctly so, took advantage of it for their own arguments concerning the

study of language in the ‘linguistics wars’ of that time.⁶ In the course of this linguistic debate, some linguists frequently observed that the borders between traditional linguistic phenomena can be crossed and consequently, they searched for the motivations that drive these linguistic phenomena. The point of departure was that various phenomena of language are in constant communication and language operates as a unified phenomenon within the greater phenomena of general consciousness and cognition. The linguistic phenomena most popular, meaningful and influential for cognitive research, include the following:

- The system of meaning associated with grammatical constructions;⁷
- Conceptual structure which is meaningful by virtue of being tied to meaningful preconceptual bodily experience;
- The organisation of word-meaning based on the notion of a frame against which word-meanings are understood;⁸
- The mapping structure of abstract concepts in one domain onto concrete concepts in another domain;
- The organisation of prototypes within humans’ ability to identify entities as members of groups; and
- The phenomenon of polysemy where lexical items have typically more than one meaning associated with them.

These linguistic phenomena under investigation gave a flavour of the nature and scope in the broad field of linguistics within the Cognitive Sciences. The main goal for linguists at this stage was to provide a systematic answer to basic questions in the field of linguistics and its relation to cognition.

⁶ See Harris (1993) for the details on this era of ‘linguistics wars’.

⁷ This includes bound morphemes and grammatical words like *the* and *and*, as well as the system of meaning associated with content words and morphemes.

⁸ This organisation includes the rich network of meaning that makes up humans’ knowledge of words.

2.2.3 Linguistic Cognition

One concern that all linguists, despite their various traditions, share, is the principle of *descriptive adequacy* (Chomsky, 1965; Langacker, 1987). Language is spoken every day by ordinary people. For that reason language is describable and that is exactly what linguists do - they describe language: they try to uncover the systems behind language, and on the basis of its properties, formulate hypotheses about how language is represented in the mind.⁹ For linguists, the enquiry concerning whether the various aspects of the mind reflect an analogous systematic structure as well, is also of interest. They consequently paraphrase this enquiry by asking a related question: suppose a systematic structure is found in language, will this structure be a reflection of a systematic structure of thought as well? An interesting number of linguists certainly think so, because they found a systematic structure of language.¹⁰ This systematic structure also has a propensity to be a unified phenomenon operating in unison with the greater phenomena of general consciousness and cognition. On account of this finding, a movement in linguistics with a strong cognitive element developed in the last 40 years by forming hypotheses about the nature of language and about the system that it is thought to reflect.¹¹ In this way linguistics has become one of the Cognitive Sciences as a movement, alongside psychology and philosophy.

2.2.4 Cognitive Linguistic Movement

The linguists in this new movement of Linguistics with the strong cognitive element, hold that linguistic cognition simply is cognition and has no separate status from any other kind of cognition. Given this cognitive turn in the nature of language, this movement became known as the *Cognitive Linguistic* movement with the *experientialist*-

⁹ The discussion of the example sentences (1) – (3) in Section 1.1 of Chapter 1 underlines the importance of this principle.

¹⁰ Consult Evans and Green (2006:12-14) for the evidence of a systematic structure in language.

¹¹ While the most uniting feature of this new linguistic movement is that language, as part of the human cognition which operates in interaction with and on the basis of other cognitive faculties, is assumed to reflect certain fundamental properties and design features of the human mind, the most disengaging aspect in the polemical opposition with other approaches to the study of language involves, in some form and to some extent, the relationship between language and cognition.

philosophical views¹² on the issues in connection to the mind as driving force behind it. What *cognitive linguists* thus try to do, is to describe what it is in the mind that enables people to create and understand linguistic expressions (Janda, 2000:5).

Cognitive linguists have developed a strategy to deal with the search for the principles of linguistic structure that reflect what is known about human cognition and the search for the invisible structure of language. The impetus of this strategy has its roots in the experientialist approach to the mind and is therefore known as the experientialist strategy (Lakoff & Johnson, 1980:226).

2.3 Experientialist Strategy

In the experientialist strategy, meaning is taken to be a central issue in the cognitive operations that play an important role in the operations of the mind and humans' understanding of experiences (Lakoff, 1987:263-266).

In their explanation of the experientialist strategy, the authors¹³ adhere to the general question in philosophy concerning meaning, namely: What does it mean to say that something is meaningful? An explanation adopted by cognitive linguists is that 'meanings are ideas'. 'Ideas' are referred to as mental representations¹⁴ or mental activities in general.

That humans start to learn about the world as soon as they are born, is a non-disputable basis for meaning amongst scientists in the human sciences (see Chomsky, 1986). As a result of certain processes in an infant's mind, such as distinguishing subjects around him/her and correlating subjects with one another, certain structures and systems are formed in the brain which accompany a person during his/her entire life. Thus, learning involves acquisition of knowledge about the world, or the construction of a

¹² As described in Section 2.2.2.

¹³ Lakoff (1987) and Lakoff and Johnson (1999).

¹⁴ See discussions of *mental representations* in Pinker (1997).

‘cognitive map’. So, what is behind form is not a thing at all but rather the human power to construct meanings.

2.3.1 Construction of Meaning: Conceptualisation and Experience

The construction of meaning by humans can be best described by a picture of a (camp) fire [FIGURE 1]¹⁵. When we see such a picture, we cannot suppress our impression that we are seeing a (camp) fire. The two-dimensional arrangement of colours in the picture has almost nothing in common with a fire, and it takes a brain evolved over so many thousands of years and trained through many real-life cultural experiences to construct the identity between the picture and the (camp) fire. Thus, what is meaningful in the form of a (camp) fire to a human is a matter of what has significance to him/her. And what is significant to a human will not depend on his/her rational knowledge alone, but on his/her intuitive¹⁶ insights and past experiences. Meaning is thus not cut-and-dried – it is a matter of constructing coherence (Lakoff & Johnson, 1980:227).¹⁷



FIGURE 1: Conceptualisation: fire

Therefore, the approach cognitive scientists follow in meaning-construction is the attempt to “characterize meaning in terms of the nature and experience of the organisms doing the thinking” (Lakoff, 1987:226).

¹⁵ Permission granted to display clipart picture by *Florida Centre for Instructional Technology* (FCIT) at the University of South Florida (USF).

¹⁶ Intuition is a generic form of immediate awareness present in a variety of modalities (sensory, imaginative, intellectual) and directed to a variety of objects.

¹⁷ A practical example is the discussion of example (3a-c) in Section 1.1 of Chapter 1.

In Cognitive Science, experience is construed in the broad sense: the totality of human experience and everything that plays a role in it (Lakoff, 1987:266).¹⁸ There appear to be two broad categories of human experience, namely, *sensory experience* and *introspective experience* (Barsalou, 1999:577-660).

Sensory experience is derived from the ‘senses’ (from a visual, vestibular, auditory and haptic system)¹⁹ and concerns perceptual data derived from the external world. In the derivation of the perceptual data three stages, namely, sensation, perceptual organisation, and identification-and-recognition are identified (Evans, 2009:2).

The second category of human experience, *introspective experience*, is subjective or internal in nature, and includes consciousness. One of the most fundamental properties of the human conceptualising capacity is its tendency to structure concepts or domains relating to introspective experience in terms of concepts that derive from sensory experience.

Concepts, other than percepts, represent schematisations. Schematisations are formed by abstracting away points of differences in order to produce representations which generalise over points of similarity. Consider, for instance, the concept CHARIOT. CHARIOT is a schematisation derived by generalising across many different sorts of specific information (on-line experiences) relating to ancient conveyances in order to form a single representation.²⁰ An important point to make here is that concepts are not static and unchanging. Concepts continue to be updated and thus evolve as the human perceiver continues to be exposed to new experiences (Evans, 2009:2).

The distinction between percepts and concepts relates to distinctions in representational formats: how experience is presented at the cognitive level and how it is stored. While percepts are derived from information which is integrated from a number of

¹⁸ This view is in contrast with the objectivist approach where meaning is defined independently of the nature and experience of thinking beings (*see* Lakoff, 1987:1-3).

¹⁹ Barsalou (1999:577-660) discusses these systems in detail.

²⁰ The schematisation of the concept CHARIOT is discussed in more detail in Section 6.5.2.2 of Chapter 6.

different sensory systems and available to conscious experience (on-line processing), concepts are representations and are stored in memory and can be activated during off-line processing. Concepts can thus be recalled in the absence of the percept(s) which may have given rise to them. So, the basic unit of knowledge is the concept.

Concepts are related to one another in a systematic way, and form a structured knowledge inventory, namely, a *conceptual system*. This conceptual system is based on preconceptual experiences. All of our knowledge is framed in terms of this conceptual system that resides mostly in the cognitive subconscious. A subconscious conceptual system, furthermore, functions like a ‘hidden hand’ that shapes how people conceptualise all aspects of their experience. This ‘shaping’ process designates a coherent organisation of human experience and acts consequently as a construal operation of experience.

2.3.1.1 Construals of Experience: The Conceptual Structure

Lakoff (1987:267) identified at least two kinds of theoretical constructs which impose a conceptualisation of experience, namely, the *basic-level* structure²¹ and the *image schematic* structure.²² These two theoretical constructs represent the knowledge representation, or better known as the *conceptual structure*.

(i) Basic Level Structure

Human knowledge is mainly organised at the *basic level*. This level corresponds with the level of imaginability (Lakoff, 1987:270). At least two important cognitive activities take place on this level of imaginability, namely *categorisation* and *frames*.

²¹ In the hierarchical model, the organization of the conceptual structure consists of three levels, namely: the basic, the superordinate and the subordinate.

²² Another form of conceptual organization proposed by Langacker (1987; 1990; 1998), is the Schematization process. Schematization refers to the process by means of which speakers form a conceptual image. A conceptual image includes all those features that different referents, experienced by individuals, have in common. This results in a conceptual image called a schema (Rodrigues Redondo, 2004:46).

Categorisation

Humans are categorising beings. In view of this, humans categorise all objects and events they encounter in the environment and this categorising is taking place subconsciously most of the time. So, it is the minds of human beings which tend to assign everything that is perceived in the world around them into categories. All concepts possess many describable features, both functional and perceptual, and manifest as basic-level categories (Lakoff, 1987:302). Categorisation is therefore one of the important meaning-making processes. This implies further that the meaning-making capacity of humans depends on the system of *conceptual categories*²³ they acquire. Thus, acquiring a category is forming a structural description of an entity. Structural descriptions consist of the most elementary properties of entities. Humans have basic-level concepts not only for objects but for actions²⁴ and properties as well.

The second cognitive activity on the level of imaginability is *frames*.²⁵

Frames

Frames are representations of this large amount of underlying knowledge. While attributes are simply lists of unrelated features and do not reveal the conceptual

²³ There are a number of accounts of category representations, including ‘classical’ models, prototype models, exemplar models, spreading activation models, connectionist models, and intuitive theories (Barsalou, 1992).

²⁴ Actions like running, walking, eating, drinking are basic level, whereas moving and ingesting are superordinate. Various kinds of walking and drinking, say, ambling and slurping, are subordinate.

²⁵ The same idea of what a frame is, has been called by a variety of different names in the vast literature on the subject. These include, among others, script, scenario, scene, cultural model, cognitive model, domain, schema and experiential gestalt (Rosch *et al*, 1976). Another interchangeable name for *frame* with a slightly different meaning is *mental images*. A mental image differs from a concept in that “we are able to create a mental image on the basis of the concept. It is because we know the concept ... that we are able to form a mental image of what might count as an instance of the concept...” (Taylor, 2002:42). The formation of the mental images happens in at least three staggeringly complex mental operations (Fauconnier & Turner, 2002:5-6) in the brain of the viewer that is responsible for active meaning construction. *Firstly*, the recognition of *identity* is in fact a spectacular product of complex, imaginative, subconscious work and account for meaning. *Secondly*, finding identities (and oppositions) is part of a much more complicated process of *integration* which has elaborate structural and dynamic properties and operational constraints. This process of *integration* typically goes entirely unnoticed since it works fast in the backstage of cognition. However, identity and integration cannot account for meaning and its development without the third operation of the human mind, namely, *imagination*. People want to make sense of the world. A fundamental faculty that helps people provide meaning to experience and understanding knowledge is imagination. Imagination is the psycho-physical faculty of imagining, or of forming mental images of what is not actually present to the senses (Sutton-Smith, 1988:22).

connections between the features (including spatial connections), frames represent the structure of conceptual information that humans possess in connection with concepts. Thus, “a frame is a structured mental representation of a conceptual category” (Kövecses, 2006:64).²⁶ Knowing a *frame* is knowing specific instances and how various characters operate inside it. There is no limit to the amount of detail in *frames*. From the perspective of the experiential Cognitive Science, meaning is defined by *frames* (Fillmore, 1977).

Kövecses (2006:65) in his explanation of *frames*, emphasises an important property of *frames*, namely, *frames* are idealised or schematised in several ways. One way is that, often, what the frame defines does not actually exist in the world.²⁷ He gives the following example to explain the property: there are no seven day weeks in nature. In nature, we only find the alternation of light and darkness governed by the natural cycle of the movement of the sun. *Frames* are often idealised in this sense. Lakoff (1987) calls such idealisations “idealised cognitive models” (ICM’s). An important consequence is that this feature of *frames* makes *frames* open to cross-cultural variation.

The second kind of theoretical construct which imposes a conceptualisation of experience, is the *image schematic structure*.

(ii) Image Schematic Structure

In their pioneering publications, Lakoff (1987) and Johnson (1987) jointly introduced the notion of ‘image schema’ as one of experientialism’s major foundational pillars. They hypothesised that image schemas provide one of the ‘embodied’ anchors of the entire conceptual system. Johnson (1987:xix) defines image schemas in the following way: an image schema is “a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence to our experience.”²⁸

²⁶ Words are conceptual categories: “a word represents a category of distinct yet related meanings that exhibit typicality effects” (Evans & Green, 2006:328).

²⁷ I apply the theoretical principles of *FRAMES* to the ancient Israelites’ experience of spatiality, heavenly bodies, spatial colour phenomena and the natural inhabitants of space in Section 3.5 of Chapter 3.

²⁸ It is experience, meaningful to humans by virtue of their embodiment, that forms the basis of many of humans’ most fundamental concepts.

In practical terms, this means that when elementary properties of entities²⁹ in structural descriptions occur repeatedly, certain schematic structures begin to emerge and get represented in the brain. The structures that emerge in this way are called image schemas. Kövecses (2006:207) draws our attention to two important properties of image schemas: *Firstly*, image schemas are *imagistic* in nature. This means, for Johnson (1987:161), that the notion of *schema* is a way of relating percepts to concepts. *Secondly*, image schemas are highly *schematic*, or abstract. This means that they lack detailed images – either visual or kinaesthetic. Thus, the schemata are structures of imagination that connect sense perception with the concepts of understanding, and thus render significance to the phenomena. From these two properties, the name *image schema* was derived.³⁰

The initial identification of image schemas was mainly achieved through the cross-linguistic analysis of concepts of motion and spatial relations, and the ‘informal analysis’ of the phenomenological contours of everyday experience. Briefly, this means that an image schema was initially identified by a condensed redescription of perceptual experience for the purpose of mapping spatial structure onto conceptual structure. According to Johnson (1987:29), these redescriptive patterns emerge as meaningful structures chiefly at the level of our bodily movements through space and our perceptual interactions. Thus, image schemas represent a rudimentary conceptual building-block derived from embodied experience. This means further that due to the nature of the human body, humans have a species-specific view of the world. This implies that the nature of human experience and the nature of possible conceptual systems that relate to this experience, will be constrained in the form of embodiment (Evans & Green, 2006:64). For instance, while gravity is an objective feature of the world, humans’ experience of gravity is determined by their bodies and by the ecological niche to which they have adapted (Evans, 2009:22).

²⁹ Examples of such elementary properties are lines, surfaces, weight, vertical or horizontal extension, roughness or softness, sweetness or bitterness (Kövecses, 2006:207).

³⁰ I have briefly mentioned the notion of image schema in Section 1.3 of Chapter 1.

Because of the fact that human experience is structured in part by the nature of the bodies that humans have, two types of image schemas will commonly occur. The *first* is *perceptual image schemas* explicated by Lakoff (1987),³¹ and the *second* is *kinaesthetic image schemas*³² explicated by Talmy (1988). Without going into too much detail now, I will briefly underline three of the many kinaesthetic image schemas known (and which will be applicable to this study)³³ – namely, the CONTAINER image schema, the SOURCE-PATH-GOAL image schema and the VERTICALITY image schema.

The bodily experience that motivates the existence of the CONTAINER image schema can be reduced to two general types of experience: humans have bodies that are containers; and humans function within other larger objects (buildings, rooms) as containers. This image schema has ‘interior’, ‘boundary’ and ‘exterior’ structural elements. The SOURCE-PATH-GOAL image schema is motivated by the most common type of experience: Whenever humans move, they move *from* a place *to* another place *along* a sequence of continuous locations. The image schema of VERTICALITY is motivated by the humans’ experience of gravity. Given that humans have an erect posture, walk upright, have a head at the top of their bodies and feet at the bottom, and given the presence of gravity which attracts unsupported objects, the vertical axis of the human body is characterised by an *up-down* asymmetry (Evans & Green, 2006:178).

Almost invariably, the embodied schemas of concrete objects and situations are employed to make sense of more abstract entities and events.³⁴ In **FIGURE 2**, these relations of the construction of meaning are graphically represented.

³¹ Johnson (1987:126) lists the following common image schemas: BALANCE, COMPULSION, BLOCKAGE, COUNTERFORCE, RESTRAINT REMOVAL, ENABLEMENT, ATTRACTION, MASS-COUNT, PATH, LINK, CENTER-PERIPHERY, CYCLE, NEAR-FAR, SCALE, PART-WHOLE, MERGING, SPLITTING, FULL-EMPTY, MATCHING, SUPERIMPOSITION, ITERATION, CONTACT, PROCESS, SURFACE, OBJECT and COLLECTION.

³² Among the various kinaesthetic image schemas proposed are the part-whole schema (consisting of a whole, parts, and a configuration), the link schema (two entities connected by a link) and the center-periphery schema (consisting of an entity with an area, a center and a periphery).

³³ See especially Section 3.4 of Chapter 3, as well as Section 4.7.3 of Chapter 4 and Section 5.6.2.1 of Chapter 5.

³⁴ For more detailed examples and explanations, see Lakoff and Johnson (1980); Lakoff (1987) and Johnson (1987).

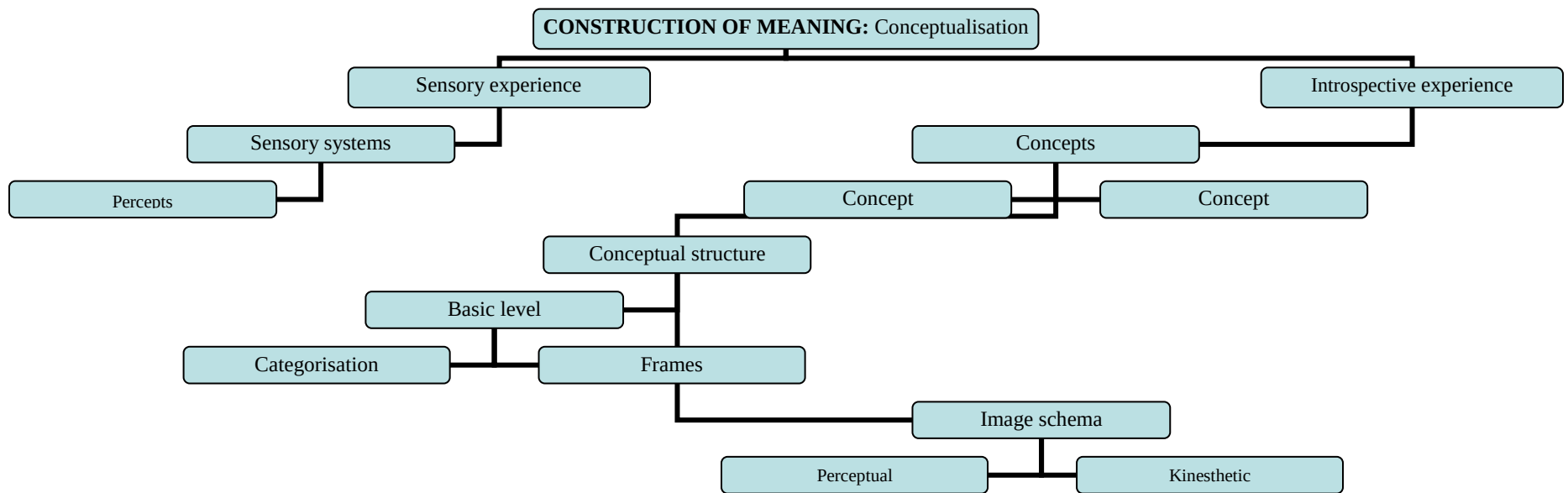


FIGURE 2: Relations of the construction of meaning

Categorisation, frames and image schemas provide much of the human understanding of the world. This is true for both literal and figurative ways of conceptualisation. One of the ways to characterise the conceptual system is by looking at *language*.

2.3.2 Language as a Form of Knowledge

In the historical depiction of the fundamental question, what is language?, linguists such as De Saussure (1916), Trubetskoy ([1939] 1958), Wittgenstein (1953) and Fillmore (1971) offer the following answer: Language is a conception with sound rooted in tradition. Itkonen (1978; 1983; 1991; 2003) widens this definition and gives the following answer: Language is a social institution for communicating meanings - so, people use language to 'get their ideas across', in other words, to communicate. As such, language exists primarily *between* people rather than *within*³⁵ people. This difference in the extended definition also brings about the alternative *experientialist* approach towards language whereby meanings (as well as structural relations) are construed 'on-line', in actual situations of use,³⁶ and not specified in the mental lexicon (Croft & Cruse, 2004:97). Thus, the user of the language tells us what is going on in their minds when they produce and understand words and sentences (Ungerer & Schmid, 1996:2-4). It is, therefore, expected that this *experiential view* pursues a more practical and empirical description of meaning instead of postulating logical rules and objective definitions based on theoretical considerations.³⁷ So, discerning the meaning of an utterance requires more than just knowing the meaning of words (the dictionary view) and having a mastery of grammar.

³⁵ This view gives emphasis to language as a unique and independent faculty of human beings. Language is seen as innate; this means that humans are born with a linguistic faculty that is characterized by a set of abstract universal rules. In the earliest theories of Universal Grammar (*e.g.* Chomsky, 1965), the claim was that children were born with innate, very specific rules for languages. In the Principles and Parameters Theory (*see* Chomsky, 1986:1-13), the language acquisition of a child represents a highly structured system of fundamental principles and open parameters associated with the features of lexical heads. *See also* Chomsky and Lasnik's (1991) discussion on I-language versus E-language.

³⁶ This is not a new idea. This hypothesis was first suggested within linguistics by Moore and Carling (1982), and it is not uncommon now among cognitive linguists (*see for instance* Lakoff and Sweetser [1994] and Croft [2000]).

³⁷ Sections 1.2.2 and 1.2.3 of Chapter 1 elaborate on the differences between the generative and experientialist approaches in more detail.

Linguists in the experientialist framework go further and claim that linguistics is not just about knowledge of the language, but language itself is a form of knowledge. This claim stems from various empirical studies in different cognitive disciplines, such as psychology, on what is known about the mind. A common conclusion as the driving force behind this claim was that the same devices used to structure cognitive models (for example – categorisation, frames or image schemas), are used in the structure of language (Lakoff, 1987:291-292). Language is therefore made meaningful because language is directly tied to meaningful thought and depends upon the nature of thought.

Because language is a form of knowledge, it has to be analysed accordingly, with a focus on *meaning*. For that reason meaning is a fundamental concept. The theory that emerges from this view is therefore a theory of meaning.

2.3.2.1 Language as Meaning

For *experientialists*, meanings do not exist independently³⁸ from the people that create and use them (Reddy, 1979). Rather, meaning is “what people find meaningful in their lives” (Lakoff & Johnson, 1980:ix).

The status of meaning as *mental* in the Lakoffian sense is “that meaning is a matter of what is meaningful to thinking, functioning beings” (Lakoff, 1987:xi).³⁹ This level is causally connected with percepts and can functionally be treated as the processing of information. Therefore, there must be levels of mental representation at which the information conveyed by language is compatible with information from other peripheral systems. Certain aspects of the mental information from other peripheral systems constitute the information encoded in language. The *basic level* is but one that fulfils this function and is known as the level of interacting with the world. This eventually implies

³⁸ Most cognitive linguists reject ‘objectivist’ theories of meaning. The term ‘objectivism’ here is used by Lakoff (1987) and Johnson (1987) to refer to those theories of linguistic meaning that understand objective reality as independent from human cognition, such as Frege (Geach & Black, 1952), Montague’s Model-theoretical Semantics (Dowty *et al*, 1981; Cann, 1993) and Barwise and Perry’s (1983) Situation Semantics.

³⁹ The traditional account claims that the capacity for meaningful thought is abstract. See also Frege ([1892] 1997).

that the information that language conveys is the same as that which meanings (in the construction of meaning [as in Section 2.3.1]) resemble (Jackendoff, 1983:24). Furthermore, this means that all linguistic forms do not have an inherent form in themselves; they rather act as clues activating the meanings that reside in our minds and brains (Barcelona, 1997:9). Meaning is therefore not tidily contained in the lexicon, but ranges all through the linguistic spectrum, because meaning is the very energy that propels the motor of language.

Thus far, a ‘*mental structuring*’ solution was proposed to the fundamental puzzle of ‘how meaning is grounded in experience’ - the *symbol grounding problem* of Searle (1980). However, meaningfulness also involves the structuring of *experience* itself (Lakoff, 1987:302). As most neurolinguistic research on the mental structuring model emphasises the neurological organisation, it tends to ignore the importance of people’s ordinary, kinaesthetic experience (Gibbs, 2003:2) which is structured in part by the nature of the *bodies*⁴⁰ that humans have. This means that people’s subjective, felt experiences of their bodies-in-action provide part of the fundamental grounding for language and thought. Thus, language and thought are inextricably shaped by embodied action and therefore meaning must be embodied.⁴¹

a) Meaning as Embodiment

As humans create mental and linguistic categories on the basis of their concrete experiences and under the constraints imposed by their bodies, the most fundamental principle in the experientialist model is *embodiment* (Johnson, 1987; Lakoff, 1987; Lakoff & Johnson, 1980; 1999).

⁴⁰ There is much to recommend in this (re)turn to the body in the study of the mind, especially since in many ways it can be seen as a justified reaction to the many shortcomings of ‘classical’ information-processing cognitive science according to which the ‘mind/brain’ works essentially as a computer (e.g. Fodor [1981]; Jackendoff [1987]; Pinker [1994]).

⁴¹ Wilson (2002) identified six different views of embodied cognition, to wit, ‘cognition is situated’, ‘cognition is time-pressured’, ‘we off-load cognitive work onto the environment’, ‘the environment is part of the cognitive system’, ‘cognition is for action’ and ‘off-line cognition is body-based’ of which, however, only the last one explicitly addresses the role of the body and is claimed by Franklin (1995) as “the best documented and most powerful of the six claims”. The most prominent example hereof is the work of Lakoff and Johnson (1980) who argued that abstract concepts are based on metaphors grounded in bodily experience/activity.

This kind of embodiment corresponds to one of the three levels that Lakoff and Johnson (1999:102-104) call the ‘embodiment of concepts’. It is the ‘*phenomenological level*’ which “consists of everything we can be aware of, especially our own mental states, our bodies, our environment, and our physical and social interactions” (1999:103). The phenomenological embodiment of concepts refers to human conscious experience of the ‘feel’ of cognitive states. The *second* level of embodiment is the *neural embodiment*. The neural embodiment of concepts refers to the physical ‘circuitry’ underlying cognition and the link between sensorimotor experience, concepts, language and the world. *Finally*, concepts are also embodied at the *cognitive subconscious level*. The cognitive subconscious refers to all non-conscious cognitive operations that underlie and make possible our conscious experience and our successful performance of various conscious tasks. The cognitive subconscious is, in part, a repository of our fundamental concepts of categories, frames, image schemas, etc.

It is only by the descriptions and explanations at these three levels that one can achieve a full understanding of the mind. Thus, human conceptual categories, the meaning of words and sentences and the meaning of linguistic structures at any level, are not a set of universal abstract features or uninterpreted symbols (Barcelona, 1997:9). They are rather motivated and grounded more or less directly in experience, in our bodily, physical, social and cultural experiences, because after all, “we are beings of the flesh” (Johnson, 1992:347).

Because meaning is grounded in the shared human experience of bodily existence,⁴² Cognitive Linguistics works from the premise that meaning is embodied and argues that both the design features of languages, and the human ability to learn and use them are accounted for by general cognitive abilities, kinaesthetic abilities, visual and sensorimotor skills and human categorisation strategies, together with cultural, contextual and functional parameters (Barcelona, 1997:8).⁴³ Thus, the way in which human beings interact with their world through their orientation, their manipulation of objects, their

⁴² Ziemke (2003) identifies and discusses six different notions of embodiment in Cognitive Science.

⁴³ This view is based on the empirical research of Rosch (1973b; 1978) and Berlin and Kay (1969).

perception of the things that surround them and their bodily movements, influences how humans construct and understand meaning.

One of the functions of embodiment is that humans have access to concepts and to the nature of ‘reality’ they think and talk about (Evans, 2009:7). But the nature of ‘reality’ is abstract every so often. Consider, for example, abstract domains such as states, space, time, etc. So, ‘what gives human beings the power of abstract reasoning?’, has been a tantalising question in philosophy, psychology and linguistics for many decades. The experientialist answer is that human beings have a *conceptualising capacity*. Lakoff (1987:281) explicates three ways in which this capacity is expressed, namely:

- The ability to form symbolic structures that correlate with *preconceptual* structures in our everyday experience. Such symbolic structures are basic-level and image schematic concepts;
- The ability to project metaphorically from structures in the physical domain to structures in abstract domains, constrained by other structural correlations between the physical and abstract domains. This accounts for our capacity to reason about abstract domains such as quantity and purpose; and
- The ability to form complex concepts and general categories using image schemas as structuring devices. This allows us to construct complex event structures and taxonomies with superordinate and subordinate categories.

So, these abilities imply that humans have an internal conceptual system and this system manifests itself in various ways. One of these ways is language. Linguistic knowledge is, therefore, essentially the same as the representation of other conceptual structures. The meaning of an expression is therefore equated with a conceptualisation in the mind of a language user (Taylor, 2002:187). As such, Cognitive Linguistics builds a theory of language on mental entities, such as concepts (Taylor, 2002:61). Thus, language is not only meaningful, but language is conceptual as well.

2.3.2.2 Language as Conceptualisation

Cognitive Linguistics explores the hypothesis that certain kinds of linguistic expressions provide evidence that the structure of the human conceptual system is reflected in the patterns of language. Moreover, the way the mind is structured can be seen as a reflection, in part, of the way the world is structured and organised (Evans & Green, 2006:14). The understanding of this hypothesis is critical for this study. An explanation of the hypothesis by means of the following two Biblical Hebrew examples in (a) - (b) may perhaps facilitate the understanding:

a. Psalms 78:21

וְגַם-אַף עָלָה בְּיִשְׂרָאֵל

wegam - 'âf - 'lh - vejîsrâ'el

...and anger (literally: nose) also came up against Israel.

b. Genesis 19:15

הַשָּׁחַר עָלָה

hasjsjaxar - 'lh

...the morning (literally: black) arose...

These examples relate to the abstract conceptual domains of BEHAVIOUR (a) and TIME-PERIOD (b), respectively. A conceptual domain is a body of knowledge within our conceptual system that contains and organises related ideas and experiences (Evans & Green, 2006:14). The conceptual domain of BEHAVIOUR might relate to a range of behavioural concepts including ANGER, which is a behavioural activity. In sentences (a) – (b) the more abstract concepts ANGER and MORNING are understood in terms of conceptual domains relating to concrete physical experience: the notions of *anger* and *morning* are conceptualised in terms of VERTICAL ELEVATION, which is clear from the use of the phrase *came up/arose* (עָלָה) (*'lh*) in both sentences (a) and (b). Clearly *anger* and *morning* cannot literally be said to undergo VERTICAL ELEVATION.

One of the major findings to have emerged from studies into the human conceptual system is that abstract concepts are systematically structured in terms of

conceptual domains deriving from our experience of the behaviour of physical objects, involving properties like vertical elevation (Lakoff & Johnson, 1980).

Thus, linguistic structures express conceptualisations, and conceptualisation goes further than mere reference. It involves imagery in the broadest sense of the word: ways of making sense, of imposing meaning. The conceptualisations that are expressed in natural language have an experiential basis, i.e., they link up with the way in which human beings experience reality, both culturally and physiologically. It is in this sense that Cognitive Linguistics embodies a fully contextualised conception of meaning (Geeraerts, 2006:27).

Cognitive linguists emphasise, furthermore, that flexibility is necessary for understanding conceptualisation. This flexibility is due to the nature of the human mind as it engages with the world. In this sense experience does constrain human conceptualisation to some degree. This view has led Langacker (1976) to argue that language-specific semantic structure must be distinguished from a universal conceptual structure. Langacker (1987:342-344) furthermore rejects the claim that “semantic structure can, in some unclear but hopefully straightforward way, be related directly to thought and cognition, i.e. the structures manipulated in cognition are essentially the same as the semantic structures underlying sentences”. He rather suggests that equivalents in different languages could be expressing the same cognitive experience, but be employing different semantic structures to express the experience. Compare, for example, the Biblical Hebrew phrase (example [a]) to its nearest Afrikaans and English equivalent in examples (c) and (d), respectively:

- c. Iemand die slagoffer van jou woede maak (litt: *To make someone the victim of your anger*).
- d. Vent one's anger on someone.

To summarise: the experientialist strategy understands language as a product of general cognitive abilities. This means that linguistic theory and methodology must be

consistent with what is empirically known about cognition, the brain and language, i.e. the Invariance Hypothesis (Lakoff, 1990:40).

During the 1960's and 1970's, former generative semanticists such as Lakoff (1987) and Langacker (1987) came to the realisation that linguistics was lacking a semantically based approach to grammar that took general cognitive abilities into account (see Talmy, 2000; Taylor, 2002).⁴⁴ They concluded that linguistic theory needed a drastic change in its outlook. The product of this realisation over four decades of study in which a number of cognitive semanticists have been participating, was a theory of linguistic meaning.

2.4 Theories and Approaches in Cognitive Semantics

From the Cognitive Linguistic stance, the validity of the view held by several philosophers and linguists, such as John R. Searle (1969), that the default property of meaning is literality, was challenged.⁴⁵ At least three aspects of linguistic meaning in relation to the question of whether meaning is essentially and inherently literal, are outlined by Gibbs (2003:1-15). The *first* aspect has to do with *why certain meanings emerge* in language (the creation/constitution of meaning), the *second* aspect of meaning concerns the (on-line) *processes* people employ *in understanding* the meanings of words and phrases (understanding of meaning), and the *third* aspect of linguistic meaning concerns *speakers' intuitions* about why words and phrases of a language mean what they do (expression of meaning).

Mindful of the *first* aspect, the traditional view⁴⁶ lays emphasis on meaning as essentially and inherently literal (Evans, 2009:5). This conception was derived from the assertions that literal meaning can constitute abstract meaning; that figurative-abstract

⁴⁴ Section 1.2.3 of Chapter 1 discusses in brief the shifts in the study of general linguistics regarding language and meaning.

⁴⁵ In Section 1.4 of Chapter 1 as well as in Section 4.3 of Chapter 4 and Section 5.2 of Chapter 5, I demonstrate by means of examples in the Hebrew Bible that the received view of literalism as an approach to meaning construction in Biblical Hebrew must be revised.

⁴⁶ See for example the more detailed discussion in Section 4.2 of Chapter 4 on *literalism* as the dominant position in modern linguistics until the 1970's with respect to the nature of word-meaning.

meanings can be understood as literal ones; and that figurative-abstract meanings in one language can be rendered as literal ones in another. The evidence, as surveyed by Kövecses (2006:181-205), suggests otherwise: *firstly*, historical data show that abstract meanings are always constituted by figurative meanings. *Secondly*, experimental evidence shows that the comprehension of abstract meanings does, in fact, recruit metaphorical mappings. *Finally*, the in-depth study of translated sentences shows that figurative-abstract meanings in one language are always expressed as figurative abstract (and not as literal) meanings in another. These conclusions by Kövecses led to a conception of ‘meaning’ (or ‘thought’) as being, in part, literal and in part, figurative – and not essentially and predominantly literal.⁴⁷ A large part of thought would be devoted to literal meaning and an equally large part of thought to figurative-abstract meaning. Figurative-abstract meaning seems to be just as much a design feature of thought as literal-concrete meaning is.

Cognitive Linguistics aims at an integrated model of language and cognition, in order to construct a precise theory of linguistic meaning. Cognitive Linguistics practice can be divided, approximately, into two main areas, namely Cognitive Semantics, which is the study of semantic representation, the human conceptual system and meaning construction processes as revealed by language, and Cognitive (approaches to) Grammar, which is the study of the symbolic linguistic units that comprise language, and their principles of organisation. For the purpose of this study, I will only deal with the first.

Cognitive Semantics adopts an experientialist perspective (see Section 2.3), which means that it is concerned with the relationship between (embodied) experience, the conceptual system, and the semantic structure encoded by language.⁴⁸ While the word ‘semantics’ in Cognitive Semantics indicates the particular approach, namely the conceptual, semantics is not only specifically concerned with the conceptual organisation of language, but also with conceptual content as it is organised in language (Talmy,

⁴⁷ The discussion of the sentences (3a-c) in Section 1.1 of Chapter 1 links up with this ‘conception’ of meaning.

⁴⁸ This view of Cognitive Semantics is in contrast to the traditional view that meaning is the relationship between words and the world and is equated with the objectivist world (see Kövecses [2006:6-12] and Lakoff [1987:157]).

2000:4). As the function of language in relation to concepts can be described by the terms ‘encode’ and ‘externalise’ (in Cognitive Linguistics), semantic structure is the system wherein concepts are conventionally encoded in a form in which they can be externalised by language (Evans & Green, 2006:201, 365). Semantic structure thus represents a body of stored knowledge that language simply reflects.

However, this field of study also includes the investigation of knowledge representation, that is, conceptual structure and meaning construction. This implies that the meanings ‘encoded’ in language are partial and incomplete representations of conceptual structure. Conceptual structure is underpinned by information derived from perceptual processes. So, although semantic structures ‘encodes’ conceptual structure, the format of semantic structures ensures that language can only provide minimal clues to the precise mental representation intended by the speaker. Conceptual structure is therefore the system in which linguistic meaning manifests itself. In formal terms conceptual structure is defined as the cognitive system that represents and organises experience in a form that can serve as the input for processes like reasoning and expression in language (Evans & Green, 2006:156, 201). The following sections attempt to provide a set of theories and approaches concerned with meaning-construction processes, figurative language and thought, and the relationship between semantic structure and conceptual structure.

The theories and approaches of conceptual structure that have had the greatest influence on the development of Cognitive Linguistics are discussed briefly in the following sections:

2.4.1 Image Schema Theory

An intriguing question many linguists for decades have been confronted with, is the problem of how (abstract) symbols and linguistic expressions get their meaning (see the discussion in Section 2.3.2.1 [a]). Cognitive linguists propose within the theory of *image schemas* a potential solution, namely: symbols and expressions are meaningful for humans as humans rely on image schemas in the conceptualisation of the world, and

image schemas are based on those humans' bodily experience. This is possible because humans bring their bodily experience to the conceptualisation of the world around them. Thus, one way in which embodied experience manifests itself at the cognitive level is in terms of image schemas.

One of the interesting findings about image schemas is that they allow humans to understand themselves 'through themselves'. This is so because humans are also part of the world, and image schemas are used in understanding their own function as well. In this way image schemas provide an important interface between the body and the world (Kövecses, 2006:207-225). This interface, however, does not mean that image schemas are themselves sensorimotor processes. Even though image schemas are derived from perceptual and motor processes, image schemas are "primary means by which we construct or constitute order and are not mere passive receptacles into which experience is poured" (Johnson, 1987:30). So, image schemas are imaginative and non-propositional in nature and operate as *organising structures of experience* at the level of bodily perception and movement (Gibbs & Colston, 2006:240-241). By this is meant that human mental or abstract concepts (for example, containment) are understood and experienced in terms of humans' physical understanding of containers. Image schemas have internal logic or structure that determines the roles these schemas can play in structuring various concepts and in patterns of reasoning (see the discussion in Section 2.3.1.1 [ii]). Take for example the sentence '*My income rose last year*'. This sentence is based on the MORE IS UP/ LESS IS DOWN metaphor, while the projection from MORE to UP is in turn based on our understanding of quantity in terms of the VERTICALITY schema. This schema is based on our everyday bodily experience: whenever we put more liquid in a container, the level goes up. A wide range of such image schemas have been proposed so far in the literature. The following figure of image schemas (**FIGURE 3**) is compiled from Cienki (1998), Gibbs and Colston (2006), Johnson (1987), Lakoff (1987) and Lakoff and Turner (1989) and arranged together according to the nature of their experiential grounding by Evans and Green (2006:190):

IMAGE SCHEMAS	NATURE OF EXPERIENTIAL GROUNDING
UP-DOWN, FRONT-BACK, LEFT-RIGHT, NEAR-FAR, CENTRE-PERIPHERY, CONTACT, STRAIGHT, VERTICALITY	SPACE
CONTAINER, IN-OUT, SURFACE, FULL-EMPTY, CONTENT	CONTAINMENT
MOMENTUM, SOURCE-PATH-GOAL	LOCOMOTION
AXIS BALANCE, TWIN-PAN BALANCE, POINT BALANCE, EQUILIBRIUM	BALANCE
COMPULSION, BLOCKAGE, COUNTERFORCE, DIVERSION, REMOVAL OF RESTRAINT, ENABLEMENT, ATTRACTION, RESISTANCE	FORCE
MERGING, COLLECTION, SPLITTING, ITERATION, PART-WHOLE, COUNT-MASS, LINK(AGE)	UNITY/MULTIPLICITY
MATCHING, SUPERIMPOSITION	IDENTITY
REMOVAL, BOUNDED SPACE, CYCLE, OBJECT, PROCESS	EXISTENCE

FIGURE 3: Image schemas

2.4.2 Encyclopaedic Semantics

Cognitive linguists have begun to argue that the distinction traditionally drawn between ‘dictionary knowledge’ (word meaning) and ‘encyclopaedic knowledge’ (non-linguistic or ‘world knowledge’) is artificial.⁴⁹ The alternative view by cognitive semanticists is an encyclopaedic approach to meaning. This view represents a model of the system of conceptual knowledge that underlies linguistic meaning.⁵⁰ This encyclopaedic model takes into account a far broader range of phenomena than purely linguistic phenomena. A number of assumptions which constitute this approach to semantics, can be outlined as follows:

⁴⁹ This view is consistent with the modularity hypothesis adopted within formal linguistics. This hypothesis asserts that linguistic knowledge (e.g. knowing the meaning of a word like *shoelaces*) is specialised to language, and distinct in nature from other kinds of ‘world’ or ‘non-linguistic’ knowledge (like knowing how to tie your shoelaces, or that you can usually buy them in the supermarket) (Evans & Green, 2006:208).

⁵⁰ The dictionary view, in contrast, represents a model of the knowledge of linguistic meaning.

Firstly, there is no principled distinction between semantics and pragmatics. Cognitive semanticists claim that word-meaning is a consequence of language use. This implies that meaning construction cannot be divorced from language use, and therefore meaning is fundamentally pragmatic in nature (Evans & Green, 2006:215-216; Evans, Bergen & Zinken, 2007:11).

Secondly, encyclopaedic knowledge is structured. This means that encyclopaedic knowledge is viewed as a structured system of knowledge and organised as a network (Evans & Green, 2006:216-217).

Thirdly, encyclopaedic meaning emerges in context. This perspective holds that fully-specified pre-assembled word-meanings do not exist, but are selected and formed from encyclopaedic knowledge, which is called the meaning potential (Allwood, 2003), semantic potential (Evans, 2006) or purport (Cruse, 2000; Croft & Cruse, 2004) of a lexical item. So, word-meaning is always a function of context.

Fourthly, lexical items are points of access to encyclopaedic knowledge. Langacker (1987) first introduced this assumption. He has shown that words are not containers that present neat pre-packaged bundles of information, but words rather selectively provide access to particular parts of the vast network of encyclopaedic knowledge (Evans, Bergen & Zinken, 2007:12).

Lastly, encyclopaedic knowledge is dynamic. This assumption suggests that humans' knowledge of a lexical concept continues to be modified as a result of human ongoing interaction with that concept and the acquisition of knowledge regarding that concept (Barsalou, 1999). Two relatively well-developed theories of encyclopaedic semantics are proposed. The *first* is the theory of *frame semantics*, developed mainly by Fillmore (Fillmore, 1975; 1977; 1982; 1985). He proposes that a semantic frame is a schematisation of experience which is represented at the conceptual level and held in long-term memory. The frame relates the elements and entities associated with a particular culturally-embedded scene from human experience (see Section 2.3.1.1 [i]). So,

words and grammatical constructions are relativised to frames, which means that the ‘meaning’ associated with a particular word (or grammatical construction) cannot be understood independently of the frame with which it is associated. These frames are continually updated and modified due to ongoing human experience, and are used in reasoning in order to generate new inferences (Evans & Green, 2006:222-230). The *second* theory is the theory of **domains** developed by Langacker (1987). Like Fillmore’s theory of frame semantics, the theory of *domains* is based on at least two assumptions: *firstly*, that meaning is encyclopaedic, and *secondly*, that lexical concepts cannot be understood independently of larger knowledge structures. According to Langacker (1987:147) then, domains are “necessarily cognitive entities: mental experiences, representational spaces, concepts, or conceptual complexes.” So, domains function as knowledge structures which provide background information against which lexical concepts can be understood and used in language.

2.4.3 Cognitive Lexical Semantics

Brugman and Lakoff (1988:477-507) developed an approach concerning the cognitive semantic treatment of word-meaning, also known as *cognitive lexical semantics*. This approach takes the position that *words* or lexical items *are conceptual categories*: a word represents a category of distinct, yet related, meanings that exhibit typicality effects. In particular, lexical items represent types of complex categories, called radial categories. A radial category is structured with respect to a prototype, and the various category members are related to the prototype by convention.⁵¹ As such, word-meanings are stored in the mental lexicon as highly-complex structured categories of meanings or *senses* (Evans, Bergen & Zinken, 2007:15). This radial category model reflects empirical facts relating to word meaning, particularly with respect to polysemy and prototype structure.⁵²

⁵¹ This argument is in contrast to formalism, which states that category members are ‘generated’ by predictable rules.

⁵² This theory of radial categories will be used to model the kinds of concepts that the ancient Israelites appeared to have had access to. See the discussion in Section 4.7.3 of Chapter 4 and Section 5.6.2 of Chapter 5 on the cognitive models regarding יֶרֶד (*jrd*) and עֹלָה (*’lh*).

A more recent development by Tyler and Evans (2003), is known as the *Principled Polysemy* framework. This framework provides a methodology for constraining the number of distinct senses associated with an individual word. The methodology identified two criteria for determining whether a particular sense of a preposition counts as a distinct sense and can therefore be established as a case of polysemy, namely:

- For a sense to count as distinct, it must involve a meaning that is not purely spatial in nature, and/or a spatial configuration holding between the Trajector (TR) and Landmark (LM) that is distinct from the other senses conventionally associated with that preposition; and
- There must also be instances of the sense that are context-independent: instances in which the distinct sense could not be inferred from another sense and the context in which it occurs.

These criteria for establishing the central sense of a polysemous lexical item relate to four types of linguistic evidence that Tyler and Evans (2003:48-49) suggest can be relied upon to provide a more objective means of selecting a central sense. The types of evidence include:

- Earliest attested meaning;
- Predominance in the semantic network;
- Relations to other prepositions; and
- Ease of predicting sense extensions.

However, it is not always a straightforward matter to determine whether a particular sense of a word counts as a distinct sense and thus establishes polysemy. This is because word meanings, while relatively stable, are always subject to context.⁵³ The consequence of this fact is that polysemy is often a matter of degree and exhibits

⁵³ The discussion of example sentences (1) - (3) in Section 1.1 of Chapter 1 is evident of this observation.

gradability due to contextual influence, whether it is usage context, sentential context or knowledge context.⁵⁴

2.4.4 Conceptual Metaphor Theory

In traditional views on language, a sharp distinction was made between literal language and figurative language. The position was that (1) there is a stable and unambiguous notion of literality, (2) there is a sharp distinction to be made between literal language and non-literal or figurative language, and (3) metaphors are deviations from the linguistic norms governing literal language (see Chomsky, 1961 and Katz, 1964). This traditional view (that literal and figurative language rely upon the idea that while literal language is the conventional ‘ordinary’ or ‘everyday’ way people have of talking about things, and figurative language is not ordinary, but rather ‘exotic’ or ‘literary’) became very problematic in Cognitive Linguistics. After examining the different definitions of literality identified by Gibbs (1994),⁵⁵ Evans and Green (2006:289-293) detail the challenges of identifying literality and demonstrate that much of ordinary, everyday language turns out to be figurative in nature. This finding is consistent with the basic premise first introduced in Lakoff and Johnson’s 1980 publication *Metaphors We Live By*,⁵⁶ namely that “metaphor is pervasive in everyday life, not just in language but in thought and action” (Lakoff & Johnson, 1980:3). Thus, both cognitive semanticists view metaphor not simply as a stylistic feature of language, but as a phenomenon fundamental to the structure of the conceptual system. This monumental change in the way linguists traditionally thought about metaphor, stems mainly from two observations by Lakoff and

⁵⁴ For a detailed discussion on these contextual influences, see Evans and Green (2006:353-355).

⁵⁵ In his book *The Poetics of Mind*, Gibbs (1994) concludes that there is no evidence for a principled distinction between literal and figurative language. He based his finding on two analyses, namely a close examination of the key features that are held to distinguish literal and figurative language; and on a wide-ranging survey of different kinds of psycholinguistic experiments aimed at uncovering such a distinction. He shows, in contrast to the traditional view (that there are two kinds of meaning that can be straightforwardly distinguished), that there are many different kinds of literal and figurative meaning. In this regard, he identifies at least four different definitions of literal meaning assumed within the Cognitive Science literature, namely: Conventional literality, Non-metaphorical literality, Truth conditional literality and Context-free literality. Besides the different definitions of literal language, he identifies more than one category of ‘non-literal’ language-use, namely *irony*, *zeugma* and *metonymy*.

⁵⁶ For a long time in the development of the larger Cognitive linguistics enterprise conceptual metaphor theory was one of the dominant theories and, despite its limitations (see Murphy [1996]; Leezenberg [2001]; Evans [2004]; Haser [2005]), it still remains an important perspective.

Johnson (1980): The *first* observation was that metaphorical language, such as the linguistic expression “... you were *in* trouble ...” at the beginning of this chapter, appear to relate to an underlying metaphor system, a ‘system of thought’. This means that people cannot choose any conceptual domain at random in order to describe concepts. They found in addition that to describe experiences, people also rely upon expressions that relate to the conceptual domain (Lakoff & Johnson, 1980:7). This implies that people use one conceptual domain in understanding another conceptual domain.⁵⁷ A convenient shorthand way of capturing the cognitive linguistic view of metaphor is the following: CONCEPTUAL DOMAIN (A) IS CONCEPTUAL DOMAIN (B), which is what is called a *conceptual metaphor*. So, a conceptual metaphor consists of two conceptual domains, in which one domain is understood in terms of another. In practical terms, this pattern led Lakoff and Johnson (1980) to hypothesise a conventional link at the conceptual level between the domain of, for example, STATES and the domain of CONTAINERS. This means that STATES, which are the target (the domain being described), are conventionally structured in terms of CONTAINERS, which is the source (the domain in terms of which the target is described). This finding implies that people not only speak in metaphorical terms, but also think in metaphorical terms.

An important claim Lakoff and Johnson (1980) raise was that conceptual metaphors are grounded in the nature of people’s everyday interaction with the world.⁵⁸ This means that conceptual metaphor has an experiential basis. This experiential basis also includes embodied experience.⁵⁹ And while the conceptual metaphor has an experiential basis, the conceptual domain is in its turn any coherent organisation of that experience. So, correlations in people’s everyday experience inevitably lead people to acquire primary metaphors⁶⁰ which link their subjective experiences and judgments to

⁵⁷ Lakoff and Johnson’s notion of metaphor as a mapping from one cognitive domain to another has been echoed by the British paleo-anthropologist Steven Mithen (1996). He has suggested that the transition from Neanderthal man to Cro Magnon is marked precisely by the ability to ‘switch cognitive frames’: the paleolithic blossoming in art may be correlated with the ability to think metaphorically.

⁵⁸ This view is not inferior to the traditional view of metaphor where similarity is the main motivation for bringing together two concepts in a metaphorical relationship, but is in equal importance to it.

⁵⁹ A characteristic of embodied experiences is that they are subconscious most of the time. This means that humans experience correlations in bodily experience preconceptually and prelinguistically.

⁶⁰ When people think about abstract amounts, such as prices, the neurons that correspond to amount and those that correspond to verticality (up-down) are coactivated in the brain. These coactivations of groups of

their sensorimotor experience. These primary metaphors supply the logic, the imagery, and the qualitative feel of sensorimotor experience to abstract concepts. So, conceptual metaphor is what makes most abstract thought possible and is the very means by which people are able to make sense out of experience. All humans acquire these metaphorical modes of thought automatically and subconsciously and have no choice in whether to use them or not (Lakoff & Johnson, 1999:127-128).

The *second* observation of Lakoff and Johnson (1980) was that there are a number of distinct roles that populate the source and target domains. For example, WARS include ATTACKING, STRATEGY, GAINING GROUND, WINNING and so on. Similarly, the target domain ARGUMENT includes CONTROL, STRATEGY, WINNING and so on. It is therefore not accidental that ARGUMENT metaphorical expressions (e.g. ‘He *shot down* all of my arguments’; ‘I have never *won* an argument with her’; ‘I could not *defend* that point’) of the AN ARGUMENT IS WAR conceptual-metaphor, mean what they mean when people use them to talk about arguments, because “a portion of the conceptual network of battle partially characterises the concept of an argument, and the language follows suit” (Lakoff & Johnson, 1980:7). So, the metaphor works by mapping roles from the source onto the target.

Several categories of conceptual metaphors can be classified. Kövecses (2006:127-130) classified the categories on the basis of the degree of conventionality of metaphors, their cognitive function, their nature, and generality. He explains the conditions in the following way: *Conventionality* is conceived of as the degree into which either a linguistic expression or a conceptual metaphor has become entrenched in the course of its use. An example is the metaphorical linguistic expression ‘*She let go of her feelings*’ that is highly conventional for the conceptual metaphor LOVE IS A JOURNEY. *Cognitive function* acts as a useful way to classify metaphors. This is so because some metaphors are used to impose structure on the target (structural metaphors such as LIFE IS A JOURNEY), some to provide an ontological status for it (ontological metaphors), and

neurons yield what we know as the primary conceptual metaphors INTENSITY IS HEAT and MORE IS UP (Kövecses, 2006:120).

some to make several targets coherent with one another (orientational metaphors such as SICK IS DOWN/ MORAL IS UP). Because people's knowledge about the world comes basically in two forms, that is, propositional and image-schematic knowledge, metaphors are also based on these types of knowledge. These types of knowledge reflect the *nature* of the metaphors. While most conceptual metaphors are at a specific level (BIRTH IS ARRIVAL and DEATH IS DEPARTURE), some are at a generic level (where certain human qualities are imputed to non-human things, as in THINGS ARE PEOPLE). Metaphors thus can be classified according to their level of *generality*.⁶¹

In their field guide to poetic metaphor, Lakoff and Turner (1989) start from the assumption that the process of meaning construction in poetic texts is derived from and guided by the same principle as in the conceptual metaphor theory. They explain the difference between a linguistic metaphor and a poetic metaphor by claiming that the power of poetic metaphor consists of the poet's 'skills' to master the conventionalised metaphors in such ways as to consciously 'extend', 'elaborate', 'compose' or 'question' the conventionalised metaphors from our ordinary language (1989:69). Faur (2012:110) elaborates on this view and argues that "poetic metaphor goes beyond the boundaries of the first semantic level of language, and thus it brings a newly created metaphorical world."

2.4.5 Conceptual Metonymy

Conceptual metonymy is, like metaphor, the means by which it is possible "to ground our conceptual systems experientially and to reason in a constrained but creative fashion" (Johnson, 1992:351). But, whereas in metaphor humans project part of their conceptual domain onto another separate domain, in metonymy the projection takes place within the same domain.

Take the following sentence (e) as an example:

⁶¹ The principles of the conceptual metaphor theory will be applied to the appropriate data analyses in Sections 4.5 and 4.6.4 of Chapter 4, Section 5.4 of Chapter 5 and Section 6.3.3.2 of Chapter 6.

e. *Tuynhuis denied the charges.*⁶²

In this example we have a ‘vehicle’ and a ‘target’. There is an entity, or element, that ‘stands for’ another entity, or element. The element that stands for another element is the vehicle and the element for which it stands is the target. Accordingly, the above-mentioned sentence has the following vehicle and target:

Tuynhuis (vehicle) for the authority of the South African president (target).

We know that the speaker talking about the state-owned property of Tuynhuis is really talking about the authority of the South African president. What enables people to use a particular element for another element is the notion of ‘frame’. So, this example is also based on a particular frame:

PRESIDENTIAL AUTHORITY: home for the president of the nation.

A way of viewing metonymy is that metonymy is often contingent on a specific context. Within a specific discourse context, a salient vehicle activates and thus highlights a particular target (Croft, 1993).

2.4.6 Mental Spaces and Conceptual Blending Theory

The theory of Mental Spaces was originally developed by Fauconnier (1985; 1997, 2004). This theory is a cognitive theory of meaning construction. To account for phenomena that this theory cannot adequately account for, Fauconnier and Turner (2002) extended this theory, which has given rise to a new framework called Conceptual Blending Theory. The central concern of Conceptual Blending Theory is the dynamic aspects of meaning construction, and its dependence upon mental spaces and mental space construction as part of its architecture. From the perspective of these two theories, language provides underspecified prompts for the construction of meaning, which takes

⁶² The expression is comparable to ‘*The White House denied the charges*’.

place at the conceptual level. The challenge the two theories take up, is to provide an account of the hidden conceptual aspects of meaning construction.

To exemplify this, consider the following examples in (f) and (g):

- f. Joseph believes [Sipho likes soccer].
- g. In Botswana, Robert McBride would have been executed long ago.

In the first example (f), meaning construction involves two processes:

- i. the building of mental spaces; and
- ii. the establishment of mappings between those mental spaces.

Mental spaces are conceptual ‘packets’ of knowledge constructed during ongoing meaning construction. This ongoing meaning construction happens by a process of reproduction that filters finely-grained partitioning of a person’s discourse and knowledge structures (Fauconnier, 1997:11). So, “a mental space is a medium for conceptualisation and thought. Thus any fixed or ongoing state of affairs as we conceptualise it is represented by a mental space” (Lakoff, 1987:281). Because mental spaces are constructed ‘on-line’, they result in unique and temporary ‘packets’ of conceptual structure, constructed for purposes specific to the ongoing discourse. While language prompts the construction of mental spaces in ongoing discourse, the mapping relations are guided by the local discourse context. Thus, mental spaces are constructed on the basis of generalised linguistic, pragmatic and cultural strategies for recruiting information. This implies that meaning construction is always context-bound (Evans & Green, 2006:363-399; Evans, Bergen & Zinken, 2007:18-19).

Furthermore, mental spaces are set up by space builders⁶³ (for example the subject-verb combination *believes* in sentence (f) followed by an embedded sentence).

⁶³ Other space builders include prepositional phrases (*in 1988, at school, in Jack’s mind’s eye*), adverbs (*really, probably, possibly*) and connectives (*if ... then ...; either ... or ...*).

They are internally structured by existing knowledge structures and employ this pre-existing knowledge structure. The sentence in (f) provides the base space *Joseph believes*. This ‘belief’ of Joseph, which is transitive, creates a new space in which Joseph believes something. In this way it provides the embedded sentence in the belief space [Sipho likes soccer]. The belief space then is structured by the belief that Sipho likes soccer. In constructing mental spaces and setting up new or existing elements within those spaces, meaning construction also processes information about how the elements contained within mental spaces are related. Space builders, like ‘*believes*’ in sentence (f), specify the properties assigned to elements and the relations that hold between elements within a single space.

However, in sentence (g) the theoretical architecture of Mental Spaces theory is extended. This is done so by the integration of structure from across mental spaces. Consequently, this integration of structure gives rise to emergent structure: structure which is more than the sum of its parts. So, this dynamic meaning-construction involves the establishment of an integration network that results in a blend. This integration network consists of (at least) two input mental spaces, a generic space which serves to identify counterparts in the inputs, and a fourth blended space, which provides the novel emergent structure not contained in either of the inputs.⁶⁴ To exemplify this, consider the following diagram (**FIGURE 4**) applied to sentence (g):

⁶⁴ The discussion of the data in Section 5.4.4.1.1 of Chapter 5 and Section 6.5.3.1 of Chapter 6 utilises the principles of the conceptual blending theory.

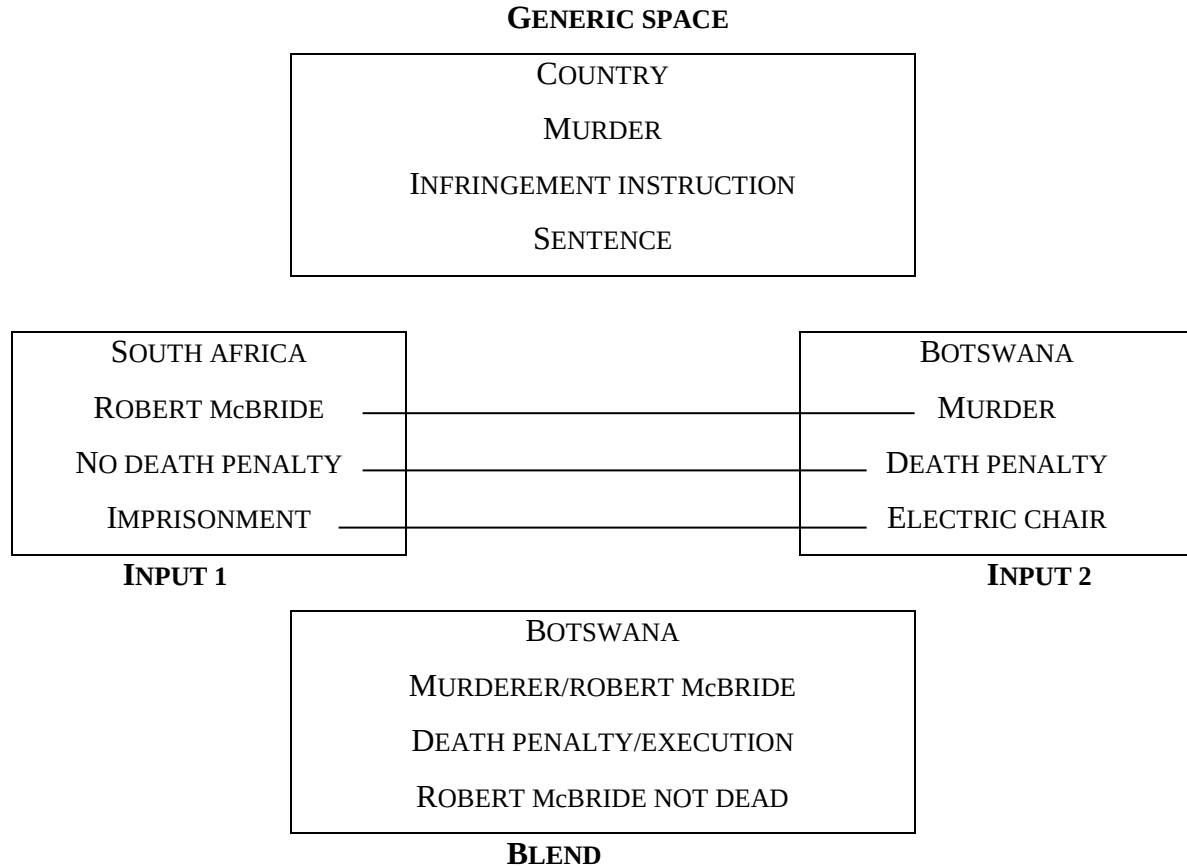


FIGURE 4: Conceptual Blending

It is common, however, for blends to function as inputs for further blending and reblending. This point is illustrated by Evans and Green (2006:431-432) with a discussion of Fauconnier and Turner's (2002) example of the GRIM REAPER. Here the three inputs to the GRIM REAPER-blend relate to three AGENTS, namely (1) a REAPER, who uses a scythe to cut down plants; (2) a KILLER, who murders a victim; and (3) DEATH, which brings about the death of an individual. The third AGENT is abstract. This means that DEATH-AS-AGENT is itself a metaphoric blend, in which DEATH and AGENCY have been blended, giving rise to the personification of death. In the GRIM REAPER-blend, the AGENT is DEATH and this agent causes death by KILLING. The manner of killing is REAPING. The reaper is GRIM because death is the outcome of his reaping.

2.5 Conclusion

Cognitive Linguistics thus claims to be the very first linguistic model of meaning that is all-inclusive or all-embracing. That is, Cognitive Linguistics is simultaneously both a fully-developed grammatical model and a fully user and usage-oriented model covering the functional, pragmatic, interactive and socio-cultural dimensions of language-in-use.

More detail about the working of Cognitive Linguistics will be provided in the chapters which follow, as the various aspects of the theory of linguistic meaning relevant to spatial cognition in the Hebrew Bible, will be dealt with less abstractly. The next chapter analyses the ancient Israelites' spatial experience at pre-conceptual level and the organisation and structuring of the ancient Israelites' spatial concepts at conceptual level in order to understand the encyclopaedic knowledge systems of the spatial motion-path verbs יָרַד (*jrd*) and עָלָה (*`lh*).

CONCEPTUALISATION OF SPACE OF THE ANCIENT ISRAELITES

3.1 Introduction

A fundamental aspect of human cognition is our ability to embody events that capture, amongst others, our spatial experiences in the world (Lakusta & Landau, 2005:1).¹ For this reason *space* forms part of the bedrock of the human's cognitive architecture. Consequently, the study of spatial cognition in the Hebrew Bible is important since the non-linguistic representation of objects or structures, motions, paths and spatial-causal relationships that are mapped onto words reveals the hidden depths of the ancient Israelites' mind and how dependent their perceived world was on the nature and organisation of the cognition which happened to evolve in a human body. Whereas Chapter 2 offers a survey of the theoretical assumptions fundamental to conceptualisation, this chapter reflects on the conceptualisation of space of the ancient Israelites: this attempts to employ spatial cognition to uncover conventional image schematic patterns, categorisations and FRAMES at the conceptual level in order to understand the spatial motion-path verbs יָרַד (*jrd*) and עָלָה (*'lh*) and their related encyclopaedic knowledge.

3.2 Spatial Cognition

One of the most important findings in Cognitive Science is that the mind, brain and body interact to construct the human's experience of space (Rohrer, 2007b:340). This implies that cognition, space and body are interrelated and must be studied as such. The most appropriate definition of *space* at its most general level seems to be “denoting area or location”, while the term *spatial* seems to denote “pertaining of or relating to space” (Liben, 1988:172). While cognition is about knowledge; its perception and acquisition,

¹ Consider again the discussion in Section 2.2.1 of Chapter 2. This view echoes Kant's [1781] (1963) observation that spatial experience constitutes a precondition for all conceptualisation and meaning.

storage and retrieval, manipulation and use by humans,² *spatial cognition* is in particular concerned with the acquisition, organisation, utilisation and revision of knowledge about spatial environments and beliefs about spatial properties³ of objects, activities and events in the world. Ben-Eliyahu (2012) draws a distinction between the concepts of place, space and area, and their role in the making of the ancient Israelite's 'cognitive map'. He identifies three main elements which influence this 'cognitive map', namely, historical memory, based on collective ethos and texts, geopolitical reality, and demographic spread. However, we can add another element by distinguishing spatial thought (conscious) from spatial memory (not directly available to consciousness). In their definition of *spatial cognition*, Hart and Moore (1973:248) appear to include non-conscious spatial knowledge: "Spatial cognition is the knowledge and internal or cognitive representation of the structure, entities, and relations of space; in other words, the internalised reflection and reconstruction of space in thought." Because this study deals with *spatial cognition*, this inclusive definition of *spatial cognition* will be adopted, thus including memory.

As noted in this comprehensive definition, *spatial cognition* is at the heart of human thinking⁴ which means that cognitive structures and processes are part of the mind (Lakoff, 1987; Langacker, 1987) emerging from a brain and nervous system inside of a body that exists in a social and physical environment. This embodiment means a body-in-space (Kosslyn *et al*, 2001). Consequently, *spatial cognition* is that aspect which concerns the mental function responsible for spatial (and spatially-framed) experience at the pre-conceptual level, as well as the organisation and structuring of spatial concepts at the conceptual level, that is, within the conceptual system. Thus, the conceptual system is based on pre-conceptual experiences, has to do with conceptual, that is, non-linguistic content, and is that attribute of the mind which organises and stores information which

² This description of *cognition* is a summary of what is described in detail in Section 2.2 of Chapter 2.

³ Spatial properties include location, size, distance, direction, separation and connection, shape, pattern and movement.

⁴ It is evidenced, for example, in the explication of spatial concepts that have played a key role in the development of Western mathematics and philosophy over two and a half millennia ago (*see also* Jammer [1954:7-36]; Pritchard [1958:63]; Smith [1968:17] and Eybers [1988:2]).

has achieved representational status. This information equates with the level of knowledge representation ‘above’ language.

The following section is concerned with the cognitive representation of ancient Israelites’ spatial knowledge, including the determinants of ancient Israelites’ spatial knowledge and the conceptual system for space represented in the ancient Israelites’ world.

3.3 Cognitive Representation of Ancient Israelites’ Spatial Knowledge

3.3.1 Determinants of Spatial Knowledge

Spatial knowledge can be shown to draw on various ways of conceiving space:

Firstly, spatial knowledge comprises conceptual knowledge of an (internal) mental model of (external) physical space which determines the way in which landmarks and objects are conceived of as being positioned and located in space. This knowledge implies the availability of some system of axes (up, down, front, back, left, right)⁵ which determine the designation of certain dimensions (length, width, height, depth, thickness, etc.) and distances between landmarks and objects in space (*see also* Lang *et al*, 1991:7).

Secondly, spatial knowledge comprises conceptual knowledge of trajectories or paths to specify a figure’s motion or orientation. The simplest class of trajectories are the environmentally-oriented directions *up* and *down*, as well as the figure’s motion in terms of its own inherent horizontal axis: *frontwards*, *backwards*, *sideways* (Jackendoff, 1992:116). A figure’s motion refers not only to the lived experience of the humans’ bodies, but also to the ways in which experience of other animate bodies move and differ from humans’ own experience of other moving objects in the physical world (Brandt, 2000). The movement of natural forces may also fall into this category of conceptual knowledge.

⁵ Aristotle recognised that directions can be set both relatively, in terms of the orientation of the human frame, and absolutely, in terms of the cosmos (Casey, 1997:360).

Thirdly, spatial knowledge comprises conceptual knowledge of objects, structures, plants and human bodies (physiological) to be identified by their spatial properties. These spatial properties or dimensions include, *inter alia*, the gradable characteristics of their typical, possible or actual extensions in space (Lang *et al*, 1991:7). However, although the human body is a salient source schema for the conceptualising of space (and other domains), Sinha and Jensen de López (2000:17-41) have found that the embodiment of spatial knowledge can also involve material culture. This means that socio-cultural practices can also be given material form in the material artefacts that aid and manifest cognition. Consequently, many of the objects and structures that the ancient Israelites interacted with every day were in fact cognitive artefacts they had designed with their bodies in mind. In this way many material artefacts were extensions of the body. Consider for example structures like walls or houses, objects like chariots or containers such as bowls, cooking pots, storage jars, etc. (see Beck, 2011). These various ways in which spatial knowledge conceives space cover the area in which landmark, object, plants, natural elements, trajectory knowledge and orientation ability intersect and interact.

The ancient Israelites who lived 3000 years ago had bodies, just like we do as human beings. On comparing these two ‘bodies’ on the time continuum, it is clear that not much has changed physically. So, the thesis made by Rohrer (2007b:360) that the body (along with other dimensions) grounds and shapes human cognition, it is concomitantly just as applicable to the ancient Israelites’ bodies as to our modern bodies. The fact that bodies shape and constrain how humans think in multiple dimensions is also applicable to Biblical Hebrew literature (see Kruger, 2000:185). Cognitive Neuroscience has shown that human mental representations are embodied and image-like (see Lakoff and Johnson, 1999). Take for instance how, in English, features of landscapes, time, and abstract concepts were metaphorically understood using bodies as the grounding frame of reference. Consider the following examples: ‘*the face of a mountain*’, ‘*the eye of a fountain*’, ‘*the mouth of a river*’, ‘*the foothills*’, ‘*jump down someone’s throat*’, ‘*died from the neck up*’, ‘*contemplate one’s navel*’, etc.

In Biblical Hebrew, a similar systematic pattern of metaphoric projection is present, for example: ‘*eye of the water*’ (‘fountain’) (Gen 16:7), ‘*head of the mountain*’ (Gen 8:5), ‘*until the day breathes*’ (Song 2:17), ‘*bad/evil eye*’ (Prov 23:6), ‘*tongue struts through the earth*’ (Ps 73:9), ‘*their throat is an open grave*’ (Ps 5:9), ‘*face fallen*’ (Gen 4:6), etc. The point made with this comparison is that “within the realms of cognition, spatial knowledge constitutes a fundamental modularly-structured system which organises the representation and processing of perceptually-based and conceptually-categorised information” (Lang *et al*, 1991:7). Also, languages, even an ancient language like Biblical Hebrew, exhibit a general tendency to conceptualise more abstract entities in terms of the more bodily ones (see Section 1.4 of Chapter 1 and Section 2.3.2.2 of Chapter 2). However, humans are born into a socio-cultural milieu. This implies that the body also incorporates the experiences of the social and cultural body as well. So, the body, cognition and language are perceptually situated in social and cultural practices (Sinha & Jensen de López, 2000:17-41). That is why it is important to take into account the socio-cultural context within which the ancient Israelite’s body was situated.

More detail about the ways ancient Israelites conceived space will be provided in the sections which follow, as the various aspects of the conceptual knowledge relevant to the ancient Israelites’ spatial experiences of landmarks, natural forces, plants, objects, structures, trajectories, and body will be dealt with less abstractly.

3.3.2 Ancient Israelite Experiential and Knowledge System for Space

The aim of this section is to analyse, *firstly*, the spatial experience at pre-conceptual level and *secondly*, the organisation and structuring of spatial concepts at conceptual level. The achievement of this aim eventually will contribute to the structure of the spatial conceptual system which is an “attempt to model the kinds of concepts that the ancient Israelites appear to have had access to” (Deist, 2000:113), including the relationship existing between concepts and the kinds of operations for which the ancient Israelites used concepts.⁶

⁶ The kinds of operations include categorisation, judgements and conceptualisation or meaning construction (Evans & Green, 2006:223).

Following the definition of Lakoff (1987:266), experience is taken to mean, in the broad sense, “the totality of human experience and everything that plays a role in it.” In an attempt to explicate the information on the level of knowledge representation ‘above’ language (which is multi-modal in nature, i.e., it parallels the multi-modal body-based experience which it represents), Barsalou (1999:577-660) suggests that such information should results in two ways, namely, *sensory-motor systems* and *subjective* or *introspective experience* (see also the discussion in Section 2.3.1.1 of Chapter 2). In her study on the nature of the interaction between perceptual experience and the development of the immature conceptual system, Mandler (1992) makes a clear distinction between perception and conception. In her distinction she identifies perception “as the ability to form percepts, or perceptual categories, by learning to abstract the central tendencies of perceptual patterns” (Mandler, 1992:588). She furthermore suggests that concept-formation results from a process named *perceptual analysis*. This process enables perceptual information to be re-analysed, so that a new kind of information is abstracted, resulting in concept-formation.⁷ Eventually, she concludes that the development of basic concepts results from the re-description of “spatial structure and of the structure of motion that is abstracted primarily from vision, touch, and one’s own movements” (Mandler, 1992:591). This means that the concept of space derives from the redescription of various geometric properties and attributes of the perceived world.

Because space is experienced and constructed by human sensory systems, it is necessary in the next step to give an overview of the ancient Israelites’ representational system for a description of their spatial experience.

3.3.2.1 Landmarks and Objects

The attention given to the geographic location, topography and other natural resources of ancient Israel⁸ as a direct source of acquiring spatial knowledge, is essential “to

⁷ Lakoff’s (1987) position on this is similar. He argues that mental imagery constitutes a different level of organisation from perceptions which are far richer in detail.

⁸ Davies (1992:22) explains that ‘ancient Israel’ is not a historical construct but a scholarly construct, and has not formed part of the agenda of biblical scholarship for a long time. However, Dever (2002:14) critiques Davies sharply on his view that “all the literature of the Hebrew Bible is Hellenistic, a Hasmonian fantasmagoria, worthless as source of history for any other period”.

understand the worlds presented in language” (Deist, 2000:113) or otherwise, the pre-conceptual world⁹ and consequently, the language of the Hebrew Bible itself. Because the historical texts of the Hebrew Bible are severely limited as source for understanding the ancient Israelite conception of space,¹⁰ the Hebrew Bible, *Apocrypha*, *Pseudepigrapha*, Dead Sea Scrolls, works of ancient historians like Josephus, Philo and other works of Jewish origin, ancient writings like the *Talmud* and *Pesher*, where Rabbinic explanations of the Hebrew Bible are found, inscriptions on plaques, pottery, coins, stamps, antique annals, results of archaeological excavations, old travel literature, and modern geographical conditions were taken into account as a reconstruction for conscious experience or “experiencing the world at first hand”. In order to extract the data this chapter uses the information in Smith ([1923] 1972), Aharoni and Avi-Yonah (1968), Fensham (1972), Eybers (1988), Mittmann and Schmitt (2008), Liverani (2013) and Snell (2014) in the following section. However, in what follows I focus mainly on ancient Israel which is part of the ancient Near East.¹¹

(a) Geographic Location, Topography and other Natural Resources

The geographical location of ancient Israel was such that it formed a physical bridge between large territories. Africa was to the South-West, Asia to the East, Asia Minor to the North and Europe to the North-West. Ancient Israel also formed a trade bridge between the major powers of the ancient times, namely between Egypt, Assyria, Babylonia, Greece and the country of the Hittites (Smith, [1923] 1972:11; Aharoni & Avi-Yonah, 1968:16). Breasted (1916:100) describes this area as part of “the earliest home of men in this great arena of Western Asia - a borderland between the desert and the mountains, a kind of cultivable fringe of the desert, a fertile crescent having the mountains on the one side and the desert on the other” (*see also* Aharoni and Avi-Yonah, 1968:13).

⁹ Mark and Frank (1991) distinguish between *direct* and *indirect* sources. In their definition they describe *direct* sources as a matter of ‘learning by doing’, thus experiencing the world at first hand – a pre-conceptual world.

¹⁰ See the discussion of Smith ([1923] 1972) regarding philological methods and ancient Israelite beliefs.

¹¹ The ancient Near East refers to the territory in the sweep from the Persian Gulf North and westwards, encompassing present day Saudi Arabia, Iraq and Iran, Western Turkey, Syria, Lebanon, Israel, Jordan and Egypt (*see also* Snell [2014:1-11] and Liverani [2013]).

More specifically, ancient Israel West of the Jordan River, between the Lebanon Mountains and Beersheba, covered an area of approximately 10 000 km². Its length from *Hermon* southward was approximately 225 km, and the width expanded gradually from 50 km in the North to 115 km in the South. East of the Jordan River was an area of approximately 7000 km² that also formed a part of ancient Israel¹². The borders included the land between the Mediterranean in the West and the *Jordan* River in the East. In the North the *Litani* River formed the border, while the *Lebanon* Mountains formed the rest of the natural border to the coast. The southern border stretched from the southern end of the Dead Sea southwards through the ascent of *Akrabbim* and *Kadesh-Barnea* and then turned to the brook of Egypt (*Wadi el-Arish*), which flowed into the Mediterranean. The area that was really effectively inhabited by ancient Israelites does not seem to have extended much beyond *Beersheba* (see Aharoni & Avi-Yonah, 1968:15; Eybers, 1988: 6-8).¹³

This relatively small area included a large variety of geographical landmarks: mountains, plains, gorges, rivers, lakes and deserts. This variety contributes to the big differences in climate, rainfall, vegetation and population (see Beck, 2011:201). The area could be divided into four geographical zones (see also **FIGURE 5**) following one another more or less parallel from North to South, namely, the valley of Jordan, the mountainous country West of the Jordan or Central Highland, a coastal plain, and the trans-Jordan (see Smith, [1923] 1972:257-294; Aharoni & Avi-Yonah, 1968:14).

¹² Some of the Israelite tribes received land to the East of the Jordan River (Num 32:19, 33; Josh 22:9-11) and some of the Reubenites occupied the land as far as the edge of the Syrian desert (1 Chr 5:9).

¹³ See 1 Kings 8:65 and 2 Samuel 24:2. However, Wazana (2013:57-79) in her study considers one central literary aspect of border descriptions in the Hebrew Bible: the “territorial merism”. She uses this term to refer to those merisms that employ geographic concepts to describe a region. She makes the observation that many of the Hebrew Bible’s border descriptions, such as the phrase ‘from Dan to Beersheba’, properly belong to the more general category of merisms that employ the ‘from ...to’ formulation. Furthermore, she argues that named locations might be chosen for another purpose, such as their religious significance.



FIGURE 5: Topography of ancient Israel (www.bible-history.com)

Now that we have a very brief overview of the topographic spread in which the ancient Israelites perceived space, I will briefly discuss certain associated natural phenomena and societal institutions that had a huge influence on the experiential framework in which the ancient Israelites acquired their spatial knowledge.

Firstly, because high-lying places and mountains in the ancient Israelite culture in particular were regarded as holy places (De Vaux, 1961:279; *see also* Walton, 2006:118), the **mountains** of ancient Israel (see FIGURE 6) formed important experiential enclosures for acquiring spatial knowledge. In the Elijah-Elisha narrative, the valley of Jordan and Mount Carmel (הַר הַכַּרְמֶל [har hakkarmêl] – 2 Kgs 2:25) played an important symbolic role. This mountain range lay in Northern Israel and ran from the Mediterranean along the coast to the South-East, and was approximately 39 km long. The

mountain, which was up to 8 km wide, sloped gradually to the South-West and was covered in lush vegetation, but formed a steep cliff on the North-eastern side, which was approximately 546 m high (Beck, 2011:177-179; Eybers, 1988:38, 79-80). The *Esdraelon Valley/Jezreel Valley* lay immediately to the North-East and formed a natural corridor from North to South. The mountain system was a mixture of limestone and basalt. This combination caused a considerable number of caves to be formed in this area. Because of the dense vegetation and the presence of caves, this mountain range provided shelter for wild animals and even served as a hiding-place for criminals. Elisha went here after Elijah's 'ascent'. *Carmel* was probably regarded as a holy mountain in the Canaanite region since at least the 15th century BCE. There was also an altar for Yahweh on the mountain, but it fell into disuse in the reign of Ahab. Elijah rebuilt the altar, and according to the Hebrew Bible the mountain was subsequently strongly linked with Elijah, for example: Elijah stayed in a cave there; he also confronted the prophets of Baal there (1 Kgs 18:20) (*see also* Eybers, 1988:80).

Mount *Ebal* (הַר עֵיבָל [har 'ejvâl] - Josh 8:30) was one of two mountains in the immediate vicinity of *Shechem* and formed the northern side of the valley where *Nablus* was situated, while the southern side was formed by Mount *Gerizim* (הַר-גֵּרִיזִים [har gerizim] - Josh 8:34). Mount *Ebal* was one of the highest mountain peaks in Israel, with a height of 940 m above sea level, about 59 m higher than Mount *Gerizim*. The composition of the soil was mainly limestone, causing many caves to form. At ground level on the northern side various tombs were found (Smith, [1923] 1972:117; Eybers, 1988:79, *see also* Beck, 2011:116-118).¹⁴

¹⁴ The presence of the tombs can probably be explained on the basis of the belief that the meeting-point between human and God/the gods is the top of the mountain, and the tombs as entrance to the mountain formed part of a meeting-process with God/the gods (for example, see the so-called seven-level ziggurat phenomenon [De Vaux, 1961:281-282]). In Deuteronomy 27:4; 11:29 (Masoretic text and Septuagint) specific instructions were given to build a prototype of the ziggurat, namely an altar, on Mount *Ebal*. The smoke of the altar would then represent the contact between human and God/the gods. According to the Samaritan Pentateuch this instruction to build an altar applied to Mount *Gerizim*. The Samaritans considered Mount *Gerizim* to be holy. *Ebal* and *Gerizim* would together be given a local function, which involved six of the twelve tribes (*Ruben, Gad, Asher, Zebulun, Dan* en *Naphtali*) standing on *Ebal* and 'cursing' the people, and the other six tribes (*Simeon, Levi, Judah, Issachar, Joseph* and *Benjamin*) standing on *Gerizim* and 'blessing' the people (Eybers, 1988:79).

The Mount of Olives (הַר הַזֵּיטִים [har hazzejtijm] - Zech 14:4) was mentioned in the Hebrew Bible and lay directly East of Jerusalem. The southern spur was known as the Hill of Corruption because Solomon built holy places for his wives there (1 Kgs 11:7) (see Eybers, 1988:64).

Mount *Horeb* and Mount *Sinai* lay in the *Sinai* desert. Mount *Horeb* (חֹרֵב) (*xorev*) (Ex 3:1; Deut 5:2) referred to the place where, according to the book of Deuteronomy in the Hebrew Bible, the Ten Words (*Decalogue*) were given to Moses by God. Mount *Horeb* was also called ‘mountain of God’ (הַר הָאֱלֹהִים) (*har hâ`eelohijm*) in Exodus 3:1 and 1 Kings 19:8 (see also Eybers, 1988:27-28; Beck, 2011:175-177).

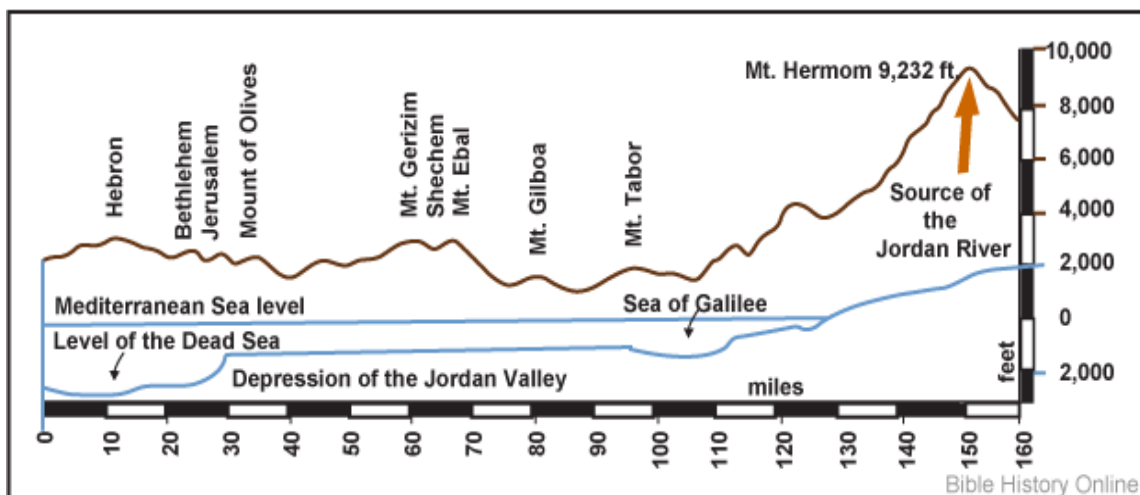


FIGURE 6: Mountains of Israel (www.bible-history.com)

Secondly and sometimes perhaps regarded as insignificant, another natural phenomenon namely, the **desert/wilderness** (מִדְבָּר) (*midbâr*), was also regarded as an important experiential source in acquiring spatial knowledge. The name *Negev* (נֶגֶב) (*nêgêv*), means ‘the dry, parched (land)’.¹⁵ In the northern *Negev* the land was dry but habitable, but further South it becomes a virtual desert and indeed gradually merges with the desert of *Zin* and the *Sinai* Peninsula. Here the climate is usually hot, and limestone

¹⁵ See also Joshua 15:19.

ridges, flint rocks, or wind-swept desert-sands prevail, making it a true ‘land of trouble and anguish’ (Is 30:6) (*see also* Smith, [1923] 1972:61). These factors along with the phenomenon that South of *Beersheba* numerous ridges and mountain ranges run from East to West render these borders virtually impenetrable (*see also* Eybers, 1988:48; Beck, 2011:177-179).¹⁶

On the steep eastern slopes of the mountains of Judea, between the watershed and the Dead Sea lies an arid area which is usually called the *Wilderness* of Judah (Eybers, 1988:54-55). In parts, the wilderness contains pastures which may be green, but the further one proceeds South and East, the drier it becomes, and then the name *Jeshimon* (יְשִׁימוֹן) (*jesjijmwon*) - “devastation”) becomes applicable (1 Sam 23:24; 26:1). Here there is no grass; only small bushes, thorns, and some succulent plants stand between the scattered shingles of crumbling limestone. A characteristic of the entire Wilderness of Judah is a shortage of water because it lies in a ‘rain shadow’, that is, the western winds coming from the Mediterranean Sea laden with moisture bring rain to the western slopes of the mountains, but once they pass the highest point, the rain ceases (Beck, 2011:201). Therefore a kind of broom bush and scrub predominate. In summer no rain falls and often the scorching East wind (Sirocco) increases the heat (Eybers, 1988:55, 139-140; Beck, 2011:271). The nights can become quite chilly. The rapid and great changes in temperatures cause the rocks and stones which abound in this area to break apart. Because limestone predominates in the soil, rain water is quickly absorbed if it does not rush down the steep incline into one of the *wadis*¹⁷, cutting it even deeper¹⁸ and leaving the surface quite arid. Carbonic acid contained in the water that sinks into the ground dissolves some of the limestone, thus creating caves. Some of the water reappears in the valleys in the form of springs and fountains, but some of these are brackish and useless. In this inhospitable region fugitives have often found a hiding-place (Beck, 2011:41; Eybers, 1988:140).¹⁹

¹⁶ Numbers 14:44-45.

¹⁷ This is the Arabic word for a *dry riverbed* or valley that flows occasionally after a winter rain.

¹⁸ See Job 14:19.

¹⁹ Wyatt (2005:38-54) discusses, *inter alia*, the concept DESERT as symbolic geography in West Semitic religious thought.

Thirdly, a societal institution in the form of a city, namely **Jerusalem**, forms an important experiential source in acquiring spatial knowledge and belief. The poet correctly describes the vicinity of Jerusalem by saying in Psalms 125:2: “As the mountains surround Jerusalem ...” Jerusalem is situated on the Judean mountains or hills on the watershed between the Mediterranean and the Dead Sea. On the eastern side of Jerusalem is a semicircle of mountains around the *Kidron* valley, which is about 100m deep (Eybers, 1988:64). The most northern peak is today known as Mount Scopus. South of this is the well-known peak, the Mount of Olives (Zech 14:4). The southern spur is the Hill of Corruption. To the West and South of Jerusalem is the valley of the sons of *Hinnom* (Jer 7:31; 2 Kgs 23:10). The place where the *Kidron* and *Hinnom* valleys meet is known as the ‘lake of fire’ (Eybers, 1988:64). From there the valley continues to the Dead Sea. A third valley, known today as the Valley of the Cheesemakers, runs through the city. East of the valley lies the *Ophel* mound (עֹפֶל) (‘*wofêl*’) and the temple mound (Eybers, 1988:66).

Although the climate is not so favourable, Jerusalem was established as a halfway point on the important trade route from Babylonia to Egypt (Eybers, 1988:66-67; 133). From the Amarna letters it can be concluded that Jerusalem already existed around 1500 BCE. The reference to this city in the Pentateuch indicates that Jerusalem was also known as “Salem” (Gen 14:18).

Fourthly, **water-supply** is defined as being part of the notion of spatial cognition and also plays an important role in *direct* knowledge acquisition. The water-supply of ancient Israel is abundant, except in the southern and eastern regions. The southern parts are drier, while further North the rainfall becomes progressively higher. The rainfall is mainly limited to the winter months, namely from October to April. The average rainfall for Israel is 520 mm. Snowfalls are also known. Jerusalem, for example, has on average a possible snow period of three months per year (Eybers, 1988:143-145; Deist, 2000:124-126). On Mount *Hermon*, further North, it snows in summer as well. Dew is very important in Israel. At night the warm air rises and cool, moist air from the Mediterranean flows into the interior. The sudden cooling at night causes a heavy

dewfall. The dewfall becomes heavier further North and is exceptionally valuable for the vegetation. The rain can stay away for long periods of time as long as the dew falls (Hos 14:6). In the area around *Beersheba* in the South and the trans-Jordan plateau there is a steppe climate with a rainfall of 200-300 mm per year, although the temperature is comparable with that of the Judean hills (Eybers, 1988:141).

The Jordan Valley as part of the Rift Valley is a remarkable geological phenomenon – it is the deepest of all depressions on the whole surface of the earth with steep, sometimes nearly perpendicular slopes on either side. In this valley the Jordan River flows over a straight distance of about 160 km and in the course descends approximately 1200 m from its sources at the foot of the Mount Hermon. This is probably why the name Jordan (יַרְדֵּן [jarden] – ‘descender’) (Eybers, 1988:104) was given to this perennial river. The Jordan River was the biggest river in ancient Israel and flowed through two lakes, namely Lake *Hula* and Lake *Gennesaret* (also known as the Sea of Galilee) and from there on further southwards, where it flowed into the Dead Sea. The Dead Sea has no outlet and maintains its level solely by evaporation, being consequently very salty; the surface is nearly 300 m below the Mediterranean, whereas the Sea of Galilee (120 m below sea-level) is sweet and full of fish. The Jordan is fed, not only by the snows of *Hermon*, but by many affluent streams from both sides. In the mountains, where the hard dolomite limestone is on the surface, perennial springs are numerous. In the lower hills, where this limestone is covered by a softer chalky stone, the supply depends on wells and cisterns. In the *Beersheba* plains the water, running under the surface, is reached by scooping water from shallow ponds (Beck, 2011:144-146; Eybers, 1988:120).

3.3.2.2 Containers, Structures and Related Objects

Biblical Hebrew has an extensive set of names for containers. The Semantic Dictionary of Biblical Hebrew (www.sdbh.org) lists at least 39 names. A container is basically a thickened surface that encloses a cylindrical space. The shape’s substance is distributed only over its surface, leaving a shaped empty space inside. Hollow structures would

describe such objects as closed vessels (cooking pot, storage jar), open vessels (plate, cup), bags, baskets, barns, cisterns, ships, houses and other buildings, cities, and so forth (see Beck, 2011:16-21, 31-33, 48-50, 128-130). In addition to containers made out of stone, wood, animal-skin, plant-material, gold, silver or iron, etc., clay pottery was probably the most common and most important component of the ancient Israelite household. It was used for cooking pots, dishes and storage jars for commodities like water, grain, wine, oil, salt, etc. (Deist, 2000:115).

Archaeological findings have revealed that almost every city in ancient Israel was normally encircled by city walls (see Beck, 2011:93-94, 265-267; Deist, 2000:198-199). In times of war, the entire population of the open villages around the city would seek protection behind the city walls (Jer 4:5; 8:14). The temple, water cistern, storehouses and ceremonial and administrative palaces were usually within the encircling rampart. This encircling rampart with its buildings inside and protective function invoked the idea of a container. A variety of structures, namely houses, storehouses, prisons, palaces, temples, tents, stalls, etc. were used for ‘keeping’ people, animals, grain, objects and so forth. Therefore, structures also invoke the idea of a container. Experientially, this container image with its storing and ‘keeping’ ability invokes a sense of security, protection and care (Beck, 2011:16, 128-130; Deist, 2000:199).

Although containers are objects that can hold things inside them, solid structures would be encoded as uniformly substantial (Deist, 2000:199). An example is walls: in ancient Israel, walls were constructed from hewn stone, sun-dried clay bricks, or with layers of stone or brick interspersed with layers of wooden poles (Reich, 1992:208-213; Beck, 2011:265).

Some landscapes or entities may be conceptualised as *negative parts* of objects (see Herskovits, 1986). Think of a groove *versus* a ridge. A groove is conceptualised as a depression in the surface of the host object. The shape which is defined by a lack of substance, or perhaps rather by the presence of substance, like a ridge, is a natural way to think of as a ‘negative part’. Consider, for example, the Jordan valley. Words that name

‘negative objects’ are valley (גַּי) (*gaj*), cave (מְעָרָה) (*me`ârâh*) and negative part names are hole, pit, depression and cavity (see also Jackendoff, 1992:104; Beck, 2011:41). These names are common in Biblical Hebrew (see the Semantic Dictionary of Biblical Hebrew - www.sdbh.org) and represent the ‘negative’ object parts.

3.3.2.3 Trajectories/Paths

The aim of explaining the cognitive construction or the redescriptional patterns (see Section 2.3.1 of Chapter 2) that emerge as meaningful structures necessitates a description of the concepts of animals, vegetation, artifacts (wall; door, curtain, sword), liquids (tears, water, oil), natural elements (fire), caused effects (wound), forces and currents (electricity, magnetism), movements of force-animated entities (tornadoes, stars) and the ancient Israelites’ bodily movements through space and their perceptual interactions behind the concepts.

Biblical Hebrew uses the conceptual category of trajectories or paths to specify the figure’s motion, whether it is a state or process, an action or a cause (e.g., ‘*He went up to the top of the mountain*’ [Num 27:12]; ‘*He goes up into his chariot*’ [1 Kgs 12:18]; ‘*You shall carry up my bones from here*’ [2 Sam 21:13]). The simplest class of trajectories are the earth-oriented directions *up* and *down*. Another class, the figure object axis-oriented trajectory, specifies the figure’s motion in terms of its own inherent vertical axis (upwards, downwards) and inherent horizontal axis (frontwards, backwards). A figure’s trajectory may vary between gradual or rapid.

3.3.2.4 Gradable Characteristics of Objects, Structures, Plants and Human Bodies’ Extensions in Space

Spatial extension is, generally speaking, the property of ‘taking up space’. The idea of an increase in length can be seen in quantity, for example, structures are built; plants, leaves, roots and hair grow; fire (flame) and smoke ascends; water flows; wounds fester; tears roll down; windstorms grow bigger in mass; bodily parts grow (from a baby to an adult); roads continue, etc. These quantities vary according to the dimensions assigned to the

objects, plants, etc. The semantic form representations of the quantities vary from length (long-short), width (wide-narrow), substance (thick-thin), distance (wide-narrow), vertical (high-low) to size (big-small). Knowledge of these extensions is acquired by means of a seamless connection between the virtual and the physical space (Hwang *et al*, 2004: 292).

The process of learning to abstract the central tendencies of the perceptual patterns of which the information is an example, must have led the ancient Israelites to fill in the details of the perceptual analysis. This was possible using their sensory perceptual mechanisms, since “we get the basic knowledge of our immediate physical environments from our basic-level interactions with the environment, through perceiving, touching, and manipulating” (Lakoff, 1987:297). The re-analysis of the perceptual information resulted in concept formulation in the sense that variable structures are created on-line in context, given the goal of the situation. A result of this process is that the spatial structure and structure of motion that is abstracted primarily from vision, touch and the ancient Israelites’ own movement, have been re-described. The re-description of various geometric properties and attributes of the perceived ancient Israelites’ world resulted in the concept of space for the ancient Israelites.

Yet, one of the great achievements in Cognitive Linguistic research is the finding that perceptual components are stored in schematic fashion. Besides, knowledge is captured from other types of perceptual state, including proprio-ception (e.g. *walk, run, lift*) and subjective experience (e.g., *compare, similar, different*) (Evans, 2009:179). A reflection of this *direct* or sensorimotor experience of space at ‘ground level’ usually forms abstract concepts consisting of patterns emerging from repeated instances of embodied experience (Evans & Green, 2006:179) and gives a structure to the perceptual and image schematic system for space.

3.4 Structure of the Ancient Israelites' Perceptual and Image Schematic System for Space

In accordance with Mandler's (1992) definition of the nature of the interaction between perceptual experience and the development of the immature conceptual system, Evans (2009:2) gives a detailed answer to the question: how do perceptions arise? This question is applicable in working towards an account of the ancient Israelites' conceptual system for space. According to Evans (2009:2), perceptions constitute coherent representations which derive from sensory experience, and arise from scene analysis.

So, the pre-linguistic, fundamental knowledge of ancient Israelite space and the senses become the foundation for structuring and understanding more abstract conceptual domains. This generalised primitive abstraction is used in reasoning to associate percepts with concepts. In the words of Evans (2009:3), "spatial concepts derive from, in the sense of being 'redescribed' from, perceptual experience". Take, for example, the role of selective attention in the isolating *mountain* (Mount *Horeb* (חֹרֵב) [*xorev*]) feature in the ancient Israelites' representational system. During the perceptual experience of a *mountain*, the cognitive system focuses attention on the meaningful, coherent aspect of perception and, therefore, the classification image. But, on perceiving an array of *mountains*, attention focuses on the shape of the mountain or terrain image, triangulated terrain surface and curve geometry, filtering out its colour, texture, height, cliffs, snow covering, its position towards wind directions and sunrise/sunset, shading, silhouettes, fall lines, its location relating to the horizontal and vertical axis of אֶרֶץ (*êrêts*) and שָׁמַיִם (*sjâmajim*), rivers, valleys, deserts, as well as surrounding objects.

An important finding in the schematic perceptual symbols is that perceptual symbols need not represent specific items (Barsalou, 1999:584). Once an aspect of perception has been selected, it has a very high likelihood of being stored in long-term memory (Barsalou, 1999:583). On selecting, for example, the *fall lines* of the mountain, attention stores information about its vertical axis. This resulted in, for example, the UP-

DOWN spatial concept. Furthermore, and most important for this study, is that selective attention could focus on the ability to represent something in its absence, filtering out the particular entity or event represented. Because selective attention focuses constantly on aspects of experience in this manner, large numbers of schematic representations of a representational state become stored in memory and more importantly, they can serve basic symbolic functions. This implies that across different pragmatic contexts, a schematic drawing of, for example, a generic *mountain* could stand for Mount *Horeb*, for mountains in general, for the *ziggurat* (which is based on a complex geometrical symbolism gradual ascent) (see Walton, 2006:119), for a table²⁰ or even for the UP-DOWN spatial concept.

This schema usually extends into a conceptual world of abstraction. While a perception of a scene is usually rich in detail, imagistic abstract concepts are not nearly as detailed as perceptions and do not have specific knowledge associated with them. They are rather one of the fundamental facilities through which people make sense of the world and they help provide meaning to experience and understanding to knowledge. So, imagination is (1) the *faculty* of imagining, or of forming concepts of what is not actually present to the senses, and (2) the *action* or *process* of forming such concepts (Norman, 2000:1-2). More specifically then to the ancient Israelites' spatial experience, image schemas emerge by virtue of analysing spatial displays of various sorts as related to the functional consequences with which they are correlated.

The ability to make the spatial experience accessible to the conceptual system by representing it as concepts comprises the cognition part of the representational system. Taking into account the perceptual and spatial experience to which the ancient Israelites were exposed, schematic memories of spatial representations (reflected as spatial organisational and structured image schematic concepts), can be derived.

²⁰ The Hebrew word צַפֵּן (*ts-f-n*) is a good example: it refers to the North, or a viewpoint, actually then to the mountain Zaphon at the northern boundary of Israel beyond Ugarit. The concept *table* for *mountain* comes to mind given that the word צַפֵּן (*ts-f-n*) is also used for concepts such as a tablecloth, including the use of the concept roof (גֹּגֶן [*gâg*]). This association is specifically with the clouds from the seaside or the snow covering the mountain tops.

As depicted in **FIGURE 5**, ancient Israel covered an area of approximately 10 000 km², which means that people travelled from place to place, i.e., Elijah and Elisha went *from* Gilgal *to* Bethel (2 Kgs 2:1-2). They start from a place (SOURCE) through a sequence of contiguous locations connecting the starting and ending points (PATH) to/towards (DIRECTION) an endpoint (DESTINATION).²¹ This experience of the physical geography of ancient Israel has directly-understood structures of its own, resulting in the following image schema:

(1) The SOURCE-PATH-GOAL schema²²

This SOURCE-PATH-GOAL schema can be explained with the image schematic **FIGURE 7**.

Note again from **FIGURE 5** that ancient Israel consisted of a territory (INTERIOR) with borders (BOUNDARY) and, of course, neighbouring countries to the North, East and South and the Mediterranean Sea to the West (EXTERIOR). The experience of this physical space resulted in the following schema:

(2) The CONTAINER schema (**FIGURE 9**) and SECURE schema (**FIGURE 19**)

The CONTAINER schema is also applicable to the city Jerusalem where the walls of the city forms the BOUNDARY, the content of the city herself, the INTERIOR, and the countryside, the EXTERIOR. As explained in Section 3.3.2.2, a city invokes a sense of security, protection and care, resulting in the SECURE schema. Similarly, jugs, jars, bags, pots, plates, cups etc. are good experiential examples for the CONTAINER schema.²³ So, the human body (stomach) is also a good experiential example for the CONTAINER schema (see Kruger, 2000:185). The human body, for example, ‘contains’ organs, fluids,

²¹ Talmy (1985) proposed that Motion events are linguistically expressed in terms of several key components, including the Figure or object that undergoes motion, the Motion that it undergoes (encoded by the verb), the Path which it traverses and the Path’s argument or Reference object.

²² Basson (2011:19-29) shows that the PATH image schema was used as the underlying structure for the metaphor MORAL LIFE IS A JOURNEY in Psalms 25.

²³ According to Mandler (1992:591), a concept such as *containment* is regarded as one of the earliest rudimentary concepts infants develop.

etc. Job 21:24, for example, says the fortunate man's 'buckets (testicles) are full of milk' (עֲטִינָיו מְלֵאִי חֲלָלִים) (*`athijnâjw - mâle`û - xâlâm*) (see also Deist, 2000:183).²⁴

The ancient Israelites also must have experienced gravity. They surely also had an erect posture and walked upright. Because they would 'look up' to the sun at day and 'look down' at their feet when crossing an obstructed route; their feet were at the bottom and their head at the top. This up-down experience has given the presence of gravity which attracts unsupported objects such as shooting an arrow into the air – the arrow will come down to the surface of the earth. This asymmetry of up *versus* down and the experience thereof resulted in the following schema:

(3) The VERTICALITY schema (FIGURE 8)

Relating to the experience of gravity is the experience of:

- a. **Non existence ⇔ existence:** Clouds appear (*came up*) and disappear (*go down*). This meteorological phenomenon was common in ancient Israel with the clouds gathering in the North over the mountains and to the seaside (FIGURE 8). This appearance of clouds may also evoke the MASS-COUNT schema (FIGURE 17) (see also Beck, 2011:50-52).
- b. **Sunrise ⇔ sunset:** Looking from the coastal plain (see FIGURE 5) the sun 'comes up' (appears) in the East over the sweeping hilly region of the Central Highland and from the western side of the banks of the Dead Sea, the sun 'comes up' over the trans-Jordanian mountain ridge of Moab and Gilead. The sun then 'goes down' (disappears) in the West over the Mediterranean Sea. The experience evokes the VERTICALITY schema (FIGURE 8).²⁵

²⁴ Kruger (2000:185-191) discusses some examples of the cognitive model of ANGER as the heat of a fluid in a container in Biblical Hebrew.

²⁵ The movement of the sun also related to mythological understandings – it comes out and goes in (to the underworld) (see Beyerlin [1975: 16, 83, 102-103]; as well as Deist [2000:120]).

- c. **Water levels:** The progressively higher rainfall and snowfall along the mountainous and northern parts of the country in the summer months cause the *wadis*, the Jordan and other rivers in the network of rivers to flood their banks occasionally and let the water levels of the lakes and cisterns to ‘go up’ and ‘go down’ during the winter months (see Beck, 2011:144-146, 201-204). The experience results in the following schema: CONTAINER (FIGURE 9) and MORE-LESS (FIGURE 11).
- d. **Flow of river:** Water normally ‘flows down’. The Jordan River flows over a straight distance of about 160km and in its course descends approximately 1200m from its sources at the foot of the Anti-Lebanon mountains, so that the experience of ‘up’ and ‘down’ must have made a huge impact on the Israelites knowledge of gradients. Together with the Jordan Valley as a deep depression with steep slopes on either side, the name Jordan (יַרְדֵּן [jarden]) given to this river was probably a direct description of the Israelites’ sensorimotor experience (see Beck, 2011:144-146. The experience of the extension of the flowing substance may evoke a SOURCE-PATH-GOAL schema (FIGURE 7) as well as a LINK schema (FIGURE 10).
- e. **Valleys ⇔ Mountains:** the topographic varying of deep valleys and high mountains (see FIGURE 6) contributed to the Israelites’ concept of ‘up and down’. The experience of mountains as UP and the valleys as DOWN may have an influence in the conceptualisation of valleys as a *negative part* and mountains as a positive part.²⁶ The experience of a lack of substance *versus* the bulge of substance may have evoked the MORE-LESS schema (FIGURE 11) and BIG-SMALL schema (FIGURE 12).
- f. **Plants grow ⇔ fade away:** As in the narrative of Jonah (Jon 4:10), plants ‘grow up’ (appear) and fade away (disappear). The ancient Israelite region has no less

²⁶ The mythological understanding was that gods were living on a mountain top (De Vaux, 1961:281).

than 718 plant species (Deist, 2000:137; *see also* Fauna and Flora of the Bible).²⁷ The experience of plants growing and fading away reflects something of the spatial experience of ‘up’ and ‘down’. The height of the cedars was especially noted in Amos 2:9 and in Ezekiel 17:24 height and depth were contrasted by the following words: “I bring low the high tree; I make high the low tree...” The experience of the extension of plants and the fading away is acquired by means of a connection between the virtual and the physical space and evokes the LINK schema (for the growth) (FIGURE 10), the COVER-UNCOVER schema (for the foliage) (FIGURE 16) as well as the MASS-COUNT schema (for the foliage) (FIGURE 17).

- g. **Thorns of plants:** The experience of the shape of thorns, thistles and briars (*see* Beck, 2011:253) (and described in Micah 7:4: “The best of them is like a brier, the most **upright** of them a thorn hedge”) contributes to the spatial experience of ‘up’ and ‘down’ and evokes the LINK schema (FIGURE 10) and ATTACH-DETACH schema (FIGURE 15).
- h. **Fireplaces:** Fire, and more specifically smoke ascending into the air were a common experience for the ancient Israelites. They used fire for cooking purposes, as well as for religious purposes (De Vaux, 1961:415-423). The word for ‘burnt offering’ in Biblical Hebrew is עֹלָה (*’olâh*) which literally means “*up going*” and was probably a direct description of the ancient Israelites’ experience of fire/smoke ascending into the sky. During Moses’ wilderness experience (Ex 19), Moses saw the smoke from the mountain went up like the smoke of a furnace. The experience of the extension of the smoke may evoke a SOURCE-PATH-GOAL schema (FIGURE 7) as well as a LINK schema (FIGURE 10).

²⁷ Du Toit and Naudé (2005:33-58) indicate by means of a translation critical analysis of Biblical Hebrew tree terminology in their source texts, to what extent translation equivalents are dominated by the Western target/recipient culture of the nineteenth and early twentieth century thought.

- i. **Structures:** Houses in ancient Israel usually have an upper roof-chamber or upper room (עֲלִיָּה [ʿalijjâh] in Biblical Hebrew) while the word for a ladder or stairs leading up onto the roof-chamber was sometimes עֲלִיּוֹן (ʿeljwon), which literally means “an upper”. The roof’s wooden beams were usually covered with a mixture of woven branches (עֹלֶה [ʾôlēh] in Biblical Hebrew) and clay (Stern, 1992:308). The experience of the structure of a house, the structure of a burnt offering and the structure of a mountain (see Beck, 2011:179, 211) possibly led the Israelites to describe their spatial experience of these structures in terms of the root of the ‘UP’ word עָלָה (ʿlh). The experience of a multi-layered structure may have evoked a LINK schema (FIGURE 10) and an ATTACH-DETACH schema (FIGURE 15). Artificial structures like chariots were assembled or built-up by various components. This ‘built-up’ or manufacturing experience evoked the PART-WHOLE schema (FIGURE 13).
- j. **Scales:** To weigh gold or silver or any other commodity, a trader would hold a balance (מֵאזְנִים [mʿznjm]) with scales (פֶּלֶס [pls]) in his hand and put a counterweight (פֶּיִם [pjm] or אֶבֶן [ʿvn]) from his bag of weights (Mi 6:11) on the scale and the commodity on the other (Weippert, 1988:584; Beck, 2011:223-225). The scale or copper pans would then ‘go up’ or ‘go down’ depending on the weight of commodity or counterweight. The experience of a human body’s own balance and the balance of a scale may have evoked the BALANCE schema (FIGURE 18).
- k. **Traps:** A method for hunting animals was to tie a rope into a noose with a ‘trigger’ and to attach the other side to a small tree or bent bough. The tree or bough would spring upright and tighten the noose around the victim when the trap was set off (see www.sdbh.org). The experience of ‘bending down’ and ‘spring up’ movements evokes the FORCE schema (FIGURE 14).

These experiences of the geographic location, topography, body, container, structures, plants, fireplaces, scales, traps, water and other natural resources of ancient Israel in (1) – (3) have directly understood structures of their own, resulting in the image schemas as indicated in **FIGURES 7 - 19**:

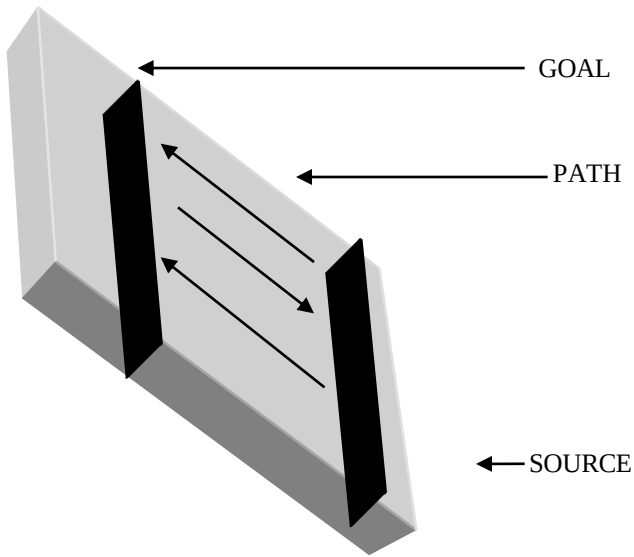


FIGURE 7: SOURCE-PATH-GOAL schema²⁸

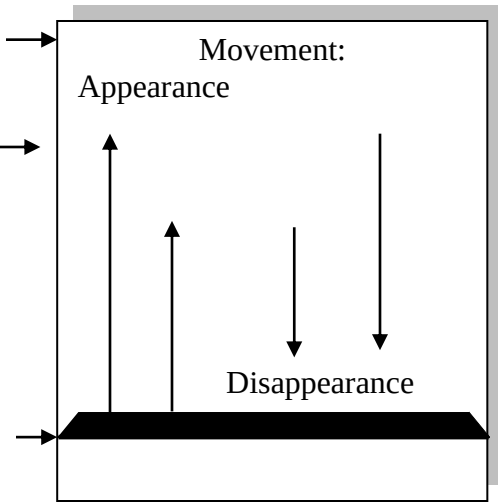


FIGURE 8: VERTICALITY schema²⁹

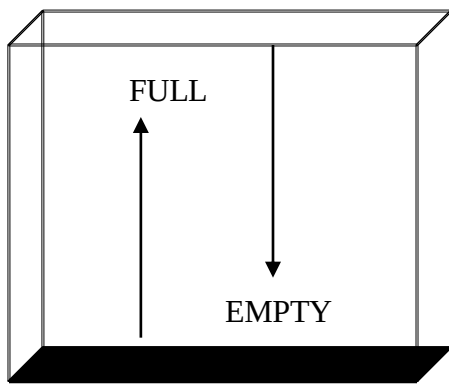


FIGURE 9: CONTAINER schema

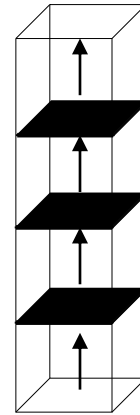


FIGURE 10: LINK schema

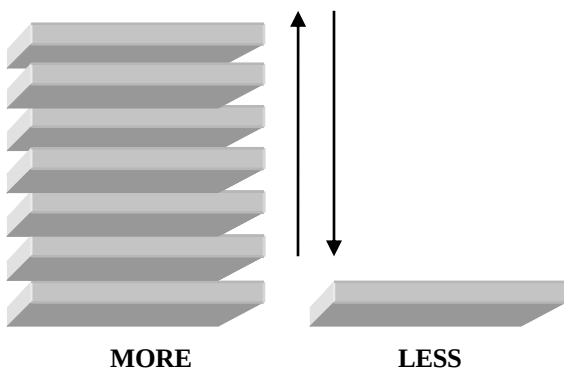


FIGURE 11: MORE-LESS schema

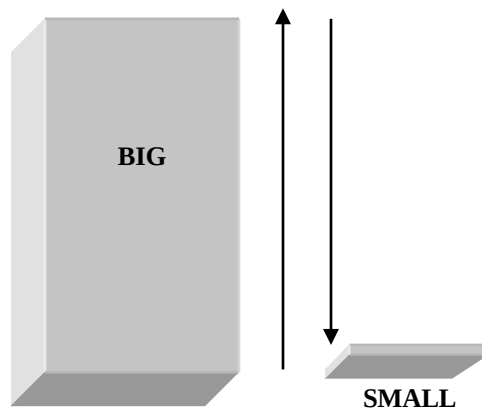


FIGURE 12: BIG-SMALL schema

²⁸ The trajectory of the Figure is gradual.

²⁹ The trajectory of the Figure is rapid.

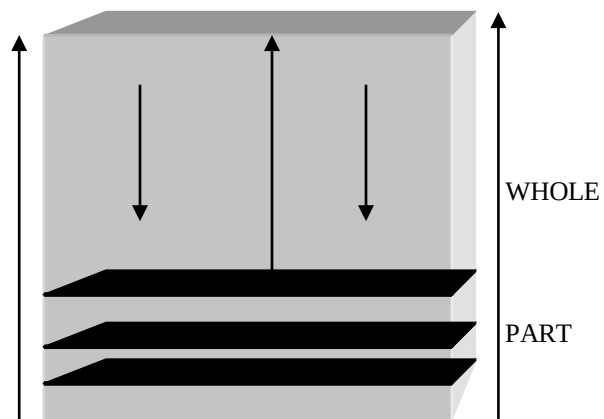


FIGURE 13: PART-WHOLE schema

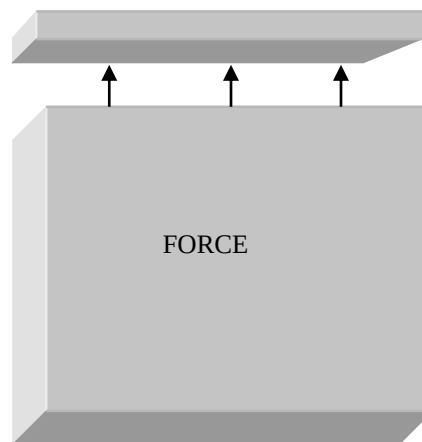
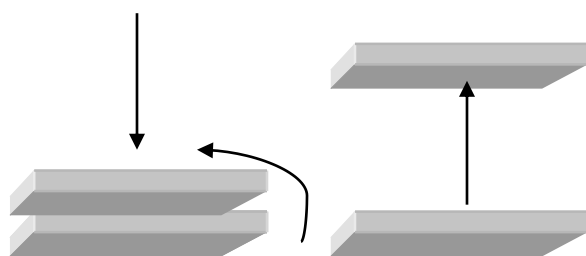
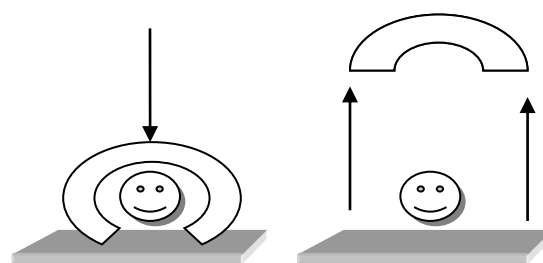


FIGURE 14: FORCE schema



ATTACH

DETACH



COVER

UNCOVER

FIGURE 15: ATTACH-DETACH schema

FIGURE 16: COVER-UNCOVER schema

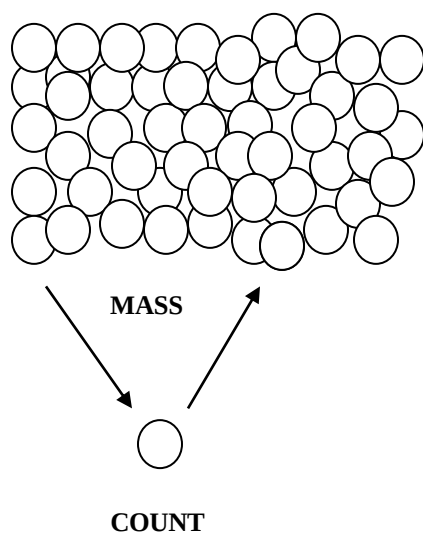


FIGURE 17: MASS-COUNT schema

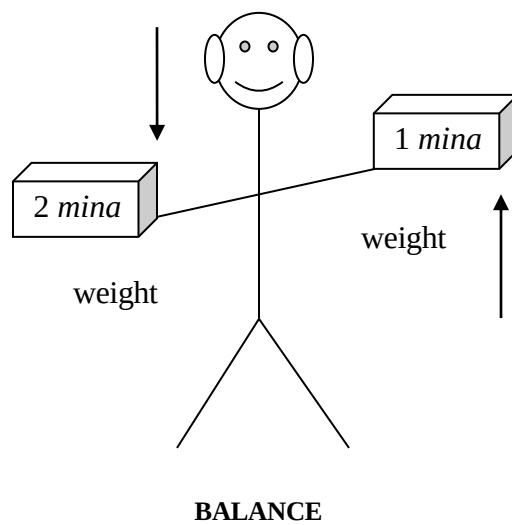


FIGURE 18: BALANCE schema

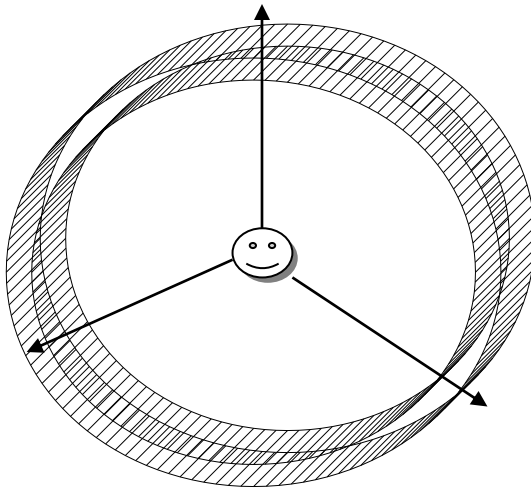


FIGURE 19: SECURE schema

From the above findings, it is evident that the interaction of the ancient Israelites' bodies with the environment plays a decisive role in how categories of the mind are defined. The importance of the image-schemas, as argued by Lakoff (1987) and Johnson (1987), lies in the fact that they are cognitively more primitive than the conceptual structures. To the ancient Israelites, the image schemas in **FIGURES 7 - 19** were structures which interpreted and framed their experiences before any logic-combinatory operation could take place upon the conceptual units. As we will see in Chapter 4 and 5, these embodied schemas of concrete objects and situations were employed to make sense of more abstract entities and events.

The view of the relativity of human knowledge maintains that the ancient Israelites' knowledge of the world derives primarily from experience. However, this experience might also be "obtained through culturally-mediated conceptual schemes, i.e., historically-situated and contingent frameworks of meaning and understanding" (Foley, 1997:169). In practice, this means that beyond the scope of mere individual experience, the ancient Israelites were also aware of certain culturally-mediated conceptual schemes, i.e., cosmic events which invest regions of space with a particular significance. Sinha and de López (2000:25-26) in their study on the embodiment of spatial cognition elaborate on the individual experience by saying that "although the human body is (probably universally) a salient potential source schema for the linguistic conceptualisation of space, it is by no means the case that 'bodily experience' provides the sole or most

common schematic basis for construing space, or for acquiring the language of space”. Regarding the awareness of cosmic events, the concept of distance within ‘space’ in the ancient Israelites’ cosmic experience, for example, evolved into a very extensive system of correlations between heavenly bodies and events in the sky, and earthly localities. So, speculative thought developed in connection with such regions as are outside direct experiences, for instance, שָׁמַיִם [sjâmajim] (‘heaven’) or שְׁאוֹל [sjē`wol] (Sheol). Therefore, embodiment should be linked more to systems of ‘cultural schematisation and understanding’ or better known as ‘worldview’.

3.5 Ancient Israelite Cultural Schematisation of Spatial Experience

Besides the schematic nature of the perceptual symbol, perceptual symbols are also organised within the conceptual system to provide larger-scale knowledge structures. The conceptual knowledge constituting these knowledge structures includes in its basic form not only the sensory experience, the logical correlations of the data and the abstraction, assimilation and understanding by humans, but also the judgement and use of their knowledge. Therefore, knowledge representation comprises also a person’s beliefs about the current state of the world (Kövecses, 2006:71).

Ancient Israelite thought - so it seems and was traditionally thought - could not abstract a concept ‘space’ from its experience of space, but consists in what would be called qualifying associations. This means that the spatial concepts of the ancient Israelites were traditionally explained in terms of concrete orientations. Stadelmann (1970:39) echoes this by saying that “the concept of space as a whole was entirely alien to the ancient Hebrews”. Along with Aristotle’s view that space/place had six phenomenological dimensions (above, below, left, right, ahead and behind) (see Casey, 1997:53), scholars in the field of Ancient language and text studies acknowledged, like Aristotle, that the directions ‘up’ and ‘down’ could only be set relatively, in terms of the orientation of the human frame.³⁰

³⁰ See Wright (2000) on the Ancient Egyptian, Ancient Mesopotamian, Israelite, Persian, Greek, Christian and Jewish traditions. Other studies by Gilkey (1961:194-205); Eichrodt (1967:186-194); Knierim (1981:74-91) and Keel (1978:12-88) come to mind.

One of the traditional long pampered views was the one of Miller and Johnson-Laird (1976:394-5). They proceed along the view that the *ego* can lay out a three-dimensional coordinate system that depends on his/her orientation. They continue by saying that, “with respect to this landmark, other objects can be located as above or below (of *ego*), in front or in back (of *ego*), to the left or to the right (of *ego*)”. This egocentric conception of space makes a human, in the most literal sense, “the measure of all things” (Lyons, 1977:690). Stadelmann (1970), for example, explains the spatial conceptual system in the Hebrew Bible in terms of the ‘situatedness’ of the bodily position in respect of a schematised referential situation, i.e., within relativistic space. He argues that the ancient Israelites’ experience regarding the vertical dimension of location description utilises frames of reference or coordinate systems; the coordinate system of the ancient Israelite seems generally to be based on the planes that run through the human body. Such a system of coordinates is centred on the spine or main axis of the body and anchored at one of the body-parts. According to Levinson (2003:8-9), this naïve human spatial reasoning tends to be couched in terms of place rather than space. Research conducted by Haviland (1979) and Levinson (1992; 2003) on the conceptualisation of ‘space’ shows that (instead of concepts of relativistic space, wherein one object is located by reference to demarcated regions projected out from another reference object [*ego*, or some landmark] according to its orientation, in some cultures speakers use a system of absolute orientation which fixes absolute angles regardless of the orientation of the reference object. Still motivated experientially,) the motivation for an absolute orientation comes from the absolute coordinates that characterise the geographic space/environment in which the bodies function. In an attempt to apply this view to the ancient Israelites, the following alternative for the ancient Israelites’ frames of reference is proposed:

3.5.1 Frame of Reference: Meteorology, Astronomy and Environment

To use a system of coordinates, the ancient Israelites must always have oriented them precisely, using perceptual experiences (of feeling, seeing, hearing). A well-developed set of cardinal-direction terms is present in Biblical Hebrew. Based on a study of Brown

(1983:121-161),³¹ O'Connor (1991:1145-1146) identifies at least four categories of terms in Biblical Hebrew, namely: Cosmological terms, Homuncular terms, Topographical terms and “an obscure term”. The *first* coordinate system within the horizontal dimension relates to a cardinal direction system based upon the **wind directions**,³² especially the prevailing East wind.³³ The determination of the other three directions is related to the direction in respect of the East wind. The directions are defined in relation to the observer feeling the East wind, and thus facing קדמ (q-d-m) ‘that which is before’. The absolute coordinate that characterises the environment in which the body functions is used to designate the East. Therefore, the term קדימ (qâdijm) is used. It was carried over from the common pattern in use among the peoples of the ancient Near East to indicate the four cardinal points. The term תימן [tejmân] (Ps 78:26) as well as דרומ (dârwm)³⁴ (Ezek 42:18) denoting ‘South, South wind’ further illustrates that the wind directions form an important spatial perception builder. The South-wind was synonymous with the right-hand side of the observer facing the East wind.³⁵ In compound expressions such as ארץ קדם (’êrêts qêdêm) “the country of the East” (Gen 25:6) and הר הקדם (har haqqêdêm) “the mountain to the East” (Gen 10:30), we have an explicit reference to the region of the East, although geographically the term is a vague concept for an area of the eastern desert lands. Yet, these eastern desert lands were the source for this deadly (warm) East Sirocco winds (Eybers, 1988:139). Sometimes, קדמ (q-d-m) also includes Mesopotamia and Babylonia (Num 23:7). In addition to the spatial meaning “front, East”, קדמ (q-d-m) metaphorically denotes also the temporal idea of “past, ancient time” (Deut 33:27; Ps 44:2; 119:152). ‘The day of the East wind’ sometimes became a metaphor for disaster (Is 41:16, Jer 4:11) (*see also* Deist, 2000:123).

³¹ Brown (1983:121-161) compiled data from 127 globally distributed languages which attest to cross-language uniformities in the lexical encoding and naming of the four cardinal directions.

³² See also the map of the four winds depicted in Aharoni and Avi-Yonah (1968:1).

³³ O'Connor (1991:1145) refers to this category of terms as ‘Homuncular’.

³⁴ O'Connor (1991:1146) indicates that דרומ (dârwm) has no convincing etymology (and no cognates), and is, therefore, “an obscure term”.

³⁵ See also Stadelmann (1970:101-2, 132).

The opposite of קֶדֶם (*qdm*) is אַחֲרֹר (‘*âxwor*) or אַחֲרֹן (‘*axarwon*) ‘behind’, corresponding to the West. Thus, in the expressions וּפְלִישְׁתִּים מֵאַחֲרֹר (*ûfelisjtijm me`âxwor*) “the Philistines on the West” (Is 9:11) and הַיָּם הָאַחֲרֹן (*hajjôm hâ`xarwon*) ‘the western sea’, i.e., the Mediterranean, the forms of אַחֲרֹר (‘*âxwor*) indicate the West (Deut 11:24). This evolution of the coordinate system stems directly from the observer feeling/facing the East wind. Another aspect of the word אַחֲרֹן (‘*axarwon*) is the temporal notion denoting “latter, last, future time” (Ex 4:8).

The term מְזָרִים (*mezârijm*) (Job 37:9) denoting “North wind” (that scatters cold from the snowy mountains to the North) further illustrates that the wind directions construct an important spatial perception builder. Furthermore, the direction to the North is also defined in relation to the left-hand side of the observer facing the East wind. The word שְׂמֹאל (*śemo`l*) “what is on the left side” occurs in the expression מִשְׁמֹאל לְדָמָשֶׁק (*miśśemo`l ledammâśêq*) which may plausibly be translated “what lies North of Damascus” (Gen 14:15). Similarly, יָמִין (*jâmijn*) “the right hand, lying to the right” (the favourable side), and תֵּימָן (*tejmân*) “which is on the right-hand side” denoting the South.³⁶ All four directions are expressed in a passage from Job:

Look I walk [towards] East/frontwards (קֶדֶם) (*qêdêd*), and he is not there;

And [towards] West/backwards (אַחֲרֹר) (‘*âxwor*), and I cannot perceive him;

North/leftwards (שְׂמֹאל) (*śemo`wl*) I turn and cannot see him;

I turn South/rightwards (יָמִין) (*jâmijn*) and do not spy him (Job 23:8-9).³⁷

³⁶ Similar to the ancient Israelites, several Indo-European languages have developed terms for North and/or South through extension of terms for left (side) and/or right (side) to those cardinal directions (Buck, 1949).

³⁷ O’Connor (1991:1148-1152) discusses fourteen biblical passages in which the four cardinal directions are named together.

The *second* system of absolute coordinates that characterise the geographic space, in which the ancient Israelites function, is **cosmological** in nature (see O'Connor, 1991:1145). An associated environmental clue, namely the sun's daily course conforms to the visual perceptual experience that the ancient Israelites must have. The "place of sunrise" (מִזְרָח) (*mizrâx*) (Ps 103:12) is called East. The root זרח (*z-r-x*) denotes "to be bright, flash up, shine forth", and מוֹצֵא (*mwotsâ*) "place, act of going forth", hence "East" (Ps 75:7).³⁸ Likewise, the setting of the sun is identified with the West, for which there are two expressions; מְבוֹא הַשֶּׁמֶשׁ (*mevwo` hasjsjêmêsj*) "the entrance (i.e., place of setting) of the sun" (Deut 11:30), and מַעְרָב (*ma'arâv*) "the place of sunset, the West", derived from the root ערב (*'-r-v*) "to enter" (Ps 103:12).³⁹ On the other hand North is known as צָפוֹן (*tsâfwon*), and most probable in this cosmological view is referring to the 'border' of the sun's path. This 'border' was formed by the Lebanon Mountains to the North. By אֶרֶץ צָפוֹן (*êrêts tsâfwon*) "the northern land" is meant Babylonia (Jer 16:15). However, comparing the frequency of use of קֶדֶם (*q-d-m*) and (מִזְרָח) (*mizrâx*), it seems as if קֶדֶם (*q-d-m*) was a more constant source for the ancient Israelites' frame of reference. This is probably due to the prevailing nature of the wind's cycle blowing at day as well as at night, since the sun's rising and setting are only experientially noticeable for an hour or two daily.

The *third* system of absolute coordinates is characterised by the **topographical** environment (see O'Connor, 1991:1145). This system takes into account the topographical features of Israel, indicating directions by means of descriptive terms corresponding to the local panorama (see **FIGURE 5**). Thus, the almost year-round snow-capped Mount *Hermon* to the North of the land of Israel which towers 9232 feet into the sky seems to indicate the direction northward. On the other hand, the South is frequently

³⁸ Buck (1949) indicates that terms for East and West in Indo-European languages are largely derived from words such as dawn, morning, to rise, evening, going down, etc., all relating to either the rising or setting of the sun.

³⁹ These expressions are probably based on mythology (Beyerlin, 1975:16, 83, 102-103).

designated by the name נֶגֶב (*nêgêv*), derived from the root נִגַּב (*n-g-v*) ‘to be dry, parched’, denoting ‘South country, South’. There are also a great number of Biblical references to the West described by the name יָם (*jâm*) ‘sea’, i.e., the Mediterranean Sea, which forms the western boundary of Israel.

So, it seems as if multiple environmental clues such as the wind directions (the well-known prevailing Sirocco winds from the East/South-East), the Mediterranean Sea, the desert to the South-East and southern side, the angles of the sun/moon, landscape features like the Hermon and the Jordanian river drainage, the prevailing slopes in the Central Highland and trans-Jordanian mountainous terrain, sidereal ecliptics and the like, contribute to the definition of the absolute co-ordinates which the ancient Israelites used.

However, according to Levinson (2003:75), absolute systems often build the vertical and horizontal dimension into the relevant linguistic system, so that ‘up’ and ‘down’ are often the same specialised part of speech (a special kind of noun) as ‘North’, ‘South’, ‘East’ and ‘West’. A question to be answered in this study for Biblical Hebrew is: does the Biblical Hebrew language systematically unite עֹלָה (*’lh*) ([go] up) and ‘North’ and יָרַד (*jrd*) ([go] down) and ‘South’ for symbolic purposes?⁴⁰ In Section 4.5.6 of Chapter 4 and Section 5.4.6 of Chapter 5 I will give attention to this question.

So far, the ancient Israelites’ pre-conceptual and conceptual bodily experience seems to have been an important source domain for spatial relations. Also, other source domains in the sense of geophysical features, geographically- and cosmologically-based directional systems occur with high frequency and in the same way reflect its high experiential saliency.

⁴⁰ Recent studies (Brown & Levinson, 1993; Pederson *et al*, 1998) have sought to determine whether differences in spatial language give rise to corresponding non-linguistic differences. Brown and Levinson (1993) examined variations in the kinds of reference systems used by speakers of Dutch and Tzeltal. In Dutch – as in English – terms such as ‘above’, ‘below’, ‘left’, and ‘right’ are appropriate for use with object- or environment-centred frames of reference, whereas ‘North’, ‘South’, ‘East’, and ‘West’ are appropriate for use with geographic frames of reference. Different terms are used depending on the frame of reference that is adopted by the speaker.

A second larger-scale knowledge structure comprising of expert knowledge as well as the beliefs of the ancient Israelites about their current state of the world, is the acquiring of cognitive map knowledge.

3.5.2 Cognitive Map Knowledge

The ability of people to find their way from place to place rests upon a certain kind of procedural knowledge of geographic space. This performance of a difficult task in geographic space is also known as cognitive map knowledge. Tolman (1948) uses the term “metaphor of a cognitive map” and defines it as referring to internally represented spatial models of the environment. Neisser (1976) describes it further by viewing cognitive maps as ‘orienting schema’, mental representations which actively seek and integrate spatial information. These schemas constitute one part of a three component cycle, whereby *schema*, direct *action* and the resultant *experience* of the world modifies the schema. Downs and Stea (1973:312) define the acquisition of cognitive maps, as:

...a process composed of a series of psychological transformations by which an individual acquires, codes, stores, recalls and decodes information about the relative locations and attributes of phenomena in his everyday spatial environment.

Downs and Stea (1973:314-316) furthermore emphasise that cognitive maps comprise not only spatial knowledge, but all of the other attributes of ‘place’, for example, *accessibility* (the effort to reach a place), *sensory experience* (sounds, sights, smells, physical contacts), *emotional connotations* (sadness, happiness), *evaluative perceptions* (respect), *ideological connotations*, etc.

However, in the mental processing of experience and construction of a conscious world, humans use external spatiality as a metaphor for construction (Wyatt, 2001:56). So, one of the most extraordinary breakthroughs of mental evolution was the capacity to use ‘mind-space’ to construct an ideal form of real territory. This gives rise to abstract,

two-dimensional representations in miniature of the real world. An example of this static and dynamic symbolic media is the Babylonian world map (**FIGURE 20**) dating from *ca* 700 BCE, corresponding to the same time frame in which the Biblical Hebrew language was used. The map not only reflects a certain kind of procedural knowledge, but also reflects an ideological connotation. What is important from this map is the clear ideological presentation and location of Babylon as the centre of the world, encircled by the ocean and from there, other regions.⁴¹ This folk knowledge is quite similar to the folk knowledge found in an ancient tradition that Jerusalem is the centre of the world (Eybers, 1988:133). Thus, the same “metaphor of a cognitive map” as a conceptual issue must have been present through which the ancient Israelites made sense of the spatial world, and which drove all consequent spatial behaviour. Furthermore, it is clear from this map and the comparison with Jerusalem in the Hebrew Bible that we can hold folk theories and expert theories about the same cognitive aspect of the ancient Israelite’s world.

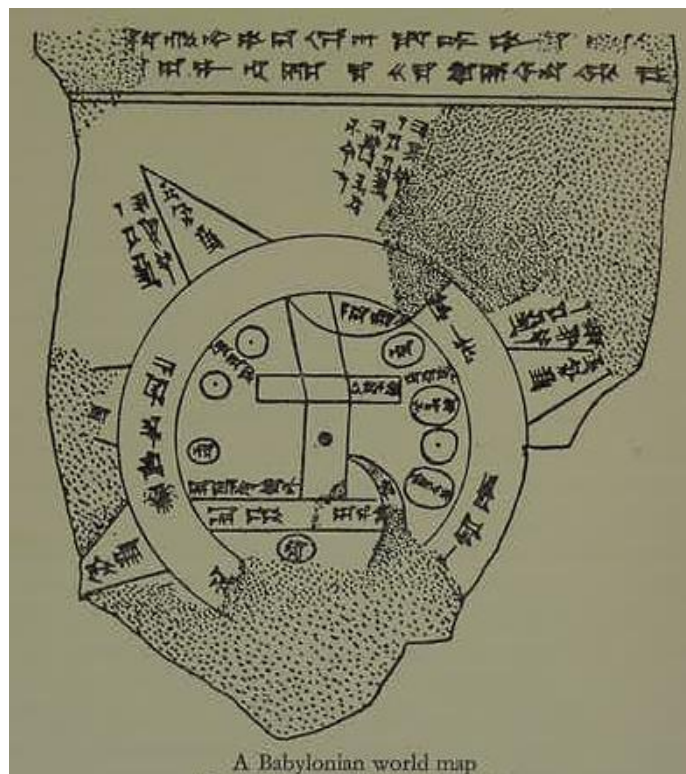


FIGURE 20: Babylonian world map (www.bibleorigins.net)⁴²

⁴¹ See Wyatt (2001:81) for a complete discussion of the layout of this map.

⁴² See also Wyatt (2001:81) and Walton (2006:171).

So, the relative location of Jerusalem and attributes of the phenomena as a “higher”/“more important” city in the ancient Israelites’ everyday spatial environment, constitute the orienting schema (De Vaux, 1961:308; *see also* Beck, 2011:139-142).

It is evident from the previous discussions that certain astronomical, meteorological and environmental events experienced by the ancient Israelites, such as wind directions (associated with warm or cold air), sunrise and sunset, mountains, desert and sea endowed certain directions with values of common importance.

The ancient Israelites’ belief about the state of the cosmos, including שָׁמַיִם, (sjāmajim) (heaven), אֶרֶץ (’êrêts) (earth) and שְׁאוֹל (sje`wol) (underworld) represents a third larger-scale knowledge structure. This knowledge structure as a function of cultural knowledge was mainly based on folk theories, or cultural/cognitive models. Certainly, the beliefs about the state of the cosmos in the Hebrew Bible conflicted with those of neighbouring countries (Wright, 2000:92), but for the most part clash significantly with modern expert, or scientific theories. In explaining the ancient Israelites’ cultural functioning in their world, the distinction between the two kinds of knowledge seems important.

3.5.3 Conception of the Cosmos

In their work on the Biblical conception of the cosmos, Sarna (1966), Schwegler (1960), Matthews and Benjamin (1991), Keel and Uehlinger (1990)⁴³ and Cornelius (1994:193-218; 1998:217-230) summarise some of the pertinent aspects of the cosmology of the ancient times. The point of departure for this multi-faceted image was a literal approach to iconographic, archaeological and textual evidence and “depended almost exclusively on the late Deuteronomistic statements about the contents of the heavenly realm” (Wright, 2000:92).

⁴³ Wright (2000:52-97) discusses the Israelite tradition on the history of Heaven, also dealing with most of these scholars’ views.

The traditional Biblical conception of the cosmos and consequently the traditional argument that to the ancient Israelite mind, ‘space’ was merely an accidental set of concrete orientations, a more or less ordered multitude of local directions, led Houtman (1974:195-219), Deist (1987:1-17) and Cornelius (1994:193-218; 1998:217-230) to argue that the Israelites did not have a ‘cosmology’ in the sense of a generally-accepted concept of the structure and order of the cosmos. Stadelmann (1970:143) summarises this philosophy of scholars about the Biblical conception with the following words: “The spatiality of the world was intelligible to the ancient Israelites to the degree that they were able to describe it in terms of concrete images”. Therefore, it is argued that the picture of the three-levelled structure of the world (**FIGURE 21**)⁴⁴ depicted in the Hebrew Bible has its roots not only in the basic human experience of the external world,⁴⁵ but also in the mythological traditions cherished among their neighbours.⁴⁶ This is evident in the Hebrew Bible as literature, as well as in the literary expression in iconographic discoveries:

⁴⁴ This is a sketch of Sarna which Deist (1987) uses and which summarises some of the pertinent aspects of the cosmology of the ancient times.

⁴⁵ See Deuteronomy 33:13-16.

⁴⁶ See for example the *Enuma Elish* creation epic of the Babylonians; the creation out of a watery chaos (*Tiamat*) among the Sumerians; the primeval wind (*Amon*) moving across the surface of *Nun* as the creator in the Hermopolitan and Theban cosmogonies; the world-egg theory in the Phoenician cosmogonies; the sun-god *Atum* as the creator dispelling the primeval darkness in the Egyptian cosmogonies; and the ancient Israelites’ cosmological tradition (Gen 1:6-8) (Beyerlin, 1975; Walton, 2006:186).

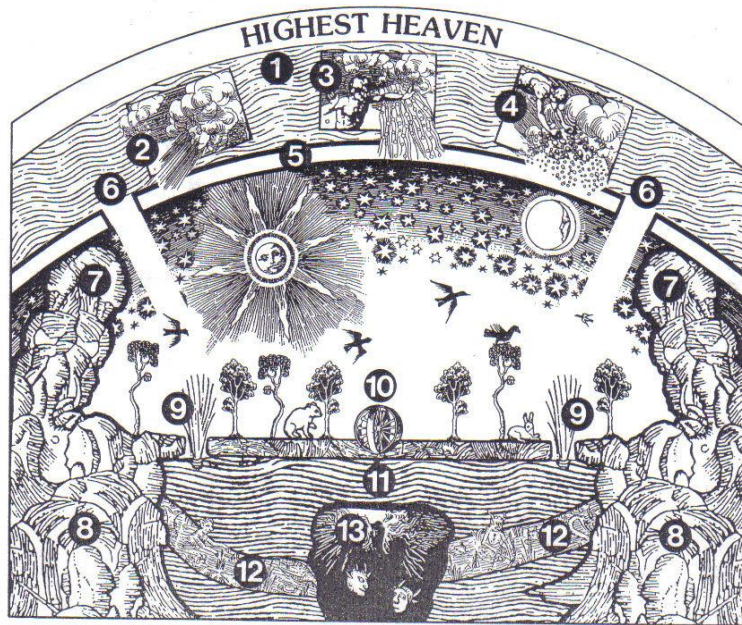


FIGURE 21: Ancient Israelites' conception of the cosmos (Sarna, 1966).

1. The water above the earth/firmament (cf. Gen 1:6; Ex 20:4)
2. The storehouse of the wind (Ps 135:7)
3. The storehouse of the snow (Job 38:22; Is 55:10)
4. The storehouse of the hail (Job 38:22)
5. The firmament (Gen 1:7)
6. The windows of heaven (Gen 7:11; 8:2)
7. The pillars/foundations of the heavens/firmament (2 Sam 22:8)
8. The pillars/foundations of the earth (Ps 82:5; Is 24:18)
9. The fountains of the deep (Gen 7:11; 8:2)
10. The centre of the earth (Ezek 38:12; Is 19:24)
11. The waters under the earth (Ex 20:4)
12. The rivers of the underworld (Ps 46:4; Jon 2:3)
13. The underworld/*Sheol* (Jon 2:2; Job 11:8; 17:16) (Deist, 1987).

This schematic view of the three-levelled cosmos suggests that the constitutive elements of the cosmos stand towards one another in a structural relationship. Just as the

earth (אֶרֶץ) (*`êrêts*), resting on its pillars is linked with the underworld (שְׁאוֹל) (*sjē`wol*), so too, is the heaven (שָׁמַיִם) (*sjâmajim*), whose foundations are established upon the extreme parts of the earth. אֶרֶץ (*`êrêts*) signifies the dwelling-place of humans, or primarily the entire area in which humans think of themselves as living, distinct and opposed to the reigns of (שָׁמַיִם) (*sjâmajim*) and (שְׁאוֹל) (*sjē`wol*) (see Walton, 2006:166). However, for Stadelmann (1970:2, 8, 165), the Hebrew Bible does not distinguish container from contents, or, conversely, the living from its environment. Heaven, earth and underworld are thus not entities on their own, but interrelated and interconnected.

The whole of heaven, as is argued, is not pieced together out of its parts but is constructed from them as constitutive elements. The ancient Israelites' conception of שָׁמַיִם (*sjâmajim*) represents an expression for location in space and comprises the upper world. If שָׁמַיִם (*sjâmajim*) and אֶרֶץ (*`êrêts*) are brought into relation with one another, they express the idea of totality (Walton, 2006:168; Stadelmann, 1970:39-40). The entire section of the cosmos which is above the earth includes the heaven as well as the "air". In the absence of a specific word for "air" in the vocabulary of the Hebrew Bible, the space between heaven and earth was designated by the expression 'between the heaven and between the earth' (בֵּין הַשָּׁמַיִם וּבֵין הָאָרֶץ [*bejn hasjsjâmajim ûvejn hâ`ârêts*]) (2 Sam 18:9).

The lifelike view of cosmic divisions seems partly to be overcome by a perspective which transcends the horizon of humans. Thus, the vertical direction from earth to heaven prompted the idea, in intentional order of motion towards heaven. The movement expressed by הַשָּׁמַיִם (הַשָּׁמַיִם) (*hasjsjâmajemâh*) (Ex 9:8) designates motion towards heaven. When the Hebrew Bible uses the term הַשָּׁמַיִם (*hasjsjâmajemâh*), which is only a spatial term and as such is limited in its meaning, it did not intend to formulate a

theory of a dynamic universe as contrasted with the *Eleatic* assertion that the universe is inert, static, finished, complete (Stadelmann, 1970:39-42).

So, it appears as if שָׁמַיִם (*sjâmajim*) designates the space above the אֲרֶץ (*`êrêts*), including the atmosphere, the region of the clouds, the heavenly vault, the firmament and that which exists above the firmament. This space was not conceived as a structured complex of clearly distinguishable levels.⁴⁷ The expression שָׁמַיִם הַשְּׁמַיִם (*sjemej hasjsjâmajim*) occurs in poetry (Ps 148:4), in prayers (1 Kgs 8: 27), in Moses' address to the people (Deut 10:4), and in the message of Solomon to king Hiram (2 Chr 2:5). The use of שָׁמַיִם הַשְּׁמַיִם (*sjemej hasjsjâmajim*) in these texts indicates that the expression belonged to the elevated language style, implying an intensification of the idea of heaven. Furthermore, as those texts illustrate, שָׁמַיִם הַשְּׁמַיִם (*sjemej hasjsjâmajim*) never represented the abode of God, since "the highest heaven cannot contain (God)" (1 Kgs 8:27) (Stadelmann, 1970:41-42). The vast surface of the earth is represented as a garment spread out from horizon to horizon. The edge of this garment appropriately represents the boundaries of the earth which enclose and confine it. These boundaries are known as קְצוֹת־אֶרֶץ (*qatswej `êrêts*) "the borders (i.e., boundaries) of the earth". The noun קֶצֶה (*qâtsêh*) ('end'/'edge') is in the same semantic domain of the verb קָצַח (*q-ts-h*) "to cut off", and became a kind of spatial expression for the boundaries of the earth.

Hitherto, it seems as if the picture of the three-levelled structure of the cosmos derived within a traditional biblical scholarship's spatial understanding in the Hebrew Bible has its roots in the following one or two aspects, or a combination thereof, namely, the basic human experience of the external cosmos from whose impressions humans

⁴⁷ The rabbinical literature (Midrash Rabbah: Deuteronomy) after the second century CE speaks of seven heavens, viz.: שָׁמַיִם (*sjâmajim*), שָׁמַיִם הַשְּׁמַיִם (*sjemej hasjsjâmajim*) (the heavens of heavens), רָקִיעַ (*râqija*) (firmament), שָׁחַקִים (*sjexâqijm*) (sky), מְעוֹן (*mâ'won*) (habitation), זֶבֶל (*zevul*) (residence) and עֲרַפֶּל (*'arâfêl*) thick cloud). The speculations about this seven-levelled structure of the sky are due to Babylonian influence. In Babylonian literature there are always seven heavens laid one atop the other, through which one must pass successively in order to reach the highest heaven, that of *Anu* (Stadelmann, 1970:41).

conceived such an imaginative depiction and in the mythological traditions⁴⁸ so exquisite amongst the ancient Israelites. However, concerning the picture of the heavenly realm in the Hebrew Bible, Wright (2001:72-75) argues that the Biblical editors did not create a record of the entire spectrum of ancient Israel's religious beliefs and practices, and that the Biblical image and the ancient Israelite's image of the heavenly realm, differ.

The traditional biblical scholarship's conception of the cosmos and consequently the traditional biblical scholarship's argument that to the ancient Israelite's mind, 'space' was merely an accidental set of concrete orientations, a more or less ordered multitude of local directions, and each associated with certain emotional reminiscences, is problematic in the definition of cognitive models. Moreover, the traditional view reflected in Biblical Hebrew dictionaries and textbooks that SHEOL and HEAVEN are construed in a non-experiential way, became problematic in at least two ways: *firstly*, the extension of the grammatical expression found in the Biblical Hebrew exemplars becomes conventionalised in such a way that the original construal no longer prescribes how the Biblical Hebrew speakers think about the perceptual experience; *secondly*, this declared consequence influences recent publications on SHEOL and HEAVEN. Consequently, most modern publications on SHEOL and HEAVEN construe SHEOL and HEAVEN as relative designs (*see for example* Johnston [2002]; Wright [2000]).

⁴⁸ Cassirer (1946:298-303), Stadelmann (1970:54-56), Beyerlin (1975:68-145) and Walton (2006) give a summary of these mythological traditions by saying that the horizon held a prominent place in Mesopotamian cosmogonic tradition. Sky and earth are apparently imagined as two enormous disks. Later, these disks were forced apart by the wind which expanded them into a great bag. This inflated bag, within which they live, is surrounded by and immersed in the primeval waters. The imagery behind the verb נָתַח (*n-th-h*) suggests both the stretching out of the heaven in the form of a cloth and the pitching of a tent. From the fact that the verb כָּוַן (*k-w-n*) denotes something firmly established, and the derived forms of this verb in the *Po'el* and *Hiph'il* imply "setting up, making solid", it would be reasonable to suppose that the ancient Hebrews regarded heaven as the site of a building in which God dwells and in which the storehouses of rain, hail and snow are erected. These picturesque ideas of the heavenly building likewise follow ancient traditions reflecting in their basic theme either a nomadic background or an agricultural-urban social structure. In the sky are located the storehouses אֹצָר (*wotsâr*) containing winds, snow and hail (Job 38:22). The residence of God was provided with עֲלִיּוֹת (*'alijjwot*) "upper or roof-chamber" (Ps 104:3). The conception of the heaven as a building thus easily agrees with the ancient Israelites' idea of the celestial ocean supported by a solid structure.

The following section of the study argues that such an inhibited way of expressing שְׂאוּל (*sjē`wol*) and שָׁמַיִם (*sjâmajim*) reduces the structural schematisation as construed in the Hebrew Bible. It proposes an experientialist-embodied approach towards the conceptualisation of SHEOL and HEAVEN. The result, in theory, is a more effective schematisation. The outcome may be helpful to understand different metaphorical expressions and spatial image schemas in the Hebrew Bible and offers a vantage point from which to investigate the main part of the network of the Biblical Hebrew spatial cognition.

The knowledge structures of שְׂאוּל (*sjē`wol*) and שָׁמַיִם (*sjâmajim*) comprise schematisations of the ancient Israelite's experiences of space, whether sensori-motor or subjective. Memories of similar and related components become organised into a system of perceptual symbols (schematic memories) which exhibit coherence. This perceptual symbol is referred to in the experiential strategy as a FRAME. A FRAME is an information structure consisting of large collections of perceptual symbols, encoding information which is stable over time as well as incorporating variability (*see* Evans, 2009:179 as well as the discussion in Section 2.3.1.1 of Chapter 2). So, FRAMES are idealised or schematised in several ways. One way is that, often, what the FRAME defines does not actually exist in the world. Kövecses (2006:65) gives the following example to explain the property: there are no seven-day weeks in nature. In nature, humans only find the alternation of light and darkness governed by the natural cycle of the movement of the sun. FRAMES are often idealised in this sense. Lakoff (1987) calls such idealisations “idealized cognitive models” (ICM's). An important consequence is that this feature of FRAMEs makes FRAMEs open to cross-cultural variation. Hence, a FRAME provides a unified, and, therefore, coherent, representation of a particular entity.

Cognitive Linguistics holds that the semantic process of linguistic expressions (such as “going down to SHEOL” and “going up to HEAVEN”) is fundamentally based on bodily experience (Lakoff, 1987). Semantic knowledge is thus constituted by *what* we experience in life, and its structure is determined by *how* we experience things in life. In

other words, the semantic process involves the activation of the relevant semantic elements and also the structure determined by the semantic knowledge.

The Hebrew of the Bible – as indeed every other language – has a semantic structure of its own (Ullendorff, 1977:66).⁴⁹ By this the mental approach and attitudes of the speakers *vis-a-vis* what they observed in their day-to-day lives, i.e., perceptual experiences with an everyday knowledge representation is revealed. The original concepts or original construals of SHEOL and HEAVEN thus would only make sense in the frame of a culture where it is common to ascribe the inexplicable meteorological activities in the sky in relation to a divine sphere.⁵⁰ Thus, word concepts like SHEOL and HEAVEN cannot be understood apart from the intentions of the participants or the social and cultural institutions and behaviour in which the action, state or thing is situated (*see also* Croft & Cruse, 2004:11). Neither can we understand how the spoken sounds (שְׂאוֹל) (*sjē`wol*) and (שְׂמַיִם) (*sjâmajim*) can become the vehicle of a purely intellectual meaning. This is only understandable if we assume that the basic function of meaning is present and active before the individual sign is produced.

Spatial intuition begins to acquire a systematic structure. If one were required to describe the concepts SHEOL and HEAVEN, one might be tempted to seek the common characteristics of all attributes and values related to Sheol and heaven. In the following section I will discuss the structures of the SHEOL and HEAVEN frames describing the ancient Israelites' experience of spatiality, heavenly bodies, spatial colour phenomena and the natural inhabitants of space.

⁴⁹ The description of the Biblical Hebrew language structure was first introduced and later elaborated on in the publications of Herder (1833), Davidson [1896] (1962), Pedersen (1926), Robinson (1925), Driver (1925) Boman (1960), McAllaster (1960), Barr (1961; 1979; 1992) and Nida (1975a; 1975b). The school of thought represented by these scholars, embodies a conceptual, conventional and ordinary system of language-thought, an underdeveloped notion of the contemporary theory of metaphor that rose to prominence with the rise of Cognitive Linguistics.

⁵⁰ One must remember that humans lived in an objective world long before he/she lived in a scientific world (Cassirer, 1946:44). Inexplicable meteorological activities are, therefore, typical of a pre-scientific environment.

3.5.3.1 Structure of the SHEOL FRAME

Traditionally, it was argued that, for the ancient Israelites, *Sheol* was the one ‘place’ where all humans ‘go’:⁵¹ The local habitation of a human’s dead נֶפֶשׁ (*nêpêsj*) (‘soul’) seeking for itself some place of rest “was probably at first supposed to be the grave,⁵² afterwards some vast unseen territory, and ultimately, in the case of the bad soul, a place of punishment” (Mew, 1903:164; *see also* Tromp, 1969:23-128). The words used for these ‘dead stops’ were identified, amongst others, as אֶרֶץ תַּחְתִּיּוֹת (*êrêts taxtijwot*) (‘earth below’) (Ezek 32:24), קִצְבֵי הָרִים (*qitsvej hârijm*) (‘bottoms/roots of mountains’) (Jon 2:6/7) and מְצוֹלָה *metswolâh* (‘depths’ [of the sea]) (Ex 15:5). The use of the word בּוֹר (*bwor*) (‘pit’) (Ezek 31:6), furthermore, suggests the idea of a place deep in earth.

However, Johnston (2002:71) argued that references to שְׂאוֹל (*sje`wol*) are not to be interpreted literally, but must be linked with the ideas of death. A way of incorporating this view and the experientialist-embodied approach towards conceptualisation is to explicate the complex network for death prompted by the experiences of death:

Firstly, the physically dead body (or biological death) embodies distinctive characteristics such as cessation of breathing, no pulse, pallor, settling of blood, reduction of body temperature, stiffness of limbs, and decomposition with a strong, unpleasant odour. Whilst this biological mortifying process happens, the corpse shows a permanent and irreversible loss of cognitive functions. This loss of cognitive functions is embodied

⁵¹ This ‘journey to the underworld’ is a recurrent theme that is present in other Mesopotamian myths, for example, the descent of Inanna-Ishtar to the underworld (Beyerlin, 1975:142-145). See also the studies of Berlejung and Janowski (2009) and Janowski (2003) for a complete discussion on the concept of the underworld in the Mesopotamian culture.

⁵² Entry into the *Sheol* was through the grave, thus explaining why burial was so important (Walton, 2006:178).

by a total shutdown of all senses. Because the observer of a dead body cannot physically experience death, the observer perceptually experiences the effects thereof, for example, soundlessness, inactivity, etc. or, the absence of something that the observer is part of, for example, movement, perceptually activeness, etc.⁵³

Secondly, when a person dies, the conceptual network with the dead person persists for the observers. This ‘memory’ of the dead person’s character when alive triggers a causal relation between the dead person and the remains. One example that Fauconnier and Turner (2002:204) mention is the relation by disanalogy, for example, the person moves but the corpse does not. This relation causes the conceptual network to accommodate movement. In the case of Biblical Hebrew, movement (GO) is blended with the negative experience of death (DOWN) (see also the discussion in Section 4.5.2 of Chapter 4). When entrenched, the experiences of death map with a selection of real experiences and knowledge of the topography (deep valley or pit [for negative and DOWN]), desert (for no life)), bodily posture (lying down when sick), cry (for pain or for lament), colour (black at night for eyes closed), fire (for warm, burn and torture), gates and bars (for detaining evildoers), hollow (for hunger)/ barren womb (for insatiability), eat (for swallow), smell (stink), hear (silent) (Ps 115:17), worms (rotten) (Is 14:11) etc. So, it seems as if שְׂאוֹל (sje`wol) is a metonymy for these ‘death-like’ real experiences.

This view is supported by the detail of the unseen locations presented in the Hebrew Bible. The detail mentioned for the unseen locations indicates that we have an example of a cultural specific belief, that is, a FRAME, in which experiences were involved in the activation of various relevant ‘down’ elements. This view so far leads to accessing other information about the abstract concept of death: death was not conceived of as the absolute end of life by the ancient Israelites but was considered as a departure from the land of the living to the realm of the dead (Paton, 1921:233). Therefore, one can assume that the ancient Israelites most probably first conceptualised DEATH before they wanted a

⁵³ A few questions arise for further research: Is the concept HADES in the Greek Bible a re-interpretation of the *Torah* with regards to the attributes of *Sheol*? Is Deuteronomy 32:22 a re-interpretation of the physical state of the valley of *Gehenna* just South of Jerusalem, that is, down, fire, grey smoke, horrible smell, broken things, sickness, poverty, etc.? Is the concept HADES in the Septuagint the same as the concept HADES or Hell in the Greek Bible?

word for the realm of the dead. Subsequently, it seems as if the notion of death preceded that of שְׁאוֹל (*sjē`wol*). This observation will be examined in Chapter 4 and discussed in Chapter 6.

3.5.3.2 Structure of the HEAVEN FRAME

“HEAVEN is ... a place on earth”⁵⁴, “-... a place where you are happy”⁵⁵, “-... so real”⁵⁶ – expressions such as these illustrate to what extent HEAVEN as concept has informed the popular imagination.

Nevertheless, the understanding of such modern viewpoints is construed by a relatively antonymous construct, i.e., happy vs. sad, as hybrid opposition, i.e., real vs. unreal, *etc.* and is merely a transferred or extended abstract of the original symbol. Even in religious literature the stance is the same, as concepts of HEAVEN formed in Christianity are ‘Kingdom of God’⁵⁷, ‘Garden of Eden’, ‘Paradise’,⁵⁸ ‘New Jerusalem’⁵⁹ and ‘Pearly gates’⁶⁰; in Jewish religion⁶¹ HEAVEN is ‘*Gan Eden*’ (‘garden of Eden’) and ‘*Olam Haba*’ (‘world to come’); and in Islamic religion HEAVEN is ‘*Jannah*’ (‘paradise’) (Masumian, 2002:28, 56, 73). Thus, different images were employed to structure the same basic conceptual content. From this the perception derives that any attempt to form the concept HEAVEN by abstraction is practically the same as looking for the glasses on your nose, with the help of the same glasses.

⁵⁴ The theme of a well known and popular song in the 1980’s by Belinda Carlisle.

⁵⁵ This is the title of a book by Barbara Walters.

⁵⁶ This is the title of a recent publication of Choo Thomas.

⁵⁷ See Mark 9:46 in the Greek Bible.

⁵⁸ See 2 Corinthians 12:4 in the Greek Bible.

⁵⁹ Heaven is here either an eternally blessed life after death or a return to the pre-fallen state of humanity, a second and new Garden of Eden, Paradise or Jerusalem, in which humanity is reunited with God in a perfect and natural state of eternal existence.

⁶⁰ Other concepts of HEAVEN in the Christian Bible are:

The kingdom of the Father (Matthew 13:43), life (Matthew 7:14), life everlasting (Matthew 19:16), the joy of the Lord (Matthew 25:21), great reward (Matthew 5:12), the kingdom of Christ (Luke 22:30), the house of the Father (John 14:2), city of God, the holy place (Hebrews 9:12); incorruptible crown (1 Corinthians 9:25), crown of life (James 1:12), crown of justice (2 Timothy 4, 8) and crown of glory (1 Peter 5:4).

⁶¹ In ancient Judaism, the belief in Heaven and afterlife was connected with that of *Sheol* (mentioned in Is 38:18, Ps 6:5 and Job 7:7-10).

Hence, it seems as if a literal construal ‘HEAVEN is a place’⁶² and a gradable figurative construal ‘HEAVEN is a *better* place’⁶³ in contemporary religious literature⁶⁴ becomes the normal or even the only way to talk about the experience behind the concept, HEAVEN. Such extended constructions may be applicable to the experience, but in this study the hypothesis is accepted that the extensions for the concept HEAVEN found in traditional encyclopedias (Gesenius [(1810-1812) 2008], Koehler & Baumgartner [1958:986], Jenni & Westermann [1971:1369-1372], Holladay [1988:375] and Botterweck & Ringgren [1982]) and in recent publications on heaven (see for example Wright, 2000) are incompatible with the original construal in the Hebrew Bible.⁶⁵ This hypothesis is grounded in one of Croft’s (2000) assumptions on construal operations which I apply to Biblical Hebrew, namely that it may be that the extension of the grammatical expression HEAVEN found in the Biblical Hebrew exemplars becomes conventionalised in such a way that the original construal no longer prescribes how the Biblical Hebrew speakers should think about the experience.⁶⁶

Subsequent to this assumption, a promising explanation for the lexical item HEAVEN includes in its semantic specification information relating to the degree of extension (Evans & Green, 2006:195-196). For example, part of the meaning of HEAVEN is schematic, relating to the degree of extension associated with the firmament. The rich encyclopaedic meaning associated with the lexical item HEAVEN relates to its specific properties as an entity involving colour, height, and luminaries. In contrast to this rich and detailed specific meaning, its schematic meaning concerns the degree of extension associated with this entity. The schematic category ‘degree of extension’ has two values: a bounded extent and an unbounded extent. Heaven is typically bounded within the perceptual field of a human experiencing his/her first glimpse of the horizon. Then again,

⁶² Heaven as a physical place survived in the concept that it was located far out into space. The idea has existed in some early religions such as the Ancient Egyptian faith where Heaven was a physical place far above the Earth in a "dark area" of space where there were no stars, basically beyond the Universe. Departed souls would undergo a literal journey to reach Heaven (see Beyerlin, 1975:4-8).

⁶³ Common belief in all religions accepts Tibetan Buddhism (Masumian, 2002).

⁶⁴ See footnotes 55 and 56.

⁶⁵ This study, however, recognises the religious literature as a literary organisation and systematisation of a human’s attempt to organise his/her feelings, desires, and thoughts (Cassirer, 1946:44).

⁶⁶ This assumption is further exploited in Croft and Cruse (2004:73).

the unbounded extension is more complicated: in view of astrophysical evidence, the expanse has no beginning and no end and is thus, unbounded, while our ‘real’ experiences of the expanse reflect the same view - we cannot see the deep end nor can we see the three-dimensional surface of our selected expression ‘under the sky’ which is reduced by scalar adjustment.

The reason for the different abstract and extended images that are employed to structure the same basic conceptual content of HEAVEN, is probably cited in the absence of a schematic meaning-register in dictionaries. Dictionaries instead only represent the encyclopaedic meaning which is merely culture-based.⁶⁷ The schematic meaning involving bodily experience lacks information. The traditional Hebrew dictionaries (Gesenius [(1810-1812) 2008], Koehler & Baumgartner [1958:986], Jenni & Westermann [1971:1369-1372], Holladay [1988:375] and Botterweck & Ringgren [1982]) usually contain only some degree of semantic analysis, but a structural semantic and contextual analysis is lacking. Thus, the aim of this section of the study is not to explain the meaning of the word HEAVEN but to elaborate on the concept involved by acknowledging the schematic meaning of HEAVEN. This study is, therefore, motivated to explore the issues above by the drive to understand the ancient Israelite’s spatial cognition and the role bodily experience plays therein. In advance, however, Barr (1992:143) suggested that “the semantic analysis of the older dictionaries seems often to be defective and needs to be rethought”.

Within the framework of cognitive models, the emphasis is upon relating the systematicity exhibited by language directly to the way the mind is patterned and structured, and in particular to conceptual structure and organisation.

⁶⁷ See Houtman (1993:7).

3.5.3.2.1 Structural Schematisations of HEAVEN in the Hebrew Bible

(i) Experience of Spatiality

As a RADIUS can only be defined relative to the structure of a circle (Croft & Cruse, 2004:14-15), so can HEAVEN only be defined relative to the tripartite structure of HEAVEN – EARTH – SHEOL. Thus, one can understand HEAVEN in the Hebrew Bible only against a background of understanding the ancient Near Eastern world picture (**FIGURE 20**). Along with this tripartite structure, the experience of physical buildings with a foundation, a roof, windows, doors and city structures with a gate and pillars (see Beck, 2011:94-95, 104-106, 211, 265) must have been deeply rooted when construing the abstract concept of HEAVEN metaphorically.

The structure of heaven is well-attested in the Hebrew Bible. In Job 22:14 heaven is metaphorically described as “the vaulted heavens”. Amongst others we find the architectural metaphors pertaining to its construction the “gate” (Gen 28:17), the “doors of heaven” (Ps 78:23), the “windows” through which rain (Gen 7:11; 8:2), food (2 Kgs 7:2, 19), *manna* (Ps 78:23-24), or blessings (Mal 3:10) came down, the “foundations of heaven” (2 Sam 22:8) and the “pillars of heaven” (Job 26:11). So, the ancient Israelites regarded heaven as the site of a building in which God dwells⁶⁸ while the residence of God was provided with an עֲלִיּוֹת (‘*alijjwot*) “upper or roof-chamber” (Ps 104:3).

It seems thus that the frame STRUCTURE was constructed as an experiential construal in understanding the concept HEAVEN. The comparison between the source domain STRUCTURE and the target domain HEAVEN represented the metaphor HEAVEN IS A STRUCTURE (Lakoff & Johnson, 1980). The ‘structure’ is construed relative to the human’s canonical upright orientation, and therefore heaven can also be seen as up. The metaphor HEAVEN IS UP would then be applicable to the experience.

⁶⁸ These pictorial ideas of the heavenly building as הֵיכָל (*hejkal*) (Ps 11:4), בַּיִת (*bajit*) (Ps 27:4), מִקְוֶה (*mâqwom*) (1 Kgs 8:30), מַעֲוֵן (*ma’won*) (Deut 26:15), זֶבֶל (*zevul*) (Is 63:15) and סֻכָּה (*sukkoh*) (Ps 27:5), likewise follow ancient traditions reflecting in their basic theme either a nomadic background or an agricultural-urban social structure.

The following derivation can thus be made:

- HEAVEN IS UP construes the trait as relational, and introduces a degree of separation between the distant trait and the person on earth. One can ascend to heaven, at least theoretically (Ps 139:8; Job 20:6; Prov 30:4).⁶⁹ HEAVEN is thus approachable, but inaccessible for the human being. This, together with the ‘real’ experience of HEAVEN as unbounded (no deep end and a three dimensional surface), further implies that HEAVEN is not measurable (no small and big heaven) and probably accounts for the grammatical *majestatis pluralis* form of the word.

(ii) Experience of Heavenly Bodies

The sun by day, the moon by night and the stars by night are explicitly associated with the concept of HEAVEN (Gen 1:3-5, 16). The relation between what the heavenly bodies are and the place in which they are situated is not purely external and accidental; the place itself is part of those heavenly bodies, conferring upon them very specific inner ties. Such a relationship is still reflected in the diverse significance of **צְבָא הַשָּׁמַיִם** (*tsevâ` hasjsjâmajim*), understood as “army of heavenly bodies” (Deut 4:19; 2 Kgs 21:3; Jer 8:2). The heavenly bodies are placed in the same class as humans and animals, and this is the clearest confirmation that the ancient Israelites thought of them as *beings* which move with energy of their own, endowed with *personality* and were probably the guides of human destinies from above (Cassirer, 1946:300; Walton, 2006:103-105, 179-181). Thus, heaven held a special connection with the supernatural and referred to a divine sphere. The ancient Israelites shared the view that the star-strewn sky at night, as well as the cloudless blue sky by day, with its unobstructed light, is the divine prototype of purity (Ex 24:10) and it, therefore, became the basis for the conception of the dwelling place of the heavenly beings (Stadelmann, 1970:54).

⁶⁹ “...der Himmel für den Israelit nicht gewesen ist: Das AT beschreibt – jedenfalls nicht expressis verbis – den Himmel als einen Ort, wohin der (gerechte) Mensch nach seinem Tod geht. Der Himmel ist für den Menschen unerreichbar” (Houtman, 1993:3-4).

The phrase “the God of heaven” appears nine times in the Hebrew Bible and presents Yahweh as a universal deity. In the Hebrew Bible the heavens are often referred to as God’s heavens (Ps 115:16; Lam 3:66). He is the possessor. This view is explainable within the experience of earthly kingdoms. A king/queen can only be a king/queen if he/she possesses physical land and if he/she is alive and present in this kingdom. A king usually lived in a palace and ‘ruled’ from his throne. His commands had to be obeyed by everyone in his kingdom. Heaven is thus not only God’s possession, but heaven must be God’s dwelling-place (Deut 26:15; 2 Chr 30:27) as well. He built his lofty palace in heaven (Amos 9:6). Heaven is also the location of God’s throne (Ps 2:4; 11:4; 103:19; 123:1). He was not simply in heaven, but he was high in the heavens (Job 22:12). God’s word is eternal and stands firm in the heavens (Ps 119:89). As experienced as a *being* with *personality*, God looks (Ps 33:13) and looks down (Deut 26:15), speaks (Ex 20:22; Neh 9:13), listens (1 Kgs 8:30; 2 Chr 6:21) and answers (Ps 20:6/7) from or in heaven.⁷⁰

The understanding of the heavenly bodies as *beings* with *personality* conceptualises the frame DIVINE SPHERE as an experiential construal in understanding the concept HEAVEN. The comparison between the source domain DIVINE SPHERE and the target domain HEAVEN represented the metaphor HEAVEN IS A DIVINE SPHERE (Lakoff & Johnson, 1980). The plurality of the ‘divine heavenly bodies’ in the ‘sphere’ implies the presence of a Ruler God. A government must be in possession of land, and, therefore, heaven can also be seen as a possession of this Ruler God. The metaphor HEAVEN IS A POSSESSION OF GOD would then be applicable to this experience.

The following derivation can thus be made:

- If HEAVEN IS A DIVINE SPHERE and HEAVEN IS A POSSESSION OF GOD, then by experiencing heaven, you experience God’s presence.

⁷⁰ Since heaven is God’s dwelling place, by a metonymy שְׁמַיִם (*sjâmajim*) came to be used for God himself (Dan 4:23). This became a general practice among the Jews after the Maccabean period because of a religious scruple against using the divine name (Stadelmann, 1970:55).

(iii) Experience of Spatial Colour Phenomena

(a) *Light and darkness*

Heaven reflects typically, within the perceptual field of a human experiencer, a variety of colours – blue⁷¹ at day, black at night, brown, with full moon at night, and red/orange at sunset or sunrise. It is, however, the degree of extension of light and darkness that plays an essential role in ascribing the inexplicable meteorological activities in the sky in relation to a divine sphere. In contrast to the experience of a rich and detailed specific colour meaning, the schematic meaning [JUDGING] concerns the degree of extension associated with the colour entity. God made the lights as signs to mark seasons and days and years (Gen 1:14), but *warned* Israel not to learn the pagan practices and “be terrified by signs in the sky” (Jer 10:2), for “those who divide the heavens”, who gaze at the stars (Is 47:13) will be *burned* like stubble. God’s *judgement* will take place by covering the heavens, by darkening their stars and the shining lights (Ezek 32:7-8), and by clothing the sky with darkness (Is 50:3). God will also destroy the disobedient by making the sky “like iron/bronze” (Lev 26:19b; Deut 28:23). Darkness of the sky often goes side by side with the desolation of the earth – God will *judge* humanity from heaven for its moral failure (Jer 4:23, 28).

It seems thus that the frame [JUDGING] was constructed as experiential in understanding the concept HEAVEN. The comparison between the source domain JUDGE and the target domain HEAVEN represented the metaphor HEAVEN IS A JUDGE (Lakoff & Johnson, 1980). The ‘judging action’ implies righteousness, and, therefore, heaven can also be seen as righteous. The metaphor HEAVEN IS RIGHTEOUS would then be synonymous to the metaphor HEAVEN IS A JUDGE.

The following derivation can thus be made:

⁷¹ The blue colour in Biblical creation stories was associated with the ‘water above the earth’. Today, science tells us that the blue colour is a result of the atmosphere’s ability to bend the sun’s short waves, which are blue, and the blue colour becomes visible.

- If HEAVEN IS A POSSESSION OF GOD and HEAVEN IS A JUDGE, then GOD IS A JUDGE.
- If HEAVEN IS RIGHTEOUS, then it must be inhabited by all that are righteous.

(iv) Experience of the natural inhabitants of heaven

Due to limited rainfall in Israel, water storage for daily survival, harvesting and ritual purposes was essential. Archaeology has shown that in almost every city a highly effective storage system was in use. Containers such as caves, chambers or vessels were commonly used. From the experience that important liquids were stored, heaven as a *container* appears in relation to all natural phenomena at and from heaven (Deist, 2000:181). The waters in heaven have several forms: rain, dew, snow, etc. which came down from heaven as a blessing. So dew was experienced as the “gift of heaven” (Deut 33:13, 28, Hag 1:10; Zech 8:12) (*see also* Beck, 2011:64-65). Rain is the most common form of water and comes down (2 Sam 21:10) from “the heavens, the storehouse” of God’s bounty (Deut 28:12) and from the water jars of the heavens (Job 38:37). The wind also came forth from the storehouses (Jer 10:13).

It is thus evident that the schema [CONTAINER] was constructed as an experiential construal in understanding the concept HEAVEN. The comparison between the source domain CONTAINER and the target domain HEAVEN represented the metaphor HEAVEN IS A CONTAINER (Lakoff & Johnson, 1980). It is furthermore evident that the contents of this container were experienced as a ‘blessing’ and a ‘gift’. The metaphor HEAVEN IS A POSSESSOR OF GOOD would also be applicable to the experience. The following derivations can thus be made:

- If heaven is a possession of God and a possessor of good, then GOD IS GOOD.
- HEAVEN construes all good for humans. Because HEAVEN construes all the good which came down unto humans, GOOD IS UP.
- If heaven is up and a possessor of good, then GOOD IS UP.
- If GOD IS GOOD and GOOD IS UP, then GOD IS UP.

- If HEAVEN IS RIGHTEOUS and HEAVEN IS A CONTAINER, then heaven must contain all that is righteous.

Thus, it is evident that the ancient Israelites' conception of HEAVEN depended on their perception of space and their actions in space.

The frame HEAVEN is full of meaning conferred upon it by the totality of humans' experience. It consists of sets of attributes and values. The attributes concern the aspects of the given frame, i.e., spatiality, structure, container, colour and inhabitants, while the values are the specification of those aspects. HEAVEN is thus experientially construed as an abstract mass, bounded as well as unbounded, with a righteous possessor, a possession of good, and the embodiment of permanence (Ps 89:29) in a semantic schematisation (**FIGURE 22**).

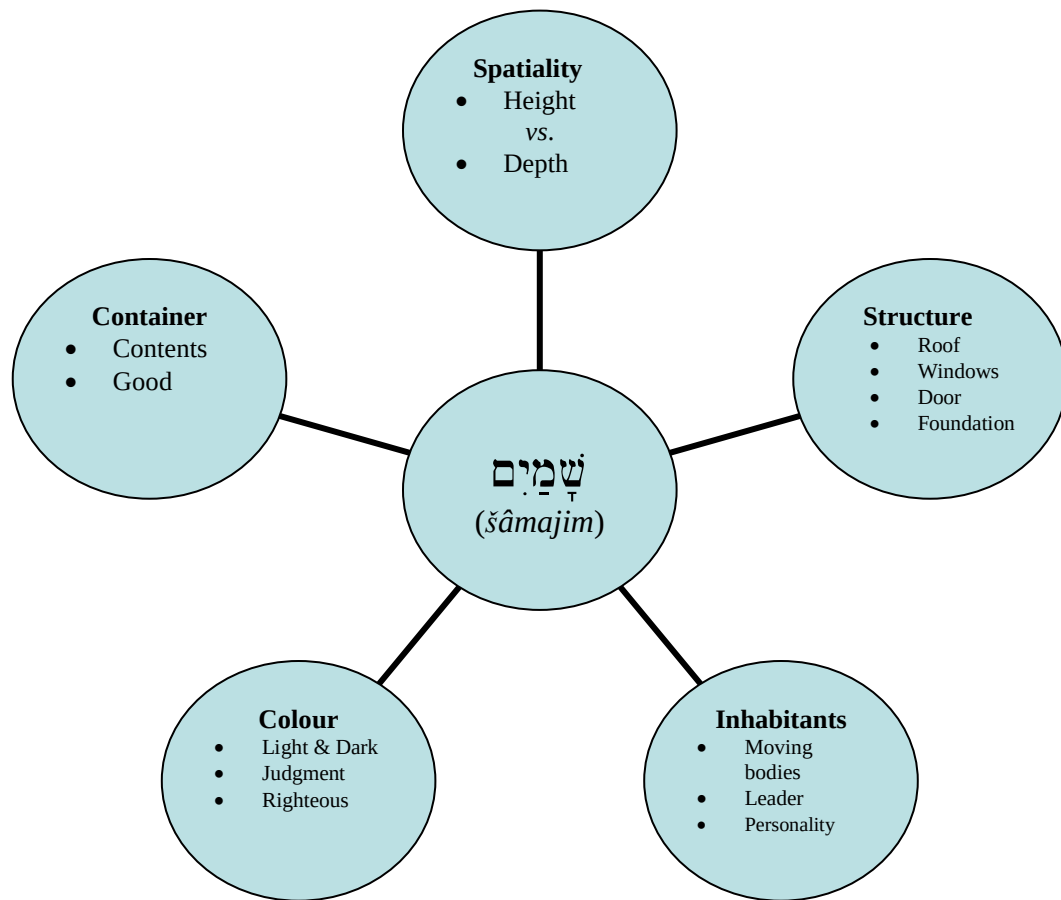


FIGURE 22: The HEAVEN FRAME

So, the ancient Israelites' everyday concepts of SHEOL and HEAVEN are not 'culturally neutral' or a manipulation of abstract symbols. The SHEOL and HEAVEN FRAMEs rather *embody* different conceptualisations or cultural schemas.⁷² This implies that the experiential worlds with which we as human beings interact are more than simply physical. We are born into cultural milieu which influence and transcend our individual bodies and minds in time. This 'extended embodiment' does not exist in a vacuum: it is not, as it were, a property of the objects 'in them'. Rather, it is constituted and exemplified by the participation of the universe in an entire matrix of cultural practices, some of which are non-linguistic practices, and some of which are linguistic.

⁷² This finding is consistent with Van Steenberg's (2003:309) findings on the role of worldview or extra-linguistic information in meaning formation.

Furthermore, the perceptual analysis process enables perceptual information to be re-analysed so that a new kind of information is abstracted. In this concept formation the abstract ideas were regarded in the manner of living entities with resultant implications. This suggested the way in which such ideas were understood by the Hebrew speaker. The knowledge of the ideas became “conceptual tools that reflect a society’s past experience of doing and thinking about things in certain ways” (Wierzbicka, 1997:5-6). Therefore, the world is presented in a kaleidoscopic flux of impressions which have to be organised by our minds – and this means largely by the linguistic systems in our minds. In other words, humans ‘translate’ their thoughts into language.⁷³

3.6 Conclusion

This chapter has indicated that sensory systems recruiting information relating to the external Mediterranean environment and the ancient Israelites’ interaction with the environment, shaped perceptual symbols of spatial associations, while using information relating to the motor aspects of the ancient Israelites’ own bodily functioning, the ancient Israelites’ subjective experience and culturally mediated conceptual schemes. These perceptual symbols form concepts that are organised within the conceptual system to provide larger-scale knowledge structures. In this way a new kind of information is abstracted. I have proposed that the knowledge structures used by the ancient Israelites were:

1) Image schemas

Ten image schematic concepts could be derived, e.g.:

- **SOURCE-PATH-GOAL** schema
- **VERTICALITY** schema

⁷³ Insights in Cognitive Linguistics capture these ‘property of concepts’ (such as metaphor, metonymy and synecdoche), by suggesting that “our conceptual system is largely metaphorical – the way we think, what we experience, and what we do every day is very much a matter of metaphor, and so the language is metaphorically structured. The metaphor is not merely in the words we use – it is in our very concept of an argument” (Lakoff & Johnson, 1980:3-5).

- **CONTAINER** schema
- **LINK** schema
- **MORE-LESS** schema
- **BIG-SMALL** schema
- **PART-WHOLE** schema
- **FORCE** schema
- **MASS-COUNT** schema
- **BALANCE** schema

2) Frame of reference

The spatial directions were not being set relatively in terms of the orientation of the human frame, but absolutely, in terms of:

- The wind directions with sensory experiences of cold, heat and feeling;
- Cosmological features (seeing the sunrise and sunset);
- Topological features (experiencing the Mediterranean Sea, desert, mountains and cities).

3) Cognitive map knowledge

The relative location of Jerusalem and attributes of the phenomenon as an ideologically ‘more important’ city in the ancient Israelites’ everyday spatial environment constitute the following schema:

- **Orienting** schema

4) The SHEOL Frame

References to שְׂאוֹל (sje`wol) are not to be interpreted literally, but must be linked with the ideas of death. The ‘memory’ of the dead person’s character when alive triggers a causal relation between the dead person and the remains by means of disanalogy. One example is the relation by movement. In Biblical Hebrew, this relation causes the conceptual network not only to accommodate movement (GO), but to blend it with the negative experience of death (DOWN).

5) The HEAVEN Frame

The traditional argument that to the ancient Israelite’s mind, ‘space’ was merely an accidental set of concrete orientations and consequently that HEAVEN was construed in a non-experiential way, was challenged in terms of experiential abstract knowledge systems, i.e., the idealisation or schematisation of HEAVEN as a frame.

So, space (HEAVEN) was experientially construed in terms of:

- Spatiality;
- Container;
- Structure;
- Colour;
- Inhabitants.

In my attempt to analyse the spatial experience at pre-conceptual level and the organisation and structuring of spatial concepts, one important question emerged and awaits clarification: what do the mental representations that underpin the Biblical Hebrew language ‘look like’? This question originates from the remark Evans (2009:105) made concerning the relationship between cognition and language, e.g., “Language as a representational system consisting of symbolic units is simply not equipped to directly encode the rich, multimodal character of sense-perceptory and subjective experience.”

Barsalou's (1999) account on the Perceptual Symbol Systems Theory holds that cognitive representations are governed by the same systems that control perception and action. He suggests that an aggregate of many perceptual and motor experiences may become associated with a verb, and the spatial commonalities among these experiences are reflected in the verb's representation. This spatial component would then be activated during comprehension, possibly as part of a perceptual-motor simulation of the sentence (Richardson *et al*, 2003:777). In view of the processes involved in spatial representation, it would be a methodological mistake simply to equate the spatial cognition pictured *in* the Biblical Hebrew text with the spatial reality it discusses – a mistake that has often been made by scholars using the Biblical text as a source of knowledge for the concept of space in the Hebrew Bible.

So, what are the universals of non-linguistic spatial representation that shape spatial language in the Hebrew Bible? Lakoff (1987:291) suggests that “the structure of language uses the same devices employed to structure cognitive models – image schemas, which are understood in terms of bodily functioning.” Furthermore, several recent findings suggest that language invokes spatial forms of representation (Richardson *et al*, 2003:767). Such spatial elements could be part of the metaphoric understanding that underlies much of the Biblical Hebrew language, and which are rooted in embodied experiences and cultural influences.

As noticed in the inclusive definition of spatial cognition at the beginning of this chapter, *spatial cognition* is that aspect which concerns the mental function responsible for spatial (and spatially-framed) experience at the pre-conceptual level, as well as the organisation and structuring of spatial concepts at the conceptual level, i.e., within the conceptual system. The conceptual system has achieved representational status. Barsalou (2003) points out that the content of the conceptual system is available to symbolic processes such as language, which pairs a physical symbol with a meaning element. The subset of concepts that are paired with linguistic symbols (e.g. words) is known in Cognitive Linguistics as lexical concepts.

So, assuming the existence of many perceptual and motor experiences and spatial commonalities are reflected in a verb's representation, then a possible answer to the questions resides in the analysis of spatial verbs regarding their representation of space in the Hebrew language and their relation to cognition. Therefore, the next two chapters will make an effort to trace mental representation from the level of sensory input conditions through conceptual structure to their lexical and grammatical organisation by focusing on the encyclopaedic knowledge system of *firstly*, the verb יָרַד (*jrd*) in the Hebrew Bible, and *secondly*, on the encyclopaedic knowledge system of the verb עָלָה (*'lh*).

ANALYSIS OF THE ENCYCLOPAEDIC KNOWLEDGE SYSTEM OF יָרַד (*jrd*)

4.1 Introduction

This chapter provides an encyclopaedic approach to semantics which represents a model of the system of conceptual knowledge that underlies linguistic meaning.¹ While Chapter 3 is concerned with the relationship between sensory and introspective experience and the ancient Israelites' conceptualisation of space, this chapter focuses on the mental processes and semantic structure encoded by the spatial-motion verb יָרַד (*jrd*) in context of use.

Before discussing the problems of a distinction pertaining to the semantic presentation of יָרַד (*jrd*) in traditional Biblical Hebrew dictionaries and lexicographies, this chapter will first deal with the details of the distinction traditionally drawn between 'dictionary knowledge' and 'encyclopaedic knowledge'. Subsequently, the chapter demonstrates how the verb יָרַד (*jrd*) provides access to particular parts of the vast network of encyclopaedic knowledge embedded in the usage events of the Hebrew Bible. The data of the verb יָרַד (*jrd*) are analysed in relation to a conceptual typology of motion. The goal is to explicate the nature of much of יָרַד (*jrd*)'s linguistic knowledge.

The chapter concludes with a presentation of the verb יָרַד (*jrd*)'s distinct yet related meanings that exhibit typicality effects,² that is, *inter alia*, the different kinds of motion coding, the components in a motion event, topological relations, and knowledge

¹ See Section 2.4.2 of Chapter 2.

² The cognitive lexical semantic approach underlying the representation of יָרַד (*jrd*)'s conceptual structure is discussed in Section 2.4.3 of Chapter 2.

structures such as frame of reference, image schemas, and FRAMES which are especially important to ensure that the role of the verb יָרַד (*jrd*) in every meaning construction in the Hebrew Bible, is apparent.

4.2 Background of Semantic Analysis

The dominant position in modern linguistics until the 1970's with respect to the nature of word meaning is represented by *literalism* (see Recanati, 2004).³ Within this standard account of word meaning, it was assumed that “meaning must be an inherent feature of a word form and that one word form must have one basic meaning” (Scanlin, 1992:134). Even so, accounting for linguistic meaning assumes that the ‘ingredients’ of language are words and rules, with rules serving to conjoin ‘atomic’ meaning elements encoded by words (Evans, 2009:5).⁴ So, the general view of word meaning adopted under *literalism* is that word meanings are assumed to be relatively fixed and stable. The consequences of this view are many, as for example:

- The semantic primitives that structure the given word meaning of, for example יָרַד (*jrd*), can be identified independently of the function of the word's context;⁵
- This view also implies that the individual word meanings do not alter their meaning in the larger semantic units of which they form part;
- On the proposition level, *literalism* goes even further and distinguishes between what a sentence means, its literal meaning, and what a sentence implicates, by virtue of the context in which it is deployed, and the speaker's communicative intention in deploying it in a particular context of use (Grice, 1989).

From these consequences, it is evident that a strict separation between context-independent meaning and context-dependent meaning exists (see Evans & Green, 2006:208).

³ See, for example, the discussion in Section 1.2 of Chapter 1 regarding the historical-comparative approach towards Biblical Hebrew word studies and Nida's (1972) reaction against this approach.

⁴ This is often referred to as componential analysis. The prominent exponents are Katz and Fodor (1963).

⁵ See the discussion in Section 2.4.2 of Chapter 2 together with the discussion in Section 4.3.

This axiomatic assumption of the *literalism* view on the nature of word meaning was challenged in the late 1970s by the findings of a cognitive scientist, David Swinney, viz. that the brain does not find just one simple meaning for a word; instead, it stimulates a veritable trove of knowledge about that word and the range of words related to it (Swinney, 1979:645-659). Triggered by this finding, a large number of cognitive linguists⁶ found that no meaning at all is independent of context, and that the encyclopaedic knowledge and extra-linguistic context guide one as to how words embedded in an utterance should be interpreted.⁷ Rather, the nature of word meaning is dependent on contextual expressions and cannot be assigned unambiguously to words alone. Meaning arises as a function of the way in which words are deployed by language users in socio-culturally, temporally, and physically contextualised communicative events. This, however, does not mean that words do not have stable semantic representations associated with them. The position, instead, is that words do have lexical concepts. Lexical concepts provide access to encyclopaedic knowledge – a semantic potential – which is constrained and determined by context (Evans, 2009:23). Encyclopaedic knowledge is, in the words of Evans (2009:17):

... the highly detailed, extensive, and structured knowledge we as humans appear to have access to in order to categorize the situations, events, and entities we encounter in our everyday lives and in the world, and the knowledge we draw upon in order to perform a range of other higher cognitive operations including conceptualization, inference, reason, choice, and the knowledge which language appears to rely upon. This kind of knowledge is primarily non-linguistic, or conceptual in nature,

⁶ Amongst others, Allwood (2003), Coulson (2000), Croft and Cruse (2004), Evans (2009), Fauconnier and Turner (2002), Lakoff (1987), Langacker (1987), Sperber and Wilson (1995) and Sweetser (1999) are exponents of this view.

⁷ The fundamental problem with *literalism* from a cognitive semantic view (and as indicated by Evans [2009:12]), is that it attempts to artificially divorce (word) meaning from (situated meaning in) context of use.

and appears to constitute a vast structured body of relational information which psychologists sometimes refer to as frames.⁸

As discussed briefly in Section 1.2 of Chapter 1, it is not surprising that the study of Biblical Hebrew semantics has traditionally followed the trend in modern linguistics. As expected, the main focus concerning the nature of word meaning was according to the development of “truth-conditional semantics” (Fillmore, 1975:128). An example is the debate on Classical Hebrew: a widely acceptable view amongst scholars was that the text in the Hebrew Bible has been preserved because of its religious significance rather than because of the language in which it is encoded (Groome, 2003:6). This view permits scholars like Ullendorff (1977:16-17) to conclude that “Biblical Hebrew is clearly no more than a linguistic fragment ... scarcely a fully-integrated language which in this form ... could ever have been spoken and have satisfied the needs of its speakers”. This artificial distinction drawn between ‘dictionary knowledge’ and ‘encyclopaedic knowledge’ implies *literalism* in its most fundamental form. The main claim from this ‘checklist theory of meaning’ is that the meaning of a linguistic form is represented in terms of a checklist of conditions that has to be satisfied in order for the form to be appropriately or truthfully used (Fillmore, 1975:128).

An indication of this view on the nature of word meaning is that the teaching and learning of Biblical Hebrew vocabulary have been disregarded as simply an ‘add-on’ in (almost) all Biblical Hebrew grammars.⁹ No well-developed theoretical basis for a semantic theory exists. This observation, however, is also not too surprising given the trends in linguistic theory during the last century. That some of the theoretical improvements have been well-attested in a wide variety of Biblical Hebrew grammars published in the last century, is common knowledge. Yet, in the field of semantics the advances have been much more modest given that “linguists having held the view that semantics was not a subject that could be described or analysed linguistically” (Scanlin,

⁸ This knowledge is possible because of the human brain’s extraordinary ability to make new connections among its existing structures, a process made possible by the brain’s ability to be shaped by experience (Wolf, 2008:9).

⁹ See for example Gesenius (1831), Brockelmann (1908-1913), Bauer & Leander (1922) and Lambdin (1971).

1992:125). As a result of this view, *firstly*, the learning and teaching of vocabulary in traditional grammars of Biblical Hebrew have never aroused the same degree of interest as morphological competence¹⁰ and *secondly*, the authors of Biblical Hebrew grammars have not paid attention to the necessity for a *theory of semantics*.

This trend in vocabulary lists of Biblical Hebrew grammars is also observable in Biblical Hebrew dictionaries and lexicographies. In (almost) all dictionaries of Biblical Hebrew, a small subset of the knowledge of a concept is represented as the linguistic meaning of a word, again in the *literalistic* view of word meaning. Consider, for example, the Biblical Hebrew lexicons such as Koehler and Baumgartner (1958), Gesenius [1810-1812] (2008), Holladay (1988) and Brown, Driver and Briggs [1906] (1979).¹¹ Meanings are usually classified in these lexicons according to their (1) etymology, (2) diachronically-analytical appearances, (3) structurally-semantic relations (proceeding from a perceived ‘direct’ or ‘basic’ sense to indirect or derivative meanings even when the latter are statistically dominant, (4) on the basis of syntagmatic relations, and (5) occasionally encyclopaedic uses. On this strategy of Biblical Hebrew knowledge-representation (and in a whole on the current state of Hebrew lexicography at that time), Barr (1973:119-120) comments by saying that

the average dictionary of Hebrew, or of most languages, offers a brief verbal indication in the language in which the dictionary is written: thus an English-language dictionary of Hebrew will register the Hebrew word *dabar* and set against it the legend “word, matter, thing”, or something of the sort. It is probably the popular impression of the dictionary that in furnishing this brief

¹⁰ Among the Neogrammarians, for example, there was a residue of a type of Platonic thinking that identified words with things. A word in and of itself, referred to an “ideal” or object in the spectrum of reality (Chafe, 1970:73). This apparent neglect of vocabulary reflects the effects of trends in linguistic theory. Bloomfield (1935) never considers semantics as a component of the behaviorist approach except as it may relate to semantic change. Whorf (1956:134) in the Sapir-Whorf hypothesis tended to distract from a rigorous consideration of semantics when he (and Sapir) said that “we see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.”

¹¹ See for example a discussion of the view on the nature of word-meaning amongst existing Hebrew dictionaries in De Blois (2000).

indication the lexicographer is “telling us the meaning”. This, however, is hardly so. These simple equivalents can hardly be dignified with the term “meanings”; they are rather *glosses*, rough indications, sufficient to furnish an approximate impression of what word it is and how it functions. They are useful in a number of ways: in a learning situation, they enable the learner to assimilate the new words more easily; in cases of homonymy and other ambiguities, they provide convenient labels, so that we refer to *gil* “rejoice” in contrast to *gil* “age”; conversely, with a polysemous word, they may (as in the case of *dabar*, just cited) indicate a rough classification of distinguishable senses or functions. But they are not in themselves meanings nor do they tell us the meanings; the meanings reside in the actual Hebrew usage, and for real semantic analysis the glosses have no greater value than that of indicators or labels for a meaning which resides in the Hebrew itself and which depends on the prior experience of the scholar (or, in ancient times, of the actual speaker of Hebrew).

In fact, this means that useful as this information in the lexicons may be, this type of presentation has frequently been misleading, especially to the user. There is no doubt about the value of traditional dictionaries in settling the case of word-use or sense-priority. However, by focusing on etymology, diachronic evidence, structural semantics and syntagmatic relations, the traditional dictionaries neglected questions concerning the background knowledge, common-sense knowledge, socio-cultural knowledge and real-world knowledge – these knowledge types are conceptual in nature and appear to constitute a vast structured body of relational information.¹²

¹² For a detailed description of the rise of lexical semantics (from structural linguistics) within Biblical Hebrew, see Groom (2003:103-127).

With respect to the various problems with a dictionary view of linguistic meaning, this study accepts an encyclopedic point of view towards linguistic meaning. This implies that this study supports the view towards Biblical Hebrew that the writer of the text produces words and constructions in a text as tools for a particular activity, namely to evoke a particular understanding. Furthermore, this also means that the reader's task is to figure out the activity which those tools were intended for, namely to invoke that understanding. The area of research is, therefore, on words and constructions that evoke an understanding or frame, while the reader invokes a frame upon hearing an utterance in order to understand the words and constructions (*see also* Fillmore, 1982:112).

Unlike the linguistic analysis Groom proposes from a structuralist point of view (Groom, 2003:103-113), De Blois (2000) in his seminal work on a *Dictionary of Biblical Hebrew Based on Semantic Domains* from a cognitive linguistic view, has taken the first step towards an encyclopedic point of view of word meaning. My point of reference will strongly link up with De Blois's organisation of a dictionary in terms of semantic domains (www.sdbh.org). However, the area of research will be on the architecture for the role of the words יָרַד (*jrd*) [and עָלָה (*`lh*)] in meaning construction (the constructions that evoke an understanding or frame). This requires an account of lexical representation and a theory of semantic composition. A need for such an account becomes clear when analysing the problem in the traditional *literalistic* view on the nature of the meaning of יָרַד (*jrd*).

4.3 Problem Statement

In the received view of literalism as an approach to meaning construction in Biblical Hebrew¹³, meaning can be divided into a dictionary component and an encyclopaedic component. In this view, it is only the dictionary component that properly constitutes the study of lexical semantics. For this reason, this approach is often called the *dictionary*

¹³ See the discussion in Section 1.4 of Chapter 1.

view. Take for example the lexical entry for יָרַד (*jrd*) in *A Concise Hebrew and Aramaic Lexicon of the Old Testament* by Holladay (1988:143):

יָרַד

— I. mostly **go down**, but occasionally **go**

up: Ju[dges] 11:37; so also Ju 1:9 15:8 2 K[ings] 2:2

6:18 I C[hronicles]11:15

This view is consistent with the modularity hypothesis adopted within formal linguistics, which asserts that linguistic knowledge (e.g. knowing the meaning of a verb like יָרַד [*jrd*]) is specialised to language, and distinct in nature from other kinds of ‘non-linguistic’ or other kinds of knowledge. The dictionary view represented in this example assumes that word meanings have a semantic ‘core’ (in this instance two semantic ‘cores’) or an ‘essential aspect’ of a word’s meaning which can be distinguished from other non-essential aspects of the word’s meaning, such as the associations that the word brings with it.

Certainly, this ‘incidental’ mentioning of יָרַד (*jrd*)’s ‘meaning’ was regarded as sufficient. But what constitutes sufficiency? Or in other words, on what basis is it decided that a particular piece of information is ‘core’ or ‘non-core’? Is it only on the basis of the frequency of the word? What about the background knowledge of יָרַד (*jrd*) or the context in which יָרַד (*jrd*) was represented? Applied to the usage-based view of linguistic meaning, יָרַד (*jrd*) only comes to be meaningful as a consequence of use and not that יָרַד (*jrd*)’s meaning or sense determines how it can be used. According to Cognitive Semantics, the decision to exclude certain kinds of information from the ‘core’ meaning or denotation of a word, is arbitrary.

Furthermore, this *dictionary* view contributes to the problem about the nature of meaning and meaning construction processes, that is: how can (or should) we account for

the inherent variation (יָרַד (*jrd*) as ‘*go down*’ as well as ‘*go up*’) of word meaning in language use? When analysing the occurrences of יָרַד (*jrd*) in the Hebrew Bible, the meaning associated with the יָרַד (*jrd*) word form appears to vary when it is used in terms of the conceptualisation to which it, in part, gives rise. To illustrate this, consider the following examples:

a. 1 Kings 2:8

וְהוּא־יָרַד לִקְרַאתִי הַיַּרְדֵּן

wehû` - jârad - liqrâ`tij - hajjarden

... but he came down to meet me (at) the Jordan.

b. Joshua 18:16

וַיָּרַד הַגְּבוּל אֶל־קֶצֶה הַהָר

wejârad – haggevûl - `êl – qetseh - hâhâr

And the border came down to the end of the mountain.

c. Nehemiah 3:15

וְעַד־הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִיד

we`ad - hamma`alwot – hajjwordwot - me`ijr - dâwijd

... and unto the stairs that go down from the city of David.

d. Genesis 15:11

וַיָּרַד הָעֵיט עַל־הַפְּגָרִים

wajjerêd hâ`ajith - `al - happegârijm

And the fowls came down upon the carcasses.

e. 1 Samuel 25:23

וַתֵּרֶד מֵעַל הַחֲמֹר

watterêd - me`al haxamwor

And she [Abigail] alighted (went down from over) the donkey.

f. Exodus 15:5

תִּהְיֶינָה יַבְסֵימוֹ יָרְדוּ בַמַּצּוֹלֹת כְּמוֹ־אֶבֶן

tehomot – jekasjumû – jârdû – vimtswolot – kemwo - `âvên

The primeval oceans (deeps) have covered them: they sank (went down) into the depths like stone.

g. Jonah 1:3

וַיִּמְצָא אֹנִיָּה בָּאָה תַרְשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרֶד בָּהּ
wajjimtsâ' - 'ânijjâh - bâ'âh – tarsjijsj – wajjitten – sékârâh – wajjerêd - bâh
...and he found a ship going to Tarshish: so he paid its fare, and went down
into it.

h. 2 Kings 1:4

הַמָּטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה
hammiththâh - 'asjêr - 'âlijtâ – sjâm - lo' - tered – mimmênnâh
You shall not step down (go down) from that bed on which you have climbed
up.

i. Isaiah 14:15

אֲךָ אֶל-שְׂאוֹל תִּוָּרֵד אֶל-יִרְכְּתֵי-בּוֹר
'ak - 'êl - sje'wol – tûrâd - 'êl – yarketej – vwor
Yet you shall be brought down to Sheol, to the sides of the pit.

j. Ezekiel 31:12

וַיֵּרְדּוּ מִצְלוֹ כָּל-עַמֵּי הָאָרֶץ וַיִּטְשׂוּהוּ
wajjerdû – mitstsillwo – kôl - 'ammej - hâ'ârêts - wajjiththesjuhû
... and all the people of the earth are gone down from his shadow, and have
left him.

k. Zechariah 11:2

הִילִילוּ אֱלוֹנֵי בָשָׁן כִּי יָרַד יַעַר הַבְּצוֹר
hejljlû - 'allwonej – vâsjân – kij – jârad - ya'ar - habbâtsûr
Wail, O oaks of Bashan; for the forest of the vintage has come down.

l. Judges 19:11

וַהֲיֹם כֵּךְ מְאֹד
wehajjwom – rad - me'od
... the day went down much.

In every example the meaning associated with יָרַד (*jrd*) varies across each case of its use. In the first example, above and beyond the indication of a change in location (*down to a river*), the verb יָרַד (*jrd*) is also a deictic motion verb.¹⁴ Motion involves spatial change and change involves time. As opposed to *change* and *motion*, in the examples (b) and (c), יָרַד (*jrd*) designates spatial configurations. The stairs and border

¹⁴ See Wilkens (2006:41-42) for a complete discussion of motion subclasses.

are elongated objects which remain in a steady-state location.¹⁵ By this is meant that a static situation is encoded in a way that evokes a sense or a conceptualisation of something in motion. Furthermore, example (b) differs from all the other examples regarding the frame of reference feature: the cardinal point system (north-east-**south**-west) is set which includes the word form יָרַד (*jrd*) meaning “down.” In examples (d), (e) and (f), the verb יָרַד (*jrd*) in context clearly points to the *manner* of motion as well, e.g. *fly*, *alight* and *sink*. The verb stem action happens against the background of a motion event with a specific orientation in space. In (d), the motion is from unsupported space, while in example (e), the motion is from a supported object (animal) in space. The conceptualisation of example (f) however, is motion in a container, similar to what is conceptualised in example (g). Example (g) however, invokes the sense of *hiding* and is different to the sense of *separation* or *death* in (f). While the same sense of *death* is derivative from (h), the meaning of the verb יָרַד (*jrd*) is subject to the meaning construction of the sentence in terms of the relation with the verb עָלָה (*‘lh*) and the association of sickness with *bed*. While the verb יָרַד (*jrd*) in example (i) is to be understood against the background of the Ancient Near Eastern cosmological FRAME, the same verb in example (j) uses the background of an IMAGE SCHEMA.

So, the domain of יָרַד (*jrd*) is complex with dynamic and variable schematic components. These components do not simply comprise moving figures following spatial paths, but also comprise physical manners of displacement, landscapes, locations, causal motivations, goals, resultative end-states and objects. Also, some components are situated within ideational contexts, comprising cultural cognitive models, ideologies, emotions, symbolism, as well as expectations concerning properties and conceptual embedding.

Three dichotomies follow from the lexical entry found in the dictionary *A Concise Hebrew and Aramaic Lexicon of the Old Testament* by Holladay (based on the dictionary view of word meaning) in relation to the examples in (a)-(j):

¹⁵ Talmy (1996) has labelled examples like these as ‘fictive motion’.

- The “core” meaning(s) of the verb יָרַד (*jrd*) stands in sharp contrast to what the word refers to in the outside world;
- A sharp distinction occurs between knowledge of the word and knowledge of how contextual factors influence linguistic meaning;
- The lexical entry is autonomous in its reference to its knowledge of the word and neglects cultural knowledge (experience of the material culture), social knowledge (experience of and interaction with others) and physical knowledge (experience of interaction with the world).

Furthermore, this view and insights on spatial thought never allow for the architectural parallels between the ancient Israelites’ spatial cognition (the findings in Chapter 3) and spatial language in the Hebrew Bible. Thus, it seems as if space was traditionally defined in terms of firstly, iconographic evidence and secondly, a literal textual analysis. In this *literalistic* view, sentence meaning is seen as a consequence of adding or composing smaller units of meaning, together with the grammatical configurations in which they appear.

An additional challenge is to provide an approach to studying human imagination as reflected in examples (k) and (l). While these examples were treated under *literalism* as radically different sorts of language (figurative language as the ‘defective’ use of literal language), Cognitive Linguistics argue that figurative language is a consequence of the existence of a universal set of pre-linguistic primary metaphors, and a language-specific set of compound metaphors, both of which map structure from more concrete domains of conceptual structure, referred to as *source* domains, onto less easily apprehended aspects of conceptual structure, referred to as *target* domains (Evans, 2009:59). While this theory provides an account of knowledge representation, this study aims to give an account of how the symbolic resources in a specific language interface with the conceptual structure in service of situated figurative meaning construction.

The examples in (a) – (l) illustrate that a word form such as יָרַד (*jrd*) appears to be protean in nature. This means, in the words of Evans (2009:4), that יָרַד (*jrd*)’s “meaning is flexible, in part dependent upon the context of its use”. The notion of context must include the following four principles:

- (i) the other words that make up the utterance itself,
- (ii) the background knowledge shared by the speaker and hearer,
- (iii) the physical venue and temporal setting of the utterance, and
- (iv) the communicative intention of the speaker, as recognised and interpreted by the hearer, in service of facilitating the interactional goal(s).

To comply with these principles set out by Evans (2009), the first aim for this chapter in describing the encyclopaedic knowledge system of יָרַד (*jrd*) is to explicate the nature of much of the linguistic knowledge associated with the verb יָרַד (*jrd*). This account of semantic structure will include an account of the knowledge of usage patterns associated with יָרַד (*jrd*). Secondly, the conceptual structure, that is the non-linguistic knowledge representations that the verb יָרַד (*jrd*) taps into and can be drawn upon in situated language use, will be described.

This theoretical approach of Cognitive Semantics characterising the representation in the Biblical Hebrew language of spatial relations will be used to:

- Understand how meaning is grounded in perceptual experience and in the knowledge structures of the Biblical Hebrew speakers;
- Explore the possibility of extended spaces in the Biblical Hebrew discourses;
- Derive the referential structure taking into account mental spaces; and

- Position the study of linguistic expressions (in particular, spatial expressions) within a broader context of Hebrew language usage of spatially oriented words and the conventions associated with communicating aspects such as beliefs and goals.

Although the observation from which this study proceeds holds the premise that words are never meaningfully independent of the utterance in which they are embedded, and the encyclopaedic knowledge and extra-linguistic context which guide how words embedded in an utterance should be interpreted, then this does not mean that an indefinite architecture of data-processing is the norm. The extreme complexity of lexical representation requires effective guidelines to account for the encyclopaedic knowledge system of יָרַד (*jrd*) (and עָלָה [*ʿlh*]). Some of the key terms and distinctions central to these guidelines towards a conceptual typology of יָרַד (*jrd*) [and עָלָה (*ʿlh*)] are elucidated in brief below.

4.4 Conceptual Typology of יָרַד (*jrd*)

4.4.1 Grammatical Features

The main grammatical features of the Biblical Hebrew verb are typical of many of the Semitic languages. The *function* of the Biblical Hebrew verb in general can, at the morphological level, be dual, namely to indicate an *action*, or secondly, to indicate a *condition* or *existence* of a person or matter. At the syntactic level the Biblical Hebrew verb has the function of selecting thematic roles, which means that the verb is functionally inherently able to allow one, two or no objects to form a syntactic unit with the verb itself. The way in which the functional nature of the verb is constructed is known as the *mode or modality*: this distinguishes whether the action, condition or existence on the one hand is *factual*, or the action, condition or existence on the other hand is *non-factual*. The verb stem in Biblical Hebrew is formed from three consonants, e.g., יָרַד (*jrd*). The manner in which the verb is used in Biblical Hebrew differs greatly from the use of comparable verbs in English. The verb in Biblical Hebrew could be described as

synthetic in nature. Compared to the English verb (which is of an analytical nature), time, aspect and mode (TAM), person, gender and number (as subject or congruence) in inflection become part of the stem of the verb (יָרָד (*jrd*)), while not all of these morphological distinctions are present in English. In English a variety of auxiliary verbs are used (such as *will*, *must*, *should*, etc.) to indicate concepts like future tense, passive, commands, etc. However, in Biblical Hebrew, similar concepts are indicated in the following way by the Biblical Hebrew verb:

- Prefixes, infixes and/or suffixes are added to the stem of the verb;
- The vocalisation of the verb changes.

So, the stem of a verb changes in different ways to form a new verb class with a new semantic potential.

In the modality of the verb the functional construction of the Biblical Hebrew verb makes use of *identifiable affixes/grammatical means* to:

- Refer to moments in *time*, and to indicate whether these moments in time are *complete/incomplete*;
- Indicate the way in which the action of a verb is related *to the subject*, i.e. the form. Here the verb can, besides a kind of action, namely *active*, *reflexive* or *causative*, also indicate some condition or other, i.e. *passive* or *stative*;
- Indicate *person*, *gender* and *number* or congruency characteristics.

There are seven stem-formations in Biblical Hebrew, namely the Qal, Niph'al, Pi'el, Pu'al, Hiph'il, Hoph'al and Hithpa'el indicating a simple, intensive/factitive or causative action, as well as an active, passive or reflexive condition. The perfect usually indicates a completed action while the imperfect usually indicates an incomplete action. The word order in the verbal sentence is usually Verb + Subject+ Object (VSO).

The word יָרַד (*jrd*) occurs approximately 360 times in the Hebrew Bible mainly in the Qal (simple active), Hiph'il (causative active) and Hoph'al (causative passive) conjugations. There is no incidence of the word יָרַד (*jrd*) in Biblical Aramaic. It is important to notice that יָרַד (*jrd*) is used to describe spatial motion and path and the verbal root is etymologically related to an environmental landmark in Biblical Israel, יַרְדֵּן (*jarden*) (Jordan river), an important source of life and at the same time the metonymical border between life and lifelessness.

4.4.2 Motion in Space

The verbs יָרַד (*jrd*) [and עָלָה (*'lh*)] can be classified as action motion verbs and therefore belong to the domain of motion in space. This classification is done by an analysis of the '*presence of motion*' along with the conceptual components *figure*, *ground*, *path*¹⁶ and *manner*¹⁷ that form the building blocks of a 'motion domain' (see Talmy, 1985; 2000). The domain of motion in space has been extensively studied in Cognitive Linguistics (e.g. Talmy, 1985; Slobin, 2004). There have, however, only been a few efforts to adduce a comprehensive framework for the conceptual definition of motion variables and motion types. This part of the study, therefore, relies partly on Stéphanie Pourcel's design (Pourcel, 2010:419-449) *vis-à-vis* a conceptual typology of motion that will serve the linguistic analysis of יָרַד (*jrd*) (and עָלָה (*'lh*)) and applications of this analysis.

As motion is a complex domain with dynamic and variable schematic components (as explicated in examples (a) – (l)), and a pervasive domain of experience, which is conceptualised and also expressed in language with high frequency in human daily life,

¹⁶ Biblical Hebrew is one of a few languages (Greek) that conflate 'presence of motion' and path. Some other languages conflate 'presence of motion' and manner, such as Germanic and Chinese (Fellbaum, 2002).

¹⁷ Iraide Ibarretxe-Antuñano (2002:2-39) explains the Path and Manner in motion events in Basque from the standpoint of linguistic typology, while Sampaio *et al* (2006:1-26) deals with Motion, Path and Manner in Amondawa.

the goal in the next section is to provide an experientially-based classification of perceived motion situations as displayed by the verb יָרַד (*jrd*) [and עָלָה (*'lh*)].

4.4.2.1 Building Blocks of Motion

A verb usually allows for an expression of the *figure*, the thing moving, a starting point (*source*) and a *goal* of motion, the *path* of the motion and the *manner* of motion. Motion usually involves spatial change, and change usually involves time. Dynamic change over time is the typical province of verbs.

(a) *Figure*

The *figure* correlates with the agent and encompasses the semantic role of a person, thing, fictive or abstract concept that is the doer of an event. The *figure* is therefore usually the grammatical subject of the verb in an active clause. Figure types may be distinguished relative to their ‘existential status’. Perceptually real figures have physical existence and range across:

- (i) Humans as well as their body parts;
- (ii) Animals;
- (iii) Plants;
- (iv) Objects, e.g. wall; door, curtain, sword;
- (v) Liquids, e.g. tears, oil;
- (vi) Natural elements, e.g. water, fire;
- (vii) Caused effects, e.g. wound;
- (viii) Forces and currents, e.g. electricity, magnetism;
- (ix) Force-animated entities, e.g. tornadoes, stars.

In contrast to these fictional figures are not perceptually real and therefore human-made, meaning that they are created by human minds. Examples include:

- (x) Humans, e.g. personification;
- (xi) Folk superstition figures, e.g. angels, gods, ghosts;
- (xii) Abstract concepts, e.g. evil, glory, pomp.

From the distinction between perceptually real and perceptually fictional figures one can differentiate between real motion and *fictional* motion (*see also* Pourcel, 2010:430-431).

(b) Source

The *source* is usually the starting point from which movement takes place. This starting point may be perceptually real or metaphorical/fictive in terms of a construed folk FRAME, e.g. the HEAVEN-SHEOL frame.¹⁸

(c) Goal

Motion is typically specified as motion to (or towards) a *goal*. So, the *goal* is usually the end point that may be perceptually real or metaphorical/fictive in terms of a construed folk FRAME, e.g. the HEAVEN-SHEOL frame.

4.4.2.2 Spatial Concept

Verbs have a spatial effect. By this is meant that an aggregate of many perceptual experiences become associated with the verb, and the spatial commonalities among these experiences are reflected in the verb's representation. The spatial domain can be partitioned into '*motion* description', '*frame of reference*' and '*topological* description'.¹⁹ The partition itself reflects major conceptual cleavages in the domain: *stasis* vs. *kinesis* on the one hand, and *angular* versus *non-angular* static descriptions on the other (*see*

¹⁸ See the discussion in Sections 3.5.3.1 and 3.5.3.2 of Chapter 3.

¹⁹ The topological description is the prominent construction that occurs in response to a Where-question (of the kind 'Where is the X?'). This is also called the *basic locative construction* (Levinson & Wilkens [2006:15]).

FIGURE 23).²⁰ The aim is to analyse the frequency of these spatial commonalities in working towards the lexical representation of יָרַד (*jrd*) [and עָלָה (*ʿlh*)].

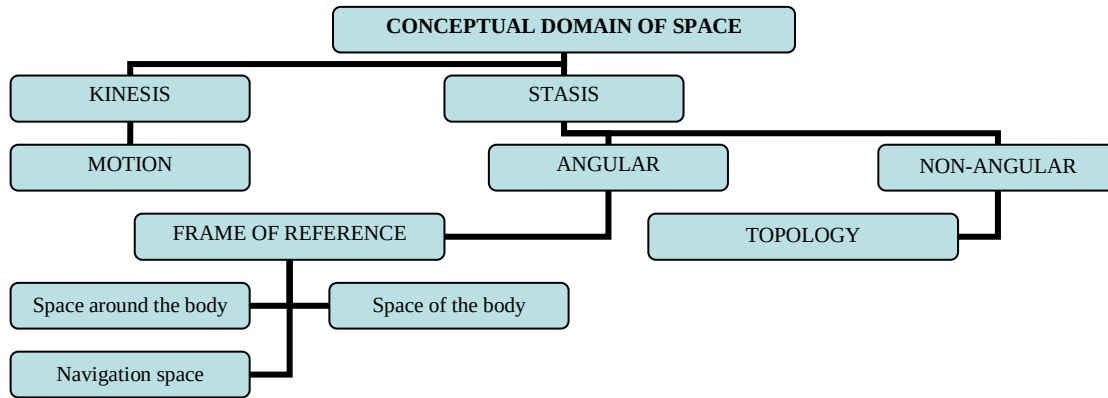


FIGURE 23: Conceptual domain of space

4.4.2.3 Spatial Part

Motion verbs have a general spatial orientational meaning which gains a particular interpretation when it combines with the semantic potential of other elements and constructions in an utterance. A number of semantic subsystems for spatial parts are as follows:

- Vertical (top – bottom)
- Horizontal (high – low)
- Containment (inside – outside)
- Front/back (front – back)
- Peripheral/central (side – middle/centre)

²⁰ I have adopted Levinson and Wilkens' (2006:3) proposal for a conceptual subdivision of the spatial domain, but adjusted it with respect to the *Frame of Reference* subdivision. See the discussion in Section 4.4.2.11.

4.4.2.4 Presence of Motion

Motion involves an experience of change in the relative position of an object against a background and has to be distinguished from what could be termed ‘internal motion’, e.g. events of *shivering*, *wriggling* and the like. A variety of types of motion exists, e.g.:

- Motion event
In a motion *event*, the directionality, or path endpoint, represents the goal of the figure’s motion.
- Motion activity
In a motion *activity*, the motion itself constitutes the figure’s goal. This means that the ongoing nature of the motion, together with its manner of completion is central to conceptualising the event.
- Causal motion
When the goal of the figure’s motion no longer applies to the motion figure itself, but to an external entity, the type of motion is *causal*.
- Self-motion
Agentive figures such as *rain* are capable of *self*-motion, whereas passive figures are subjected to causal motion.
- Telic motion
In the domain of space, the term ‘telic’ (from Greek *τελος* (*telos*) meaning “end”) is understood as the reaching of locational goals and the obvious change in the locational state of the figure.
- Fictive motion
Fictional figures are human-made in the sense that they are created by human minds and not perceptually real. Therefore, fictional figures consist of virtual creations or objects of popular and individual imagination and cannot undergo real motion.

Furthermore, two different parameters according to which motion situations can vary are explicated as follows (Zlatev *et al*, 2010:394-400):

- Translocative vs. non-translocative

Translocation can be defined as *the continuous change of an object's average position according to a spatial frame of reference*. This is a special kind of motion which requires a spatial frame of reference²¹. The types of frame of reference vary between viewpoint-centered, geocentric and object-centered. This translocation entails locomotion along a path. This division can be further subdivided into three formally and semantically distinct subclasses, e.g.

- deictic motion (e.g. 'go down');
- oriented motion (e.g. 'fall down'/'climb down'); and
- manner of motion (e.g. 'walk down').

Non-translocative motion involves a steady-state situation.

- Bounded vs. unbounded motion

While the boundedness of a process undergone by X implies that X will inevitably lead to the undergoing of a state-transition, in unbounded motion nothing of this sort is implied. An example of a *bounded* motion is: 'The wall crashed down.'

My point of departure is that Biblical Hebrew is an example of a *verb-framed-equipollently-type* language, meaning that the grammar makes extensive use of verbs of motion like ירד (*jrd*) [and עלה (*'lh*)] which directly encode a motion path (DOWN) (and UP), permitting the easy encoding of Manner and Path, but sometimes may leave out the Manner of motion or express it in a complement of manner.²²

In order to account for the lexicalisation patterns in motion expressions, a typology of *verb-framed* vs. *satellite-framed* languages has been proposed by Talmy (1985; 2000). The typology is based on the encoding of Path notions. According to this

²¹ The identification and definition of this motion type is based on not only horizontal static relations (Levinson, 2003), but also on dynamic relations as well as the vertical plane.

²² It is an interesting typological fact that most verb-framed languages are impoverished in the area of manner of motion verbs (Slobin, 1996).

approach, motion verbs in verb-framed languages lexically conflate Path, but not Manner. On the other hand, motion verbs in satellite-framed languages lexically conflate Manner, while Path notions are typically expressed not by verbs but by ‘satellites’. Slobin (2004) has constituted a distinct third type, the *equipollently-framed* type where a language permits the easy encoding of both Manner and Path in the same clause.

4.4.2.5 Path

The path or trajectory of the motion relates to the semantic subsystems of the spatial part. The topological relations vary from *static*, *orientational* and *regional*. Consider for example the following schema (FIGURE 24):

Spatial part	Path		
	Static	Orientational	Regional
Vertical	Above, over	Up, upwards	Above, top, high
	Below, beneath, under	Down, downwards	Below, bottom side
Containment	Outside	Outwards, towards the outside	Exterior
	Inside	Inwards, towards the inside	Interior
Central/Peripheral	Periphery, border	Towards the periphery, Sideways	Region to the side
	Centre, middle	Towards the centre	Region in between
Horizontal	North	Up, upwards	North country
	South	Down, downwards	South country Bottom side,
Front/back	East, west	Forwards, backwards	Desert, Sea
Structural	Top	Up, upwards	Above, top, high
	Bottom	Down, downwards	Below, bottom side
Bodily	Head	Up, upwards	Upper part
	Feet	Down, downwards	Lower part

FIGURE 24: Spatial part schema

4.4.2.6 Medium

The medium in which motion takes place, e.g. *air* or *water* must be distinguished from the manner of motion. In media such as *air* or *water*, movement inhabits the characteristic medium of the entity, whether it is movement by humans, animals or inanimates.

4.4.2.7 Manner

The manner of motion in verbal semantics refers to how the action (sometimes in the medium) experiences or process of an event is carried out, such as *going* in the air = fly, or *going* in the water = swim, or *going* on ground = ‘run’, ‘crawl’.

4.4.2.8 Basic Meaning

The basic meaning refers to the prototype form amongst the multiple meaning potential of a lexical unit such as יָרַד (*jrd*) [and עָלָה (*‘lh*)].

4.4.2.9 Sense

A sense can be derived by comparing the different usages whether similar or dissimilar in different contexts of the lexical unit. This is done on the basis of its conceptual extendedness. So, a sense in traditional terms is a lexical concept, and is the meaning that is represented by a lexical form or word. Sense types can be primary, secondary or metaphorical.

4.4.2.10 Knowledge Structures

Lexical representation relates, in part, to non-linguistic knowledge structures. In Section 3.6 of Chapter 3 I have proposed the following knowledge structures used by the ancient Israelites:

- The spatial directions are not set relatively in terms of the orientation of the human frame, but absolutely, in terms of:
 - The wind directions
 - Cosmological features
 - Topological features
- Cognitive map knowledge
- Image schemas
 - SOURCE-PATH-GOAL schema
 - VERTICALITY schema
 - CONTAINER schema
 - LINK schema
 - MORE-LESS schema
 - BIG-SMALL schema
 - PART-WHOLE schema
 - FORCE schema
 - MASS-COUNT schema
 - BALANCE schema
 - ORIENTING schema
- The SHEOL FRAME
- The HEAVEN FRAME

Above and beyond these findings, I am concerned in this section with the linguistic means which Biblical Hebrew speakers deploy when they need, or choose, to describe the movement of them/something. An essential part of human survival orientation is knowledge of the space within which they are currently interacting,

knowledge of the relative locations of the places in navigational space and knowledge of the space of their bodies (Franklin & Tversky, 1990). Since peoples' conceptions of space depend on their perception of space and their actions in it, an important input into lexical representation is the form of representation of space. Different spaces are crucial for different kinds of actions and depend on different perceptions. So, the space of our immediate perception and the space of our active reasoning is represented in practically the same way that any other information is represented. This furthermore means that a linguistically-selected frame of reference inclines subjects to conceptualise spatial relations in that frame of reference (Pederson *et al*, 1998).

4.4.2.11 Frame of Reference

Human knowledge of space is constructed from the things in space, not space itself. Originating from this finding, Bryant *et al* (1992) identify at least three different frames of reference that reflect human experience in space, i.e., *space around the body*, *navigational space* and *space of the body*.

The *space around the body* can be viewed from a single place. This space relates to immediate action of our own or the things around us. In order to keep track of the objects around the body, people construct a mental spatial framework from extensions of three axes of the body, and associate objects with it. The three axes are formed by head and feet, by front and back, and by left and right. Of the three axes, only the up/down axis defined by gravity has a salient asymmetry. The other two axes are defined arbitrarily relative to a position.

In contrast to the space around the body, *navigational space* is conceptualised as a two-dimensional plane, like a map. The prototypical way is by exploring the environment, and by using all the sources of information, our memories of the environment, descriptions and maps. Humans integrate these different representations by constructing a common schematisation for all of them.

The third, *space of the body*, is the space of humans' own actions and sensations, experienced from the inside as well as the outside. This means that mental maps of the space of our bodies depend on information about sensations and actions, function and appearance as well as on visual salience (*see also* Reed & Farah, 1995:334-343).

Because the three spaces are experienced differently, interact with the world differently, and serve different functions in life, they are schematised differently, forming different kinds of mental representations. The main focus, therefore, is on how the Biblical Hebrew language reflects these conceptions of space, and serves to install conceptions of space. As a result, this research then also examines the activation of spatial image schemas during online language comprehension.

4.4.2.12 Meaning Continuum

The meaning continuum refers to conceptual extendedness where a semantic relationship exists between the senses of a lexical unit. As the highly specific and detailed concept moves through the continuum, it becomes more abstract, e.g.:



FIGURE 25: Meaning continuum

This extendedness can be divided into three stages, e.g.:

- A primary sense is the core, basic, literal meaning of the lexical unit;
- A secondary sense is more abstract than the primary sense of a lexical unit, but still shares some of its semantic components;
- A metaphorical sense.²³

²³ See the discussion in Section 2.4.4 of Chapter 2 for identifying conceptual metaphors.

In the following section and the next chapter, I will seek to apply the theoretical framework and methods outlined in Chapters 2 and 3 with respect to the particular semantic area of the verb יָרַד (*jrd*) [and עָלָה (*'lh*) in Chapter 5]. A detailed analysis of יָרַד (*jrd*) [and עָלָה (*'lh*)] (Addendum A (for יָרַד (*jrd*)) and Addendum B [for עָלָה (*'lh*)]²⁴ opens up at least six conceptual spaces or spatial categories. The structure or outline of the analysis in terms of the horizontal, vertical, structural, container, bodily and navigational conceptual spaces or meaningful basic-level lexical-semantic categories serves as a basis on which the highly-complex structured categories of meanings or senses can be modelled and investigated using the theory of idealised cognitive models (ICMs).²⁵ The first goal in the next section is to provide an experientially-based classification of perceived motion situations as displayed by the verb יָרַד (*jrd*). The different kinds of motion coding, the components in a motion event, topological relations, and knowledge structures such as frame of reference, image schemas, and FRAMES provide access to encyclopaedic knowledge of the lexical concept of יָרַד (*jrd*) which is constrained and determined by context.

4.5 A Cognitive Analysis of יָרַד (*jrd*)

An experientially-based classification of יָרַד (*jrd*)'s perceived-motion situations has revealed at least six basic spatial categories. I will briefly list the basic categories, along with the instances of יָרַד (*jrd*) that fit into each one. Furthermore, the list will be grouped according to the verb's modality. These instances represent the primary sense which is the core, basic, literal meaning of the lexical unit. I will also provide a brief explanation of the type of movement, as well as information on the source, path or goal as necessary. Thereafter, I will move to the metaphorical extensions and explain the conventional link at the conceptual level between the source domain and the target

²⁴ The description method is not easily manageable in terms of comparative data collection. Therefore, Addenda A and B make use of a template in the analyses of the cognitive model for easy access to the data.

²⁵ ICMs are relatively stable mental representations that represent theories about the world. While rich in detail, ICMs are 'idealised' because they abstract across a range of experiences. ICMs guide cognitive processes like categorisation and reasoning (Lakoff, 1987:284).

domain and the image schematic patterns, categorisations and/or FRAMES underlying the conceptual metaphor.²⁶

4.5.1 Movement in Horizontal Space

Movement in horizontal space corresponds to journeys of ancient Israelites within the topographic landscape of Israel as described in Section 3.3.2.1 of Chapter 3. This movement includes the experiencing and storing of information about the vertical axis of the landscape. Also, in a smaller number of examples, this horizontal movement includes movement of humans to and from human-made structures. This UP-DOWN spatial knowledge grounds the structuring and understanding of more abstract conceptual domains by applying the image schematic knowledge structures of SOURCE-PART-GOAL and VERTICALITY.

4.5.1.1 Modality: Simple Active (Qal)

- a. **Movement from a topographic higher to a lower location** – from a mountain: Deut 9:15²⁷; Ex 19:14, 21, 24, 25; Ex 32:7, 15; Ex 34:29; Num 20:28; Deut 9:12; Deut 10:5; Josh 2:23; Judg 3:27; Judg 4:14; Judg 9:36; 1 Sam 25:20; 1 Kgs 18:44; 2 Kgs 1:9, 11, 15

וָאֵפֶן וָאֵרַד מִן־הָהָר

wâ`efên - wâ`ered – min – hâhâr

So I turned and came down from the mountain.

- b. From higher ground to lower ground: 2 Sam 11:10; Judg 7:24; Judg 9:37; 1 Sam 25:20; 2 Sam 11:8, 9, 13; 2 Sam 26:6; 2 Kgs 6:33; Ezek 47:1, 8 (water)

יָרַד אֲוִיָּה אֶל־בֵּיתוֹ

jârad - `ûrijjâh - `êl - bejtwo

... Uriah went down to his house.

²⁶ Addendum A provides a complete cognitive analysis of יָרַד (*jrd*), including morphological analyses, the stating of figure, spatial concept, spatial part, motion, path, manner, basic meaning, sense, spatial direction, frame of reference, and knowledge structures used.

²⁷ The underlined text refers to the Hebrew example that follows.

- c. From higher ground to lower ground – from a town: Judg 5:14; 1 Sam 6:21

מִנִּי מַכִּיר יָרְדוּ מִחֻקִּים

minnij – mâkijr – jârdû - mexoqeqijm

... out of Machir came down governors.

- d. From higher ground to lower ground – from a town to a river: 2 Sam 19:31/32; 2 Sam 19:24

וּבְרַזְלַי הַגִּלְעָדִי יָרַד מִרוּגְלִים... הַיַּרְדֵּן

ûvarzillaj - haggil'âdij – jârad – merogelijm - hajjarden

And Barzillai the Gileadite went down from Rogelim, (to) the Jordan.

- e. From a High Place (place of religion/offering): Jer 36:12; Lev 9:22; 1 Sam 9:25; 1 Sam 10:5

וַיֵּרַד בֵּית־הַמֶּלֶךְ

wajjerêd – bejt - hammêlêk

Then he [Michaiah] went down [from the house of the LORD] to the king's house.

Archaeological evidence has shown that places of worship and ceremonial temples ('house of the LORD') were usually built on the highest place overlooking the city (De Vaux, 1961:284). Consider for example the Israelite ceremonial temples found at Hazor, Dan or Beersheba. However, this example may also indicate a metaphorical extension. The "house of the LORD" was considered a moral stronghold (*see also* Peleg, 2013:111). Movement away from this moral high area was negative, thus 'going down'.

- f. From a high location – to a river: 1 Kgs 2:8²⁸; Ex 2:5; Judg 3:28; Judg 7:4, 5; 2 Sam 19:16, 20

וְהוּא־יָרַד לִקְרָאתִי הַיַּרְדֵּן

wehû` - jârad - liqrâ'tij - hajjarden

... but he came down to meet me (at) Jordan.

²⁸ This example is a possible metaphorical expression and is explained in Section 4.5.4.1.1.

- g. From a high location – to a town: 2 Kgs 8:29; Judg 14:1, 5, 7, 10, 19; Judg 16:31; 1 Sam 10:8; 1 Sam 15:12; 1 Sam 23:6, 11; 1 Kgs 1:38; 1 Kgs 22:2; 2 Kgs 9:16; 2 Kgs 10:13; 2 Chr 18:2; 2 Chr 22:6; Amos 6:2

וַאֲחִזְיָהוּ יָרַד לִרְאוֹת אֶת־יֹרָם בִּיזְרְעֵאל

wa`axazjâhû – jârad - lir`wot - `êt – jworâm - bejizre`ê`l

And Ahaziah went down to see Joram in Jezreel.

- h. From a high location – to a region/city: 1 Kgs 21:18; 1 Sam 13:20; 1 Chr 7:21; Neh 6:3

רָד לִקְרַאת אַחָב מֶלֶךְ־יִשְׂרָאֵל אֲשֶׁר בְּשֶׁמֶרֹן

red - liqra`t - `ax`âv – mêlêk - jisrâ`el - `asjêr - besjomerwon

... go down to meet Ahab king of Israel, who is in Samaria.

- i. From a high location – to a wilderness: 1 Sam 25:1; 1 Sam 26:2

וַיָּקָם דָּוִד וַיֵּרַד אֶל־מִדְבַּר פָּארָן

wajjâqâm – dâwid – wajjerêd - `êl – midbar - pâ`rân

And David arose, and went down to the wilderness of Paran.

- j. From a high location – to a valley: Ps 104:8; Judg 1:34; 1 Sam 17:28; Neh 6:3; Is 63:14

יַעֲלוּ הָרִים יֵרְדוּ בְּקָעוֹת

ja`alû – hârijm – jeređû – veqâ`wot

They go up by the mountains; they go down by the valleys.

- k. From a high location – to lower ground: Jer 18:3; Judg 7:9, 10, 11; 1 Sam 20:19; 1 Kgs 21:16; 2 Kgs 3:12; Song 6:2, 11; Jer 18:2

וַאֲרַד בֵּית הַיּוֹצֵר

wâ`ered – bejt - hajjwotser

Then I went down to the potter's house...

- l. From a high location – to a threshing-floor: Ruth 3:3; Ruth 3:6

וַיֵּרָדָהּ הַגֶּרֶן

wejâradt - haggorên

... and you must go down to the threshing-floor.

- m. **Movement from a human-made object to lower ground** – from a chariot:
Judg 4:15

וַיֵּרֶד מֵעַל הַמֶּרְכָבָה

wajjerêd - me'al - hammêrkâvâh

Then he went down from the chariot.

- n. From a human-made object to lower ground – from a ship: Ezek 27:29

וַיֵּרְדּוּ מֵאֲנִיּוֹתֵיהֶם כָּל חַבְלֵי הַיָּם

wejâredû - me'ânijjwotejhêm – kol – xobelej - hajjâm

And all the pilots of the sea, shall come down from their ships.

- o. **Movement from another living being to lower ground** – from an animal:
1 Sam 25:23

אֲבִיגַיִל ... וַתֵּרֶד מֵעַל הַחֲמֹר

`avijgajil – watterêd - me'al - haxamwor

And she [Abigail] alighted (go down from over) the donkey.

- p. **Movement from ground level to subterranean level** – to a well:
2 Sam 17:18; Gen 24:16, 45

וַיָּבֹאוּ אֶל-בֵּית-אִישׁ בְּבַחֲרִים וְלוֹ בְּאֵר בַּחְצֵרוֹ וַיֵּרְדּוּ שָׁם:

wajjâbo`û - `êl – bejt - `ijsj – bebaxûrijm – welwo - be`er – baxatserwo – wajjerêdû - sjâm

... and they came to a man's house in Bahurim, which had a well in his court; and they went down there.

(i) Modifications (stative)

- q. Modification - stairs: Neh 3:15

וְעַד־הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִיד

we'ad - hamma'alwot – hajjworedwot - me'ijr - dâwijd

... and unto the stairs that go down from the city of David.

The word מַעְלֹת (*ma'alwot*) is a noun feminine plural form and is usually translated as "stairs". This word shares the same consonants as the verb עָלָה (*'lh*) and therefore may be literally translated as “upgoers”. The staircase was probably connected with the ‘covered way for the Sabbath that they had built in the house, and the king’s entry (2 Kgs 16:18) which was “westward, by the gate of Shallecheth” (1 Chr 26:16).

- r. Modification – shadow: 2 Kgs 20:11; Is 38:8

וַיָּשָׁב אֶת־הַצֵּל בַּמַּעְלֹת אֲשֶׁר יָרְדָה בַּמַּעְלֹת אֲחִז אַחֲרֵינִי עֶשֶׂר מַעְלֹת

wajjâsjêv - `êt – hatstsel -bamma'alwot - `asjêr – jâredâh - bema'alwot - `âxâz - `axorannijt - `êsêr - ma'alwot

... and he returned (brought back) the shadow on the staircase that goes down on the staircase of Ahaz, ten steps back.

- s. Modification – road: 2 Kgs 12:20

וַיַּכּוּ אֶת־יֹאשָׁא בֵּית מִלָּא הַיּוֹרֵד סִלָּא

wajjakkû - `êt - jwo`âsj – bejt - millo` - hajjwored - sillá`

...and they slew Joash in the house of Millo, which goes down to Silla.

- t. Modification – river: Deut 9:21

וַאֲשַׁלַּךְ אֶת־עָפְרוֹ אֶל־הַנָּחַל הַיָּרֵד מִן־הָהָר

wâ`asjlik - `êt - `afârwo - `êl – hannaxal – hajjored – min – hâhâr

...and I cast its dust into the brook that goes down from the mountain.

Although ירד (*jrd*) is basically a *motion down* verb, no actual motion is involved in these four modification examples. The stairs, road and river are elongated objects which remain in a static location. The examples rather designate spatial configurations. It is not the case that spatial notions are being mapped unto a non-spatial domain, and therefore metaphor is not involved. Even though the examples designate a static situation, the idea of motion is not completely lacking. The motion, however, comes, not from the object of conceptualisation (the stairs, road and river), but from the manner in which it is conceptualised. It is as if the conceptualiser scans the stairs/road/river from one end to the other, gradually building up a profile of its overall configuration.²⁹

These core, basic, literal meanings of the lexical unit (examples [a] - [p] and the appropriate examples in the following sections) show that movement in horizontal space contains senses whose image-schematic basis lies in the realm of physical movement. The image schemas SOURCE-PATH-GOAL and UP-DOWN /VERTICALITY seem to be prominent, while the LINK image schema is fundamental to the modification examples (examples [q] – [t]). The experiential foundation for these image schemas was presented in Section 3.4 of Chapter 3.

Having broadly outlined the theoretical principles of conceptual metaphor in Section 2.4.4 of Chapter 2, I will now apply these theoretical principles by presenting some of the relevant data for ירד (*jrd*).

²⁹ See also Taylor's (2002:514-516) discussion of Jackendoff's Thematic Relations Hypothesis and of Langacker's Abstract Motion Hypothesis on the verb *go*.

4.5.1.1.1 Metaphorical Extensions

- a. From a human-made object (throne) – human behaviour (glory): Jer 48:18; Ps 49:17

רְדִי מִכְבוֹד וּשְׁבִי בְצָמָא יִשְׁבֶּת בַּת־דִּיבּוֹן כִּי־שֹׁדֵד מוֹאָב עָלָה בָךְ
שְׁחִית מִבְצָרֶיךָ

*redij – mikkâvwod – ûsjevij - vatstsâmá` - josjêvêt – bat – dijvwon – kij –
sjoded - mwo`âv - 'âlâh – vâk – sjixet – mivtsârâjik*

Come down from your glory and sit in thirst; O, inhabitant of the daughter of Dibon, for the destroyer of Moab will come upon you, and he will ruin your strongholds.

The notion of human behaviour, an abstract concept, is highly amenable to metaphoric extension in languages and Biblical Hebrew is no exception. The preconceptual structure or image schema directly meaningful to the ancient Israelites enabled them to organise their conceptualisation of space and appears to outline the SOURCE-PATH-GOAL schema. The relatively clearly structured source domain is the position on a symbolic human-made structure, a throne, while the relatively less clearly structured target domain is the BEHAVIOUR abstraction. The mapping between the two domains involves the motion downwards from the symbolic high structure to lower ground. The verb יָרַד (*jrd*) is used to express the motion and down-path. The physical experience of sitting on a throne (associated with all the power, privilege, fortunate and honour etc.) and the loss of it when dismounting the throne, grounds the two mapping domains of the conceptual metaphor. In this example, the following basic features of the conceptual metaphor A HUMBLE BEHAVIOUR IS MOVEMENT DOWN ON SYMBOLIC HUMAN-MADE STRUCTURE can be derived:

Metaphorical expression: *He steps down from his glory.*

Source domain: High position on symbolic human-made structure

Target domain: Humble behaviour

Image schema: SOURCE-PATH-GOAL

Conceptual metaphor: GLORY IS A HUMAN STRONGHOLD

A HUMBLE BEHAVIOUR IS MOVEMENT DOWN ON SYMBOLIC
HUMAN-MADE STRUCTURE

b. Modifications - time: Judg 19:11

וְהַיּוֹם כָּרַד מְאֹד

wehajjwom – rad - me`od
... the day went down much.³⁰

The abstract concept TIME exists in almost all languages and is conceptualised in various ways: A few examples are “*You are wasting my time*” for TIME IS MONEY, “*There is not much time left*” for TIME IS A LIMITED RESOURCE, “*The time has long since gone when...*” for TIME IS A MOVING OBJECT, etc. (Lakoff & Johnson, 1980:7-8). However, in Biblical Hebrew, time is never regarded as an economic commodity (Deist, 2000:111). Regarding example (b), it seems logically acceptable that הַיּוֹם (*hajjwom*) (the day) is an object and metonymy for the sun that can undergo down movement (see Chau, 2014:633-652). Yet, no data in Biblical Hebrew exists to support this view. On the contrary, the verb יָרַד (*jrd*) is never used for the sun’s movement, but the word בּוֹא (*bw`*) is used in all instances to describe the (downward) movement of the sun. Also, Lamentations 4:18 (מָלְאוּ יָמֵינוּ [mâle`û jâmejnu]) (‘our days become full’) describes time in terms of a container, while Genesis 29:7 describes time as a measurable object (big-small, long-short) (הַיּוֹם גָּדוֹל [mâle`û jâmejnu]) (‘the day is big’). However, it seems as if example (b) (Judges 19:11) uses the shadow measurement on the staircase as source domain for the understanding of TIME (see Miano, 2010:14-16). The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *The day went down much.*

Source domain: Modification - Shadow on staircase

Target domain: Time

Image schema: LINK

Conceptual metaphor: TIME PASSING IS SHADOW MOVEMENT DOWN ON STAIRCASE

³⁰ The King James Version uses the TIME IS MONEY conceptual metaphor (“the day was far spent”) in their translation of this Biblical Hebrew phrase.

- c. To Egypt – status, moral decline: Num 20:15; Gen 12:10; Gen 26:2; Gen 42:2, 3, 38; Gen 43:4, 5, 15, 20; Gen 37:25; Gen 44:23, 26; Gen 45:9; Gen 46:3, 4; Ex 3:8; Deut 10:22; Deut 26:5; Josh 24:4; Is 30:2; Is 31:1; Is 52:4

וַיֵּרְדּוּ אֲבוֹתֵינוּ מִצְרַיִם וַנֵּשֶׁב בְּמִצְרַיִם יָמִים רַבִּים וַיַּרְעוּ לָנוּ
מִצְרַיִם וְלֹאֲבוֹתֵינוּ:

wajjiredû - `avotejnû – mitsrajmâh – wannesjêv – bemitsrajim – jâmijm – rabbijm - wajjâre`û – lânû – mitsrajim - wela`avotejnû

Our fathers went down into Egypt, and we dwelled in Egypt many days; and the Egyptians vexed us, and our fathers.

Jenni and Westermann (1997:885) argue that the verb יָרַד (*jrd*) in this example “regularly describes the migration from Egypt to Palestine or to the stations on the way there and the entry from the desert into the land of Canaan.” They also mention that “T[t]his expression is used so stereotypically that topographical data can be omitted entirely. Similarly, the return of the exiles is regarded as going up.” They, however, give no reason for this ‘stereotypical’ phenomenon. In contrast, Yitzhak Peleg (2013:109-115) indicates that journeys of biblical characters have also been perceived as connoting psychological and moral states. He elaborates on the movements of the patriarchs, explaining that upward movement is considered positive in the biblical narrative, whereas movement downward is negative, having to do with the idea of going farther away from God. This implies that, if an ancient Israelite is leaving his/her land of birth, places of worship and Jerusalem, the movement’s path is negative.³¹ Also, Wyatt (2005:38) indicates that “going down to Egypt is like going down into the underworld; being in Egypt is like being in a tomb.” This observation of negative path experience is consistent with the findings in Chapter 3: Because selective attention focuses on the experience of mountains as UP (nearer to God/gods in heaven) and the valleys (and Sheol) as DOWN (farther away from God/gods), this reflection extended to the conceptual world of MORAL abstraction.

The example in (c) construes a movement away from an experience of security and life, that is, away from the place of birth, places of worship and Jerusalem, and towards an oppressive position. This oppressive inference is evident in Ex 3:17:

³¹ Movement to and from Jerusalem will be explained in Section 5.5.1 of Chapter 5.

- d. From Egypt – moral incline: Ex 3:17

אֶעֱלֶה אֶתְכֶם מִצִּרִים אֶל־אֶרֶץ הַכְּנַעֲנִי

`a'alêh – `êtkêm – me'onij – mitsrajim – `el – `êrêts - hakkena'anij

I will bring you up out of the affliction of Egypt to the land of the Canaanites.

The verb **עלה** (*'lh*) in this example (d) construes the movement away from the negative situation (the Pharaoh as a figure of disorder and fear) (Deist, 2000:136) and Egypt a symbolic 'Land of Death' in biblical thought (Wyatt, 2005:38).³² The UP path represents the positive extension of the MORAL abstraction in contrast to the negative metaphorical extension expressed in example (c). The verb **עלה** (*'lh*) in Genesis 46:31 (example (e)) invoking the conceptual metaphor A HIGHER STATUS IS UP confirms this observation:

- e. To Pharaoh in Egypt – status: Gen 46:31

אֶעֱלֶה וְאֶגִּידָה לְפַרְעֹה

`ê'elêh – we'aggijdâh – lefar'oh

I will go up, and I will tell Pharaoh.

In this example, Joseph **עלה** (*'lh*) (goes up) to the Pharaoh (in Egypt). The Pharaoh's status as HIGH/MORE is the selective attention and, therefore, the symbol of high STATUS. This example will be discussed further in Section 5.4.1.1.1 of Chapter 5.

Furthermore, one may argue that the verbs **ירד** (*jrd*) and **עלה** (*'lh*) in examples (c) and (d) systematically unite the path roles with 'South' and 'North' for symbolic purposes. However, example (e) does not support this view. Rather, the united path roles seem to be the position within navigational space where only fictional border lines were described. This phenomenon will be discussed in Section 4.5.6.1 of Chapter 4 and Section 5.4.6 of Chapter 5.

In Cognitive Linguistics, metaphor is defined as understanding "one conceptual domain in terms of another conceptual domain" (Kövecses, 2002:4). However, in example (c), the source conceptual domain, that is MOVEMENT DOWN and the target conceptual domain, that is MORAL DECLINE from which one can draw the metaphorical

³² This example will be explained in more detail in Section 5.4.1.1.1 of Chapter 5.

expression ‘*Our fathers went down to Egypt*’ to understand the conceptual metaphor A MORAL DECLINE/MINOR STATUS IS DOWN seems to be literally true with regards to the MOVEMENT (a journey to another land). However, the meaning extended with regards to PATH (Egypt as the oppressor and away from a secure position [Wyatt, 2005:38]). This means that only one of the two parts is extended metaphorically. So, the lexical concept MOTION is used literally, that is, a horizontal movement from Israel to Egypt. In addition to this literal use, the lexical concept DOWN is extended to MORALITY, thus metaphorically, and conceptual mapping between the target domain MORALITY and the source domain DOWN occurs. The SECURE image schema seems to be the preconceptual schema directly meaningful in this mapping. This observation implies that the explanation of a conceptual metaphor in Cognitive Linguistics is insufficient to account for the Biblical Hebrew conceptual system and needs to be rethought. A **unipolar conceptual metaphor** seems to be an appropriate term for the description of this distinctive operation in which new information is abstracted in the PATH role, while the MOTION role of the verb is still regarded literally (a physical movement from a source via a path to a goal). The basic features of this unipolar conceptual metaphor are as follows:

Metaphorical expression: *Our fathers went down to Egypt.*

Source domain: Movement in horizontal space

Target domain: MORAL DECLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL DECLINE IS DOWN

- f. From brothers, God’s presence - moral decline: Gen 38:1; Ex 32:1

וַיְהִי בַּעֵת הַהוּא וַיֵּרֶד יְהוּדָה מֵאֶת אֶחָיו
wajjehij – bâ’et – hahiwh - wajjerêd – jêhûdâh - me’et - `êxâjw
 And it was about that time and Judah went down from his brothers.

These two examples (Gen 38:1 and Ex 32:1) were identified by Yitzhak Peleg (2013:111) in his study on *Go You Forth: The Journeys of the Patriarchs in the Biblical Narrative* as indicating a moral decline for Judah and Moses, respectively. The source

from where the movement starts is a morally high and secure place (brothers and the top of the mountain, respectively), while the goal is a lower/lesser position and away from this morally high and secure position. The path, that is the *down* pole of the verb יָרַד (*jrd*)’s two poles (motion and path) indicates the decline. This is then also an example of a unipolar conceptual metaphor and basic features of the unipolar conceptual metaphor may be explained as follows:

Metaphorical expression: *He went down from his brothers*

Source domain: Movement in horizontal space

Target domain: MORAL DECLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL DECLINE IS DOWN

g. From a human-made object, throne – status: Ezek 26:16

Ezek 26:16: From a human-made object to lower ground – from a throne

וְיָרְדוּ מֵעַל כְּסִאוֹתָם כָּל נְשִׂאֵי הָיָם

wejârêdû - me'al - kis`wotâm – kôl - nešij`ej - hajjâm

Then all the princes of the sea will come down from their thrones.

The experiential features in this example appear to be the same as in example (a). The following basis of the conceptual metaphor FAILING A HIGH STATUS IS MOVEMENT DOWN ON SYMBOLIC HUMAN-MADE STRUCTURE in this verse can be derived:

Metaphorical expression: *All the princes of the sea shall come down from their thrones*

Source domain: High position on symbolic human-made structure

Target domain: Minor status

Image schema: VERTICALITY

Metonymy: Throne for High status

Conceptual metaphor: CHANGE OF STATUS IS CHANGE OF LOCATION/

A MINOR STATUS IS MOVEMENT DOWN ON SYMBOLIC
MAN-MADE STRUCTURE

4.5.1.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. From a High Place: 2 Kgs 11:19; 1 Kgs 1:53; 2 Chr 23:20

וַיִּרְדּוּ אֶת־הַמֶּלֶךְ מִבֵּית יְהוָה

wajjorijdû - `êt – hammêlêk – mibbejt - jehowâh

... and they brought down the king from the house of the LORD.

This example is similar to example (e) in Section 4.5.1.1, thus, it may also indicate a movement from a morally high place, and therefore a metaphorical extension.

- b. From a high location – to a river: 1 Kgs 18:40; Deut 21:4; 1 Kgs 1:33; Ps 78:16 (water)

וַיִּרְדֵּם אֵלֵיהֶם אֶל־נַחַל קִישׁוֹן

wajjworidem - `elijâhû - `êl – naxal - qijsjwon

... and Elijah brought them down to the brook, Kishon.

- c. From a high location – to a the sea: 1 Kgs 5:9/23

עֲבָדַי יִרְדּוּ מִן־הַלְבָּנוֹן יָמָה

'avâdaj – joridû – min – hallevânwon - jâmmâh

My servants shall bring (them) down from Lebanon unto the sea.

- d. From a high location – to a town: Judg 16:21

וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים וַיִּנְקְרוּ אֶת־עֵינָיו וַיִּרְדּוּ אוֹתוֹ עַזְתָּה

wajjo `xazûhû – felisjtijm – wajnaqqerû - `êt - 'ejnâjw – wajjworijdû - `wotwo - 'azzâtâh

But the Philistines took him, and put out his eyes, and brought him down to Gaza.

- e. From a high location – to a valley: Joel 3/4:2; 1 Sam 30:15; 1 Kgs 17:23; 2 Kgs 16:17

וְהוֹרְדָתִים אֶל־עֵמֶק יְהוֹשָׁפָט

wehworadtijm - `êl - 'emêq - jehwosjâfâth

...and will bring them down into the valley of Jehoshaphat.

- f. From a high location – to lower ground – medium: rope: Josh 2:15; Josh 2:18; 1 Sam 19:12

וּתְוֹרִידֶם בַּחֲבֹל בְּעֵד הַחַלּוֹן כִּי בֵיתָהּ בְּקִיר הַחוֹמָה

wattworidem – baxêvêl - be'ad – haxallwon – kij – vejtâh – beqijr - haxwomâh

Then she let them down by a cord through the window: for her house was upon the town wall.

- g. From a human-made object to lower ground – from a wagon: 1 Sam 6:15; Josh 8:29; Josh 10:27

וְהַלְוִיִּם הוֹרִידוּ אֶת־אֲרוֹן יְהוָה

wehalwijjim – hworijdû - `êt - `arwon – jehowâh

And the Levites took down the ark of the LORD (from the wagon).

- h. From an animal to lower ground: Gen 44:11; Gen 24:46, Gen 24:18, Ex 33:5

וַיִּמְהָרוּ וַיֹּרְדוּ אִישׁ אֶת־אֲמֻתָּתוֹ אֶרֶצָה

wajmaharû – wajjworidû - `ijsj - `êt - `amtaxtwo - `âretsâh

Then they speedily took down every man his sack to the ground.

4.5.1.2.1 Metaphorical Extensions

- a. To Egypt – status, moral decline: Gen 45:13; Gen 39:1 (Hoph'al); Gen 43:7; Gen 44:21

וְהוֹרַדְתֶּם אֶת־אָבִי הֵנָּה (בְּמִצְרַיִם)

wehworadtêm - `êt - `âvij – hennâh - bemitsrajim

And you shall bring down my father here in Egypt.

- b. To Egypt, object – status, moral decline: Gen 43:11; Gen 43:22; Deut 1:25

קַחוּ מִזִּמְרַת הָאָרֶץ בְּכֵלֵיכֶם וְהוֹרִידוּ לָאִישׁ מִנְחָה

qexû – mizzimrat - hâ`ârets – biklejkêm – wehworijdû - lâ`ijsj - minxâh

... take of the best fruits in the land in your vessels, and carry down to the man a present.

The same basic features proposed in 4.5.1.1.1 (example [c]) are applicable to these two metaphorical expressions:

Metaphorical expression: *You shall bring down my father to Egypt/ Carry down the man a present (to Egypt)*

Source domain: Movement in horizontal space

Target domain: MORAL DECLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL DECLINE IS DOWN

4.5.2 Movement in Vertical Space

Movement in vertical space involves knowledge about *what* the ancient Israelites experienced in life. Chapter 3 (Sections 3.5.3.1 and 3.5.3.2) has concluded that knowledge structures of שְׂאוֹל (sje`wol) and שְׂמַיִם (sjâmajim) are examples of a cultural specific belief, that is, a FRAME, in which experiences were involved in the activation of various relevant ‘down’ and ‘up’ elements. This implies that movement towards or from שְׂאוֹל (sje`wol) and שְׂמַיִם (sjâmajim) as the source or goal of the movement, needs to be examined with regards to this idealised cognitive model.

4.5.2.1 Modality: Simple Active (Qal)

- a. From Heaven – Natural elements, fire/lightning: 2 Kgs 1:10; 2 Kgs 1:12, 14; 2 Chr 7:1, 3

וַתֵּרֶד אֵשׁ מִן־הַשָּׁמַיִם

watterêd - `esj – min – hasjsjâmajim

And there came down fire from heaven, ...

- b. From Heaven – Natural elements, rain/hail/snow/dew/dust: Is 55:10; Ex 9:19; Num 11:9; Deut 28:24; Josh 3:13, 16; Ps 72:6; Ps 133:3

כִּי כַּאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם

kij - ka`asjêr – jered – haggêsjêm – wehasjsjêlêg – min - hasjsjâmajim

For as the rain come down, and the snow from heaven.

- c. From Heaven – Manna: Num 11:9

וּבִרְדַּת הַטַּל עַל־הַמַּחֲנֶה לַיְלָה יֵרֵד הַמָּן עָלָיו:

ûverêdêt – haththal - 'al – hammaxanêh – lâjlâh – jered – hammân - 'âlâjw

And when the dew fell upon the camp in the night, the manna fell upon it.

- d. From Heaven – Birds: Gen 15:11

וַיֵּרֶד הָעֵיט עַל־הַפְּגָרִים

wajjerêd - hâ'ajith - 'al - happegârijm

And when the fowls came down upon the carcasses, ...

The expression GOING DOWN (יֵרֵד (*jrd*)) FROM HEAVEN in examples (a) – (c) evokes the idea of HEAVEN as relational. The distant attributes of HEAVEN, that is, HEAVEN as a structure with gates, doors and windows, and a container of rain, dew, snow, hail, etc. introduce a degree of separation between the attributes and the person on earth. The movement in these examples is relational. Therefore, the SOURCE-PATH-GOAL image schema is appropriate as spatial knowledge structure. Example (d) links up with this relational movement, except that the experience of the HEAVEN space (as bird-space) is closer to the person on earth.

- e. From Heaven – angels on structure: Gen 28:12

וַיַּחְלֹם וְהִנֵּה סֻלָּם מֻצָּב אֶרֶצָה וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה וְהִנֵּה מַלְאָכֵי

אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ

wajjaxalom – wehinneh – sullâm – mûtstsâv - `artsâh – wero`sjwo - maggija' - hasjsjâmâjemâh – wehinneh – mal`akej - `eelohijm - 'olijm – wejoredijm – bwo

And he dreamed, and look!, a ladder set up towards the earth, and the top of it reached towards heaven: and look!, the angels of God ascending and descending on it.

The phrase סֶלָם מִצָּב (sullâm mutstsâv) activates an image similar to that of the *ziggurat* concept found in Mesopotamia (with seven steps/chambers, a tomb on the highest step/chamber and God on its throne also on the highest step/chamber). The סֶלָם (sullâm) is a structure similar to a/the siege-wall found at Lachish. The מִצָּב (mutstsâv) is the steps or chambers. Within the background of the ancient Near Eastern world-picture, this image is in a construction phase: it denotes a process taking place, thus similar to a journey taking place with a starting point and an end point, but the traveller has not arrived yet. The experiential construal in understanding HEAVEN in this example is derived from the understanding of the heavenly bodies as beings with personality.

- f. From Heaven – human: Prov 30:4

מִי עָלָה-שָׁמַיִם וַיֵּרֵד

mij - 'âlâh – sjâmajim – wajjerad

Who has ascended up into heaven, or descended?

This example is a rhetorical question entailing that “heaven” is not for humans: It is impossible for a human to “ascend” to heaven or “descend” from it. This general ancient Israelite expressive testimony is supported by the examples that follow: only supernatural beings descend from heaven. This example contradicts the literal interpretation of 2 Kings 2:1, 11. I will discuss this contradiction in Section 6.5 of Chapter 6.

- g. From Heaven - יְהוָה (*Jhwh*): Ex 19:11; Gen 11:5, 7; Ex 19:20; Num 11:17; 2 Sam 22:10; Ps 18:9/10; Ps 144:5; Neh 9:13; Is 31:4; Is 63:19; Is 64:2; Mi 1:3

כִּי בַיּוֹם הַשְּׁלִישִׁי יֵרֵד יְהוָה לְעֵינֵי כָל-הָעָם עַל-הַר סִינַי

kij – bajjwom – hasjsjelijsij – jered – jehowâh - le'ejnej – kôl - hâ'âm - 'al – har – sijnâj

... for on the third day the LORD will come down in the sight of all the people upon Mount Sinai.

In this example ירד (*jrd*) has the implicate meaning ‘to descend from heaven’ so that Yahweh’s dwelling as the point of departure need not be mentioned. In examples (g) – (j) HEAVEN is considered as a DIVINE SPHERE. God’s throne was situated there from where not only his judgment took place, but also from where all that is good (rain etc.) came from. Therefore, HEAVEN is also relational and an explanation why יהוה (*Jhwh*) GOING DOWN (ירד (*jrd*)) FROM HEAVEN. However, אלהים (*`elohijm*) never ירד (*jrd*) descends from heaven.

- h. From Heaven - יהוה (*Jhwh*) – in fire: Ex 19:18

וְהָר סִינַי עָשָׁן כָּלֹ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יְהוָה בָּאֵשׁ

wehar – sijnaj - ‘âsjan – kullwo – mippenej - ‘asjêr – jârad - ‘âlâjw – jehowâh - bâ`esj

And Mount Sinai was altogether smoking, because the LORD descended upon it in fire.

- i. From Heaven - יהוה (*Jhwh*) – in a cloud: Ex 34:5; Ex 33:9; Num 11:25; Num 12:5

וַיֵּרֶד יְהוָה בְּעָנָן

wajjerêd – jehwâh - bê`ânân

And the LORD descended in the cloud.

- j. From Heaven - Evil from יהוה (*Jhwh*): Mi 1:12

כִּי־יֵרֶד רָע מֵאֵת יְהוָה לְשַׁעַר יְרוּשָׁלַם

kij – jârad - râ’ - me`et – jehwâh - lesja`ar - jerûsjâlâm

... but evil came down from the LORD unto the gate of Jerusalem.³³

- k. To underworld – to Sheol: Job 7:9; Gen 37:35; Num 16:30, 33; Job 17:16; Ps 55:15; Ezek 31:15, 17; Ezek 32:21, 27

כָּלֶּה עָנָן וַיִּלָּךְ כֵּן יֵרֶד שְׂאוֹל לֹא יֵעֲלֶה

kâlâh - ‘ânân – wajjelak – ken – jwored - sje`wol - lo` - ja`alêh

As the cloud is consumed and vanishes (goes away): so he that goes down to Sheol (the downgoers of Sheol) shall come up no more.

³³ The gate of Jerusalem is a metonymy for the inhabitants of Jerusalem (those who enter the gate), while Evil is a metonymy for destruction.

- l. To underworld – to pit: Ps 88:4/5; Job 33:24; Ps 28:1; Ps 30:3, 10; Ps 143:7; Prov 1:12; Is 14:19; Is 38:18; Ezek 26:20; Ezek 31:14, 16; Ezek 32:18, 24, 25, 29, 30

נִחְשַׁבְתִּי עִם־יֹרְדֵי בֹר הָיִיתִי כְגֹבֵר אִין־אֵיל

nêxsjavitj - 'im – jwor_edej – vwor – hâijitj – kegêvêr - `ejn - `eejâl

I am counted with them that go down into the pit: I am like a strong man without strength.

- m. To underworld – to nether parts of the earth: Ezek 32:24; Eccl 3:21

שֵׁם עֵילָם וְכָל־הַמִּוֶּנֶה סְבִיבוֹת קְבֻרָתָהּ אֲשֶׁר־יָרְדוּ עָרְלִים
אֶל־אֶרֶץ תַּחְתִּיּוֹת

sjâm - 'ejlâm – wekôl – hamwonâh – sevijvwot – qevûrâtâh - `asjêr – jâredû - 'arelijm - `êl - `êrêts - taxtijjwot

There is Elam and all her multitude round about her grave, which are gone down uncircumcised into the nether parts of the earth.

- n. To underworld – to bottoms (roots) of mountains: Jon 2:6/7

לְקַצְבֵּי הָרִים יָרַדְתִּי הָאָרֶץ בְּרַחֲיָהּ בְּעָדִי לְעוֹלָם

leqitsvej – hârijm – jâradtij - hâ`ârêts – berixêjhâ - va`adij - le`wolâm

I went down to the bottoms/roots of the mountains; the earth with her bars was about me for ever.

- o. To underworld – to depths of the sea: Ex 15:5; Ps 107:26

תַּהֲמוֹת יַבַּיִם יָרְדוּ בַּמַּצּוֹלֹת כְּמוֹ־אֶבֶן

tehomot – jekasjumû – jâredû – vimtswolot – kemwo - `âvên

The primeval oceans (deeps) have covered them: they sank into/ went down to the depths like stone.

- p. To underworld – to where the uncircumcised one lies, death: Ezek 32:19

מִמִּי נַעֲמָתָה יָרְדָה וְהִשְׁכַּבָה אֶת־עָרְלִים:

mimmij - nâ`ômtâ – redâh – wehôsjskevâh - `êt - 'arelijm

Are you more favoured (than others)? Go down, and be lain with the uncircumcised.

- q. To underworld – death: Prov 5:5; Prov 7:27

הַגְלִיָּה יִרְדּוֹת מוֹת שְׁאוֹל צְעָדֶיהָ יִתְמָכוּ:

raglêjhâ – joredwot – mâwêt - sje`wol - tse`âdêjhâ - jitmokû

Her feet³⁴ go down to death; her steps take hold on Sheol.

- r. To underworld – silence, death: Ps 115:17

לֹא הַמֵּתִים יִהְלְלוּ־יָהּ וְלֹא כָל־יֹרְדֵי דוּמָה

lo` - hammetijm – jehalelû – jâh - welo` - kôl – joredej - dûmâh

The dead praise not the LORD, neither any that go down into silence.

The word דוּמָה (*dûmâh*) literally means ‘silence’ and is an attribute of death and Sheol. דוּמָה (*dûmâh*) has extension and depth, connecting death to life.

- s. To dust: Ps 22:29

לְפָנָיו יִכְרְעוּ כָל־יֹרְדֵי עָפָר

lefânâjw - jikre`û – kôl – jworedej - `âfâr³⁵

...all they that go down to the dust shall bow before him.

The expression GOING DOWN (יָרַד (*jrd*)) TO THE UNDERWORLD (Sheol, pit, roots of mountains, nether parts, depths of the sea, where the uncircumcised one lies, death, silence and dust) in examples (k) – (s) is experientially linked with the complex network for death. The examples (k) – (p) use different experiential descriptions for the GOAL of the movement. Death experiences are explicated in poetic form in examples (q) and (r), while example (s) is expressing the final state of a decomposed body. Section 3.5.3.1 of Chapter 3 has argued that the causal relation between the dead and the living observer permits the conceptual network to accommodate movement. The negative real experiences and knowledge of a pit as dark, invisible, inactive, silent and immovable, map these with down-movement as negative. This observation is in contrast to traditional

³⁴ The principle of “*pars pro toto*” is appropriate here. Every part (feet) of a whole (body) is the whole (body) itself.

³⁵ The construction יֹרְדֵי עָפָר (*jowredej `âfâr*) is a personification for the dead. Literally it means “downgoers of (the) dust”.

studies on death³⁶ that regard any description of death as beyond ordinary language. Chapter 6 will deal extensively with this issue.

4.5.2.1.1 Metaphorical Extensions

- a. From Heaven - Destructive haughty human behaviour: Ps 7:16/17

יָשׁוּב עֲמָלוֹ בְּרָאשׁוֹ וְעַל קִדְקִדּוֹ חֲמָסוֹ יֵרֵד

jâsjûv - 'amâlwo - vero`sjwo - we'al – qôdqodwo – xamâswo - jered

His mischief shall return upon his head, and his violent dealing shall come down upon the crown of his head.

Violence is a gathering of force (mass) like clouds. When applying or released like rain *via* judgment (from God in heaven), it comes down upon a human's head. The basic features of the conceptual metaphor may be explained as follows:

Metaphorical expression: *His violent dealing shall come down upon the crown of his head.*

Source domain: Movement in vertical space

Target domain: JUDGMENT ON HAUGHTY BEHAVIOUR

FRAME: HEAVEN

Conceptual metaphor: A DESTRUCTIVE HAUGHTY HUMAN BEHAVIOUR IS DOWN

- b. To underworld – glory/multitude: Is 5:14

לִכֵּן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפִעֲרָה פִּיהָ לְבִלִּי-חֶק וַיֵּרֶד הַדָּרָה

וְהַמִּוִּנָּה וּשְׂאוֹנָה וְעִלּוֹ בָּהּ

lâken – hirxivvâh - sje`wol – nafsjâh - ûfâ'arâh – fijhâ – livlij – xoq – wejârad – hadârâh – wahamwonâh - ûsje`wonâh – we'âlez – bâh

Therefore Sheol enlarged her soul, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into her.

³⁶ See the discussion in Section 6.2 of Chapter 6.

Human behaviour is lifelike, and, therefore, it is not only humans, but also properties of human behaviour that metaphorically can go down to Sheol. This example supports the view of Johnston (2002:71) that references to שְׂאוֹל (sje`wol) are not to be interpreted literally, but must be linked with the ideas of death. Furthermore, this example confirms the findings in Section 3.5.3.1 of Chapter 3 that GOING DOWN (יָרַד (jrd)) TO SHEOL is experientially linked with the complex network for death. Misbehaving, and therefore negative human behaviour, that is glory, multitude, pomp and rejoicing, maps metaphorically with the negative experiences of death as a movement by disanalogy and negative as DOWN. The basic features of the conceptual metaphor may be explained as follows:

Metaphorical expression: *Their glory, multitude, pomp and he that rejoices shall descend into Sheol.*

Source domain: Movement in vertical space

Target domain: Misbehaviour

FRAME: SHEOL

Conceptual metaphor: MISBEHAVING IS MOVEMENT DOWN

4.5.2.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. From Heaven – Natural elements, rain: Ezek 34:26; Joel 2:23

וְהוֹרַדְתִּי הַגֶּשֶׁם בְּעִתּוֹ

wehworadtij – haggêsjê – be'ittwo

... and I will cause the shower to come down in its season.

- b. From Heaven – humans: Amos 9:2

אִם-יַחְתְּרוּ בְּשְׂאוֹל מִשָּׁם יָדִי תִקַּחם וְאִם-יַעֲלוּ הַשָּׁמַיִם מִשָּׁם אוֹרִיָּדָם

`im – jaxterû – visj`wol – misjsjâm – jâdij – tiqqâxem – we`im – ja'alû – hasjsjâmajim – misjsjâm – `worijdem

Though they dig into Sheol, from there shall my hand take them; though they go up to heaven, from there will I bring them down.

- c. To underworld – to Sheol: Ezek 31:16; 1 Kgs 2:6

בְּהוֹרְדִי אֶת־יֹרְדֵי בֹר

behworidij - `otwo - sje`wolâh - `êt – jwor_edej - vwor

... when I cast him down towards Sheol with them that descend into the pit.

- d. To underworld – to pit: Is 14:15

אֲךְ אֶל־שְׂאוֹל תּוֹרַד אֶל־יִרְכְּתֵי־בֹר

`ak - `êl - sje`wol – tûrâd - `êl – jarketej - vwor

Yet you shall be brought down to Sheol, to the sides of the pit.

- e. To underworld – to ruinous pit: Ps 55: 23/24; Ezek 28:8

וְאַתָּה אֱלֹהִים תּוֹרְדֵם לְבֵּאֵר שְׁחַת

we`attâh - `e_lohijm – tworidem - liv`er - sjaxat

But you, O God, shall bring them down into the pit of destruction.

Concerning the phrase בְּאֵר שְׁחַת (*be`er sjaxat*) in this example: The word בְּאֵר (*be`er*) occurs 37 times in the Hebrew Bible, and like בֹר (*bwor*) it usually means a *well*, but it can refer to a *hideout* or *bitumen pit* as well. The word שְׁחַת (*sjaxat*) occurs 23 times in the Hebrew Bible and unlike בֹר (*bwor*) and בְּאֵר (*be`er*), it only infrequently indicates a physical *pit*. More often it refers to the underworld. The use of both words in a genitive construction is most probably an indication of the superlative degree of comparison, ‘*pit of pit(s)*’, the ‘*ruinous pit*’.

- f. To underworld – to nether parts of the earth: Ezek 31:18; Ezek 26:20; Ezek 32:18

וְהוֹרַדְתָּ אֶת־עֲצֵי־עֵדֶן אֶל־אֶרֶץ תַּחְתִּית

wehûradtâ - `êt - `atsej - `edên - `êl - `êrêts - taxtijt

... and you shall be brought down with the trees of Eden unto the earth below.

No conceptual differences in the examples (a) – (f) from those in the Qal (Section 4.5.2.1) are observed except for the use of the superlative degree of comparison in example (f).

4.5.2.2.1 Metaphorical Extensions

- a. To underworld – pomp: Is 14:11

הוֹרַד שְׂאוֹל גְּאוֹנָךְ

hûrad - sje`wol - ge`wonêkâ

Your pomp is brought down (to) Sheol...

The same basic features proposed in 4.5.2.1.1 (example (b)) are applicable to this metaphorical expression:

Metaphorical expression: *Your pomp is brought down to Sheol.*

Source domain: Movement in vertical space

Target domain: Misbehaviour

FRAME: SHEOL

Conceptual metaphor: MISBEHAVING IS MOVEMENT DOWN

- b. To underworld – gray hair: Gen 42:38; Gen 42:29, Gen 44:31; 1 Kgs 2:9

וְהוֹרַדְתָּם אֶת־שִׁיבְתִּי בִּיגוֹן שְׂאוֹלָה

wehworadtêm - `êt – séjvâtij – bejâgwon - sje`wolâh

... then you shall bring down my gray hairs with sorrow towards Sheol.

This example may also be an idiom for ‘*I shall mourn the last days of my life until I die*’. The semantic frame of ‘gray hair’ includes wisdom, adulthood and a complete life. However, the specific mention of GOING DOWN (יָרַד (*jrd*)) TO SHEOL links the “mourning gray hair” to the complex network of death, resulting in the conceptual metaphor SADNESS UPON AN OLD AGE IS A DEATH EXPERIENCE. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *You shall bring down my gray hairs with sorrow towards Sheol.*

Source domain: Movement in vertical space

Target domain: Sadness

FRAME: SHEOL

Conceptual metaphor: SADNESS UPON AN OLD AGE IS A DEATH EXPERIENCE

4.5.3 Movement in Structural Space

Movement in structural space involves the causal up-down movement of structures or parts of structures. These structures include buildings (the walls and roof), walls, crossbars of doors and draped veils. Section 3.4 of Chapter 3 has indicated that the experiences, *physical makeup*, *construction* and *destruction* of these structures may have evoked the LINK, ATTACH-DETACH and PART-WHOLE schemas.

4.5.3.1 Modality: Simple Active (Qal)

- a. Structures, wall: Deut 28:52; Deut 20:20

וְהֵצַר לְךָ בְּכָל-שְׁעָרֶיךָ עַד רֶדֶת חֲמוֹתֶיךָ הַגְּבוּהוֹת

wehetsar – lekâ – bekôl - sje'ârêjkâ - 'ad – rêdêt – xomotêjkâ - haggevohwot

And he shall besiege you in all your gates, until your high and fenced walls come down.

- b. Structures, garrison: Ezek 26:11

עַמֶּךָ בַּחֶרֶב יִהְיֶה וּמַצְבּוֹת עֶזְךָ לָאָרֶץ תִּירֹד

'ammek – baxêrêv – jaharog – ûmatstsevwot - 'uzzek - lâ`ârêts - tered

... he shall slay your people by the sword, and your strong garrisons shall go down to the ground.

4.5.3.1.1 Metaphorical Extensions

- a. Structures – pride of power: Ezek 30:6

וְיָרַד גְּאוֹן עִזָּהּ

wejârad - ge`won - 'uzzâh

... and the pride of her power shall come down.

- b. Structures – principalities: Jer 13:18

שִׁבּוּ כִּי יָרַד מִרְאשׁוֹתֵיכֶם עֲטֹרַת תְּפָאֲרֵתְכֶם:

sjevû – kij – jârad - mar`asjwotejkêm<sup>37</sup> - 'athêrêt - tif`artekêm

...sit down: for your principalities shall come down, even the crown of your glory.

The means for a human (king, etc.) to obtain authority or power is similar to the process of erecting a structure. For a king, the process from birth is to eventually be in power, step-by-step. The same experience is applicable in erecting a structure: the builder needs to build the walls starting from the bottom putting the stones one by one on top of each other. Section 3.4 of Chapter 3 has indicated that the experience of a multi-layered structure evokes a LINK schema and an ATTACH-DETACH schema. In examples (a) and (b), a misuse and/or arrogant handling of power have led to the loss or destruction of it. This abstract concept is metaphorically explained by the down movement in structural space. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *The pride of her power shall come down.*

Source domain: Movement in structural space

Target domain: Power misuse/ misbehaviour

Image schema: ATTACH-DETACH

Conceptual metaphor: POWER MISUSE/ MISBEHAVIOUR IS MOVEMENT DOWN³⁸

³⁷ Note the lack of concord between the subject מִרְאשׁוֹתֵיכֶם (*mar`asjwotejkêm*) and the verb יָרַד (*jârad*).

³⁸ In English we find a similar conceptual metaphor, e.g. *Abandon your pride*. In Afrikaans, however, the conceptual metaphor differs, e.g.: *Sluk jou trots* (Swallow your pride)/ *Steek jou trots in jou sak* (Put your pride in your pocket) (something external).

- c. Structures – status: Deut 28:43; Is 47:1; Lam 1:9

הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עָלֶיךָ מֵעַלָּה מְעַלָּה וְאַתָּה תִּרְדַּ מִּטָּה מִטָּה
hagger - `asjêr – beqirbekâ - ja'alêh - 'âlêjka - ma'lâh - mâ'lâh - we`attâh –
tered – maththâh - mâththâh

The stranger that is within you shall get up above you very high; and you shall come down very low.

This example (c) illustrates a binary UP-DOWN structure.³⁹ The meaning of this sentence is dependent on the binary structure. The movement of the abstract figure, that is a human's status, is fictive, non-translocative and bounded. The static path *under*, points to the position of the status. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *You shall come down very low.*

Source domain: Movement in structural space

Target domain: Humiliation/ shame

Binary structure: UP-DOWN

Conceptual metaphor: HUMILIATION/ SHAME IS DOWN

- d. Structures – animal **death**: Is 34:7; 2 Kgs 5:14; Hag 2:22

וַיֵּרְדּוּ רְאֵמִים עִמָּם וּפָרִים עִם־אַבִּירִים וְרוֹתָה אֶרֶצָם מִדָּם
wejâredû - re`emijm - `immâm – ûfârijm - 'im - `abbijrijm – weriwwetâh -
`artsâm - middâm

And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood.

- e. Structures – plants **death**: Zech 11:2; Is 32:19

הַיִּלְיָלוּ אֱלוֹנֵי בָשָׁן כִּי יָרַד יַעַר הַבְּצֹר
hejljlû - `allwonej – vâsjân – kij – jârad - ja'ar – habbâtsûr

Wail, O oaks of Bashan; for the forest of the vintage has come down.

³⁹ Lévi-Strauss (1973:17-23) has argued that people think about the world in terms of binary opposites.

The ancient Israelites erected structures for various purposes: buildings for protection or for performing a certain activity, chariots for riding, etc. Animals and plants were also raised for commodity purposes: animals for their meat and skin, and plants for their fruit and wood. The reality that structures, animals and plants were built or raised for human consumption, and, therefore, under human control, is probably the reason why the ‘death’ of plants and animals differs from the death of humans. Because humans are also defined in terms of relations (love-hate relations), the conceptual network with a dead relative continues, while it is not necessarily the case with animals or plants. It is evident from the data at hand that animals and plants never GO DOWN (יָרַד (*jrd*)) TO SHEOL, and conversely, a human’s death is never explained in terms of movement in structural space. The death of animals and plants is, therefore, metaphorically extended in terms of movement in structural space. The basic features of the conceptual metaphor in examples (d) and (e) are as follows:

Metaphorical expression: *The unicorns shall come down.*

Source domain: Movement in structural space

Target domain: Death

Image schema: LINK

Conceptual metaphor: ANIMAL LIFE/ PLANTS LIFE IS A STRUCTURE;
DEATH OF AN ANIMAL/ PLANT IS MOVEMENT DOWN OF STRUCTURE

4.5.3.2 Modality: Causative Active (Hiph’il); Causative Passive (Hoph’al)

- a. Structures – tabernacle: Num 10:17; Num 1:51

וְהוֹרַד הַמִּשְׁכָּן

wehûrad - hammisjkân

And the tabernacle was taken down.

- b. Structures – crossbars of door: Is 43:14

וְהוֹרַדְתִּי בְּרִיחִים⁴⁰ כָּלָם

wehworadtij – verijxijm - kullâm

...and I have broken down all their crossbars (of door).

- c. Structures – covering veil: Num 4:5

וְהוֹרְדוּ אֶת פָּרֹכֶת הַמִּסָּךְ וְכִסּוּ-בָהּ אֶת אֲרֹן הָעֵדוּת:

wehworidû - `et – pârokêt – hammâsâk – wekissû – vâh - `et - `aron - hâ`edet

... and they shall take down the covering veil, and cover the ark of testimony with it.

4.5.3.2.1 Metaphorical Extensions

- a. Structures – pride: Zech 10:11; Is 63:6; Prov 21:22; Amos 3:11; Obad 1:3

וְהוֹרַד גֵּאוֹן אַשּׁוּר

wehûrad - ge`won - `asjsjûr

... and the pride of Assyria shall be brought down.

- b. Structures – glory: Obad 1:3; Jer 49:16; Hos 7:12; Obad 1:4

זֶדְוֹן לִבִּי הַשִּׂיאָךְ מִי יוֹרִדְנִי אֶרֶץ:

zedwon – libbekâ – hisjsij`êkâ - mij – jworidenij - `ârêts

The pride of your heart has deceived you. Who shall bring me down to the ground?

- c. Structures – human strength: Is 10:13; 2 Sam 22:48; Ps 56:8; Ps 59:11

וְאוֹרִיד כְּאַבִּיר יוֹשְׁבִים:

we`worijd - ka`bijr - jwosjevijm

... and I have brought down the inhabitants like a valiant man.

The same basic features proposed in 4.5.3.1.1 (examples [a] and [b]) are applicable to the metaphorical expressions in examples (a) – (c) above:

⁴⁰ The text critical note in the *Biblia Hebraica Stuttgartensia*, changing בְּרִיחִים (*vârijxijm*) ('fugitives') to בְּרִיחִים (*verijxijm*) ('crossbars') is accepted.

Metaphorical expression: *The pride of Assyria shall be brought down.*

Source domain: Movement in structural space

Target domain: Power misuse/ misbehaviour

Image schema: ATTACH-DETACH

Conceptual metaphor: POWER MISUSE/ MISBEHAVIOUR IS MOVEMENT DOWN

4.5.4 Movement in Bodily Space

Movement in bodily space is threefold: *Firstly*, human bodies are usually in an upright position: the head is up and feet are down. Moreover, the complete human body is an area on which water or oil “goes down” from top to bottom. The downward path of the movement of oil or water on a body is due to the erect posture and gravity. So, movement on a human body includes the spatial experience of movement from a higher locality to a lower locality on the body’s up-down shape. *Secondly*, humans drink water, eat food, etc., which means that the body is also a container of food, water, blood etc. Also, the head is a container for ‘storing’ ideas and thoughts (see Lakoff & Johnson, 1980:29-30). The physical experience of a container is, if you add more of a substance to a container, the level goes up and *vice versa*. *Thirdly*, a human body itself is able to move downwards, that is, to bend, to trample with feet or to hit something/someone with the hand.

4.5.4.1 Modality: Simple Active (Qal)

- a. Outer body movement – oil: Ps 133:2

כֶּשֶׁמֶן הַטוֹב עַל-הָרֹאשׁ יֵרֵד עַל-הַזָּקָן זָקֵן-אַהֲרֹן שִׁירֵד עַל-פִּי מִדְּוֹתָיו
kasjsjêmên – haththwov - ‘al - hâro`sj – jored - ‘al – hazzâqân – zeqan -
`aharon – sjêjjored - ‘al – pij - middwotâjw

It is like the precious ointment upon the head, which ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

- b. Outer body movement– tears: Jer 13:17; Ps 119:136; Lam 1:16; Lam 3:48; Jer 9:18; Jer 14:17

וְדָמָעַ תִּדְמָעַ וְתִרְדַּ עֵינֵי דְמָעָה

wedâmoa' - tidma' -weterad - 'ejnij - dim'âh

...and my eye shall weep bitterly, and run down with tears.

- c. Inner body movement– wound: Prov 18:8; Prov 26:22

דִּבְרֵי נִרְגָּן כְּמַתְּלַחֲמִים⁴¹ וְהֵם יִרְדּוּ תְּדִרֵי־בֶטֶן

divrej – nirgân – kemitlahamijm – wehem – jâredû – xaderej - vâthên

The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly.

- d. Bodily movement/force – bend: 2 Kgs 13:14; Ex 11:8

וַיֵּרֶד אֵלָיו יוֹאָשׁ מֶלֶךְ־יִשְׂרָאֵל וַיִּבֶךְ עַל־פָּנָיו

wajjerêd - `elâjw - jwo`âsj – melek - jiśrâ`el – wajjevke - `al - pâânâjw

And Joash, the king of Israel, came down unto him, and wept over his face.

- e. Bodily movement/force – stamp/trample: Joel 3/4:13

בֹּאוּ יִרְדּוּ כִּי־מְלֵאָה גֵּת

bo`û – redû – kij - mâle`âh - gat

Come, get you down; for the press is full.

- f. Bodily movement/force –sword: Is 34:5

חֶרֶבִּי עַל־אֲדוֹם תִּרְדַּ וְעַל־עַם חֶרְמִי

xarbij - `al - `eedwom – tered - we`al - `am - xêrmij

For my sword shall come down upon Idumea, and upon the people of my curse.

⁴¹ The text critical note suggests מַכּוֹת הַלְּמִים (*makkot holemijm*) - Literally it means 'wound of a strike' (from נִכָּה *(nkh)*) cf. Song 5:16.

- g. Bodily movement/force –staff: 2 Sam 23:21; 1 Chr 11:23

וַיֵּרֶד אֵלָיו בַּשֵּׁבֶט

wajjerêd - `elâjw – basjsjâvêth

...but he went down to him with a staff.

4.5.4.1.1 Metaphorical Extensions

- a. Bodily movement – mourning: Is 15:3; Judg 15:8

בְּחוֹצוֹתָיו תָּגִירוּ שָׁק כָּלָה יִלְלֵי יֶרֶד בְּבִכּוֹ:

bexûtsotâjw – xâgerû – šâq - kulloh – jejelijl – jored - babbêkij

In their streets they put on sackcloth ... every one cried bitterly, going down in weeping.

Lakoff and Kövecses (1987) have indicated that the body is a container for emotions. The affect of this is observable: the human body usually reflects its emotional stand (see Lakoff & Johnson, 1980:20). For example, an erect posture typically accompanies a positive emotional state, while a drooping posture typically reflects sadness and depression (Lakoff & Johnson, 1980:16).⁴² In this example (a), GOING DOWN (יֶרֶד (*jrd*)) IN WEEPING is experientially linked with the network for emotion. The downward movement of the body designates a change in emotional state from positive (an erect posture) to negative (a drooping posture). The underlying knowledge structure is the UP-DOWN orientation and the static ‘path: under’ points to the emotional stand. The following basis of the conceptual metaphor SADNESS IS MOTION DOWN in this verse can be derived:

Metaphorical expression: *He goes down in weeping.*

Source domain: Movement in bodily space

Target domain: Sadness

Binary structure: UP-DOWN

Conceptual metaphor: GLADNESS IS AN ERECT POSTURE/ SADNESS IS DOWN

⁴² Mourning may also forms part of the liminal phase characterised by passiveness: the person usually sits on the ground in a passive posture (Kutsch, 1965).

- b. Bodily movement – subjection: 1 Kgs 2:8

וְהוּא יָרַד לִקְרַאתִי הַיַּרְדֵּן

wehû` - jârad - liqrâ`tij - hajjarden

... but he came down to meet me at Jordan.

In traditional translations, the interpretation of יָרַד (*jrd*) was made based on the syntactic level. The verb יָרַד (*jrd*) was taken to be solely in functional relation with הַיַּרְדֵּן (*hajjarden*) [the Jordan] as thematic role. The reason why King David shows mercy to Shimei is not explicated in the text. However, on the semantic level it is reasonable to hypothesise that the use of יָרַד (*jrd*) in this text is an implicature in the sense that Shimei deliberately chooses to take a *lower position* and *submit himself* to David's authority/kingship. If this interpretation is followed and the expected relation between יָרַד (*jrd*) and הַיַּרְדֵּן (*hajjarden*) [the Jordan] is not only within a topographical sense, but יָרַד (*jrd*) is also used with an extended meaning, then it is possible to find a unipolar conceptual metaphor in this text. This psychological view is supported by Sutscover (2014:205) who argues that movement in space, and the mention of characters' positions may symbolise the characters' psychological state. In this example (b), the path is a bodily movement down, indicating the sense of subjection. The basic features of the conceptual metaphor in example (b) are as follows:

Metaphorical expression: *He came down to meet me at Jordan.*

Source domain: Movement in bodily space (bodily movement)

Target domain: Subjection

Binary structure: UP-DOWN

Unipolar conceptual metaphor: SUBJECTION IS DOWN BODY

4.5.4.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. Outer body movement– spittle: 1 Sam 21:13

וַיִּזְקַדְדוּ רִירוֹ אֶל-זִקְנוֹ

wajjworêd – rijrwo - `êl - zeqânwo

... and his spittle fell down upon his beard.

- b. Outer body movement – tears: Lam 2:18

הוֹרִידִי כַנַּחַל דְּמָעָה יוֹמָם וָלַיְלָה

hworijdij – kannaxal - dim'âh – jwomâm - wâlajlâh

...let tears run down like a river day and night.

- c. Bodily movement – head: Lam 2:10

הוֹרִידוּ לָאָרֶץ רֹאשֵׁן בְּתוֹלַת יְרוּשָׁלַם

hworijdû - lâ`ârêts - ro`sjân – betûlot - jerûsjâlim

...the virgins of Jerusalem hang down their heads to the ground.

4.5.5 Movement in Container Space

Movement in container space involves movement *in* or *out of* bounded objects or areas such as vessels, beds, ships, buildings, cities, land areas etc. Humans take the container logic from their interaction with and observations of hollow structures being used, for example, adding a substance to a vessel, or adding objects or moving into a bounded surface, is an act of quantification. A vessel's level goes up, there are more objects in the bounded space, etc.

4.5.5.1 Modality: Simple Active (Qal)

- a. Container – ship: Jon 1:3; Jon 1:5

וַיִּמָּצָא אֲנִיָּה בָּאָה תְּרִשִׁישׁ וַיִּתֵּן שְׂכָרָהּ וַיֵּרָד בָּהּ

wajjimtsâ` - `ânijjâh - bâ`âh – tarsjijsj – wajjitten – šekârâh – wajjerêd - bâh

And he found a ship going to Tarshish: so he paid its fare, and went down into it.

4.5.5.1.1 Metaphorical Extensions

- a. Container, from shadow – insecure: Ezek 31:12

וַיֵּרְדּוּ מִצֵּלוֹ כָּל-עַמֵּי הָאָרֶץ וַיִּטְּשׁוּהוּ

wajjerêdû – mitstsillwo – kôl - `ammej - hâ`ârêts - wajjiththesjuhû

... and all the people of the earth are gone down from his shadow,⁴³ and have left him.

Although there is no natural physical boundary for a shadow that can be viewed as defining a container, humans impose boundaries by marking off a territory: the shade's reflection on the ground in contrast to the reflection of the sun's brightness has an inside and bounding surface. Shadows are never an image for sinister darkness. Rather, the shadow or shade of a tree was for the ancient Israelite, due to the desert and semi-desert climate of Israel, a secure location against the deadly sun at day and image of protection (Ryken *et al*, 1998:779). So, when someone leaves this bounded area full of protection, GOING DOWN (יָרַד (jrd)) FROM SHADOW is experientially linked with the network for security. Less (security) is down movement in container space. So, insecurity maps metaphorically with the negative experiences of movement down. The basic features of the unipolar conceptual metaphor may be explained as follows:

Metaphorical expression: *All the people of the earth are gone down from his shadow.*

Source domain: Movement in container space

Target domain: Insecure

Image schema: Container

Unipolar conceptual metaphor: DANGER IS DOWN; ABANDON A SECURE POSITION IS DOWN

⁴³ The relation of the verb יָרַד (jrd) to an עֲלֵה (‘ôlêh)(foliage) is noticeable here. An עֲלֵה (‘ôlêh) was usually seen as some protection against the deadly sun.

- b. Container, from city – insecure: 1 Sam 9:27; Judg 5:11; 2 Kgs 7:17

הֵמָּה יוֹרְדִים בְּקֵצָה הָעִיר

hemmâh – jwor_edijm – biqtseh - hâ'ijr

As they were going down to the end of the city, ...

As indicated in Sections 3.3.2.2 and 3.4 of Chapter 3, almost all cities in ancient Israel were usually situated within an encircled rampart, providing protection, cultic activities (at the temples), etc. for the inhabitants. So, if someone is leaving this protected area, the traveller is usually exposing himself to an insecure position or to a moral decline (*see also* Peleg, 2013:111). The movement from the centre (the most protected area) of the city to the boundary invokes a negative, and, therefore, downward movement. The basic features of the unipolar conceptual metaphor in example (b) are as follows:

Metaphorical expression: *They were going down to the end of the city.*

Source domain: Movement in container space

Target domain: Insecure

Image schema: Container

Unipolar conceptual metaphor: DANGER IS DOWN;

ABANDON A SECURE POSITION IS DOWN

- c. Container, from bed – insecure, sickness, death : 2 Kgs 1:4; 2 Kgs 1:6; 2 Kgs 1:16

הַמֶּשֶׁה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה

hammiththâh - `asjêr - `âlijtâ – sjâm – lo` - tered – mimmênnâh

You shall not step down from that bed on which you have climbed up.

A bed in the cultural understanding/praxis of ancient Israel was usually a *heap of cloths and spread out* (1 Sam 19:13). So, a bed has an inside and a bounding surface associated with a specific function: “comfortable rest, sloth, pain, permanent residence

(even death), the privacy of the soul and purity or impurity” (Ryken *et al*, 1998:85). In addition to the use of a bed to rest/sleep (to gain physical power, etc), a bed was also used for the recovery from sickness (Ps 41:3). This means that a bed is a container for recovery into which one must ascend and descend. The interpretation of this metaphorical expression is dependent on the underlying UP-DOWN binary structure. The underlying conceptual metaphor is only transparent by recognising the binary structure. This means that another important cognitive activity took place at the level of imaginability in a form of a binary structure. Failure to go down from this recovery container implies a decline of health which may result in death. The following basis of the conceptual metaphor DEATH IS FAILURE TO MOVE in a compulsory up-down binary structure in this verse, can be derived:

Metaphorical expression: *You shall not step down from that bed on which you have climbed up.*

Source domain: Motion in container space (Incomplete motion)

Target domain: Death

Metonymy: Bed for bad-health (periphery of life)

Metonymy: Standing on ground for good-health (centre of life)

Binary structure: UP-DOWN

Conceptual metaphor: A BED IS A CONTAINER SPACE FOR RECOVERY; TO MOUNT A BED IS TO ENTER PROTECTION SPACE AGAINST SICKNESS/TIREDNESS; DEATH IS FAILURE TO MOVE

- d. Container, to war – insecure: Judg 1:9⁴⁴; Num 14:45; Judg 7:11; 1 Sam 13:12; 1 Sam 14:36, 37; 1 Sam 17:8; 1 Sam 23:4, 8,⁴⁵ 20; 1 Sam 26:6, 10; 1 Sam 29:4; 1 Sam 30:24; 2 Sam 21:15; 2 Sam 23:20, 21; 1 Kgs 1:25; 2 Kgs 6:18; 1 Chr 11:22; 2 Chr 20:16; Jer 48:15; Jer 50:27

וְאַחַר יֵרְדּוּ בְנֵי יְהוּדָה לְהִלָּחֶם בְּפָנַי יוֹשֵׁב הָהָר וְהַגִּבּוֹר וְהַשְּׁפֵלָה

we`axar – jâređû – benej – jehûdâh – lehillâxem – bakkena`anij – jwosjev – hâhâr – wehannêgêv – wehasjsjefelâh

⁴⁴ From Jericho to Hebron is an ascent of 447 feet.

⁴⁵ 1 Sam 23:4, 8 – from Adullam to Qeilah is an ascent of 360 feet.

And afterwards the children of Judah went down to fight against the Canaanites, that were dwelling in the mountain, and in the south, and in the valley.

- e. Container, to be slaughtered – insecure, kill: Jer 48:15; 1 Sam 30:16

שָׂדֵד מוֹאָב וְעָרֶיהָ עָלָה וּמִבְּתָר בְּחוּרָיו יָרְדוּ לַטָּבַח

sjuddad - mwo`âv - we`ârêjhâ - `âlâh – ûmivxar – baxûrâjw – jâredû - laththâvax

Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter.

The anomaly in Judges 1:9 (example [d]) describing the journey of the children of Judah from Jericho to the Canaanites in Hebron is that Jericho is 447 feet lower than Hebron. This contextual abnormality means that יָרַד (*jrd*) in Judges 1:9 requires a different construal strategy to apply for the meaning thereof.

Biblical tradition shows that war was conducted by the people's taking up arms. The consequences of war were almost always a psychological burden: you, your fellow soldiers and enemy would surely face death. Sometimes, you were reduced to slavery and barbarous treatment. The laws of war were crude: towns were destroyed, dismantled or burnt, flocks were carried off as booty, and even the dead were stripped of everything valuable on the very field of battle (De Vaux, 1961:254-255). So, the experience of war was negative and GOING DOWN (יָרַד [*jrd*]) TO WAR is experientially linked with the network for insecurity. Examples (d) and (e) are similar to examples (a) and (b). In example (d), the soldiers are leaving a secure position and are entering the war zone with its negative psychological consequences. The practice at butcheries (example (e)) was similar to a war zone where death was inevitable. The basic features of the unipolar conceptual metaphors may be explained as follows:

Metaphorical expression: *The children of Judah went down to fight against the Canaanites.*

Source domain: Movement in container space

Target domain: Insecure

Image schema: Container

Unipolar conceptual metaphor: DANGER IS DOWN; ABANDON A SECURE POSITION IS DOWN; TO KILL OR TO BE KILLED IS DOWN/ DEATH IS DOWN

4.5.5.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

4.5.5.2.1 Metaphorical Extensions

- a. Container, to be slaughtered – insecure, kill: Jer 51:40; 1 Sam 30:16

אֹרִידֵם כְּכָרִים לְטֹבוֹת

`worijdem – kekârijm - lith_evwoax

I will bring them down like lambs to the slaughter.

The same basic features proposed in 4.5.5.1.1 (example [e]) are applicable to this metaphorical expression.

4.5.6 Movement in Navigational Space

4.5.6.1 Modality: Simple Active (Qal)

- a. Direction – South: Josh 18:16

וַיָּרֶד הַגְּבוּל אֶל-קֶצֶה הָהָר אֲשֶׁר עַל-פְּנֵי גֵי בֶן-הַנֶּם אֲשֶׁר בְּעֵמֶק

רְפָאִים צְפוֹנָה וַיָּרֶד גֵּי הַנֶּם אֶל-כֶּתֶף הַיְּבוּסִי נֹגְבָה וַיָּרֶד עֵין רֹגֵל

wejârad – haggevûl – `êl – qetseh – hâhâr – `asjêr – `al – penej – gej – vên – hinnom – `asjêr – be`emêq – refâ`ijm – tsâfwonâh – wejârad – gej – hinnom – `êl – kêtêf – hajevûsij – nêgvâh – wejârad – `ejn – rogel

And the border came down to the end of the mountain which is before the valley of the son of Hinnom, which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusite on the south, and descended to Enrogel.

Some occurrences like Judges 11:37 and Judges 15:8 are problematic and will be discussed in more detail in the next section.

4.6 Problematic Cases in the Classification of Perceived Motion Situations

4.6.1 Judges 11:37

וַתֹּאמֶר אֶל־אֲבִיהָ יַעֲשֵׂה לִּי הַדָּבָר הַזֶּה הֲרֵפָה מִמֶּנִּי שְׁנַיִם חֳדָשִׁים
וְאֶלְכָה וְיִרְדָּתִי עַל־הַהָרִים וְאֶבְכֶּה עַל־בְּתוּלִי אֲנֹכִי וְרַעוּתִי:

watto`mêr - `êl - `âvijhâ - je`âšêh - lij - haddâvâr - hazzêh - harpeh -
mimmênnij - sjenajim - xodôsjijm - we`elekâh - wejâradtij - `al - hêhârijm -
we`êvkêh - `al - betûlaj - `ânokij - were`wotâj

The literal interpretation of Judges 11:37 within the traditional ancient Near Eastern spatial-topographical orientation of “up” and “down” (as depicted in traditional dictionaries), evokes for the reader not only a description of an incompatible visual imagery of mental simulation, but differs also in the Bible translators’ literal translation of the phrase וְאֶלְכָה וְיִרְדָּתִי עַל־הַהָרִים (*we`elekâh wejâradtij `al hêhârijm*). The general view of word meaning adopted under *literalism* (that word meanings are assumed to be relatively fixed and stable) is underlying in almost all the translations. Consider, for example, the translations of the American Standard Versions (ASV), the Darby Bible (DBY), King James Version (KJV), Ou Afrikaanse Vertaling (OAV), the Webster Bible (WEB) and Young’s Literal Translation (YLT). Furthermore, translations recognise the words within their syntactical relation only in terms of their given semantic context as defined in the lexicon. In some translations the impossibility of a topographically understanding of ‘descend upon the mountains’ was intercepted by ignoring the presence of the verb וְיִרְדָּתִי (*wejâradtij*) (The Bible in Basic English (BBE), New American Standard Bible (1995) (NAB), New American Standard Bible (1977) (NAS), and the Nuwe Afrikaanse Vertaling (NAV)), or by changing morphologically the root of the verb וְיִרְדָּתִי (*wejâradtij*) to וְרַדָּתִי (*werâdtij*) (רוד) (*rwd*) [‘wander’] (Soggin, 1981:214)⁴⁶ (New King James Version (NKJ), New Revised Standard Version (NRS), Revised

⁴⁶ No textual critical note in the Biblia Hebraica Stuttgartensia suggests this emendation.

Standard Version (RSV), and Today's English Version (TEV)), or by altering 'the mountains' to become a 'valley' (Bruinses, 1844:29):

And she said unto her father, Let this thing be done for me: let me alone two months, that I may depart and go down upon the mountains, and bewail my virginity, my companions and I. (ASV)

Verder het sy vir haar vader gesê: "Laat dit my toegestaan word: laat my twee maande vry, dat ek kan weggaan en afdaal na die berge en my maagdelike staat beweën, ek en my vriendinne." (OAV)

And she said to her father, "Let this thing be done for me; let me alone two months, that I may go to the mountains and weep because of my virginity, my companions and I." (NAS)

Sy het verder vir hom gesê: "Bewys my net hierdie guns: gee my twee maande uitstel om berge toe te gaan en daar saam met my vriendinne te gaan treur oor my lewe as jongmeisie." (NAV)

But she asked her father, "Do this one thing for me. Leave me alone for two months, so that I can go with my friends to wander in the mountains and grieve that I must die a virgin." (TEV)

As Liptzin (1985:102-112) and Houtman (2005:167) have pointed out, in literature the dubious wordplay of this story "was recounted, even fictionalised in numerous forms of composition, in ballads, poems, short stories, novels and scripts for plays."

Driver (1957:74-77) explains this ‘inexact’ or ‘peculiar’ sense of the use of יָרַד (*jrd*) within a topographical depiction. He affirmed “...יָרַד ‘went down’ may be used of going southwards, *i.e.* ‘down country’, without reference to the heights involved”. The problem, however, is that the direction which she wished to take in order to go into the hills is not stated in the text. In bridging this problem he proposes another solution, and this time again within a topographical depiction, *i.e.* “*Mispah*, the name of the place where her family lived, means ‘*place of outlook*’, and hence we may infer that the city was situated on some eminence or spur of the Gilead-range overlooking a wide prospect”.

The *literal* language approach implies that without a specific utterance context, native speakers of English (and the translator of the ancient text) informally define ‘*went down*’ as relating to real motion in a downwards direction along the vertical axis. Within the cognitive semantic approach to the study of language, this traditional view that meaning derives from the literal interpretation of the words in an expression becomes inadequate.

The alternative view on the nature of word meaning proposed by Lakoff when he says that as “soon as one gets away from concrete physical experience and starts talking about abstractions or emotions, metaphorical understanding is the norm” (Lakoff, 1992:4), hardly comes to mind in any translation, commentary or literary study on this verse. This alternative view motivates the hypothesis that the words יָרַדְתִּי עַל-הַהָרִים וְאֵלְכָה עַל-בְּתוּלָי (we`elekâh wejâradtij `al hêhârijm we`êvkêh `al betûlaj) were not used in their ‘*normal everyday senses*’. Therefore, this hypothesis requires a closer look at the relation of interiority between an objective body and an objective space within language use.

In his study on *Phenomenology of Perception*, Merleau-Ponty (1962) describes the relation between body and space not as a relation of interiority between an objective body and an objective space in which the former is located. Beneath objective space there is rather a “spatiality...which merges with the body’s very being. To be a body, is to be tied to a certain world; our body is not primarily in space: it is of it” (Merleau-Ponty,

1962:99, 148). Our body thus ‘inhabits’ space (and time). Bodily attributes and images are transposed on to space and to the objects that occupy it.

Furthermore, the field of spatial cognition tends to be systematically subdivided, in that motions vs. location, and within location spatial directions vs. frames of reference, are distinguished as important subdomains organised distinctively in both form and meaning (see Talmy, 1985; 2000; Pourcel, 2010).

The interest is normally in the direction of motion, or at least in where it is originating from or terminating to. Again we talk about the *figure* (the object in motion), but we may need to distinguish multiple grounds, especially the *source* and *goal* of the motion. The specification of *source* or *goal* alone does not give us an angle or vector of motion (a fully-specified direction) – it only tells us that the motion progressively increased or decreased the figure’s distance from the landmark or ground object (a radial trajectory towards or away).

Before proceeding with the example in Judges 11:37, consider Isaiah 15:2-3:

a. Isaiah 15:2⁴⁷ ...

עֲלֶתָהּ בַּת דִּיבּוֹן הַבְּמוֹת לְבָכִי ...

‘âletâh - vat - dijvon - habbâmwot - levêkij

“she **went up** (*spatial* + *motion*) - the daughter of Dibon - to the **heights** (*spatial*) - to **weep**”

... עַל-נְבוֹ וְעַל מִדְבָּא מוֹאָב יִי־לִל

‘al - nevwo - we‘al - mejdevâ - mwo‘âv - jejelijl

... **upon** (*spatial*) Nebo and **upon** (*spatial*) Medeba - Moab **cries bitterly**

Thus far in this verse, the organised subdomains operate normally in form and meaning in that topological features in the absolute spatial direction are the interpretational type. The located *goal* is the end-point. An analysis of the building blocks of motion for עֲלֶתָהּ (‘âletâh) [עלה (‘lh)] is:

⁴⁷ I accept the BHS textcritical note changing עֲלֶתָהּ הַבֵּית וְדִיבּוֹן (‘âlâh - habbajjit - wedijvon) to עֲלֶתָהּ בַּת דִּיבּוֹן (‘âletâh - vat - dijvon).

Figure: Human

Source: Topographically lower region

Goal: Topographically higher location/near God (*see also* Peleg, 2013:109-115)

Spatial part: Horizontal: high

Motion: Translocative, unbounded

The first part of the next verse (verse 3) links up with the previous verse (verse 2) in terms of the organisation of the subdomains, but the remainder of the verse יָרַד בַּבֶּכִי (*jored babbêkij*) employs a different spatial direction (bodily), as well as a different frame of reference (space of the body). The motion is fictive, non-translocative and bounded:

b. Isaiah 15:3

בְּחֻצֹתָיו חָגְרוּ שָׂק וְעָלְיוֹתֶיהָ וּבְרֹחַבֶּתֶיהָ כָּלָה יֵלִיל

bexûtsotâjw - xâgerû - šâq - 'al - gaggwotêjhâ - ûvirxovotêjhâ - kulloh - jejelijl

Upon (*spatial*) their streets - they dressed – (in) sackcloth⁴⁸

Upon (*spatial*) her **house-tops** (*spatial*) - and **on** her city squares – everyone - **cried bitterly**

יָרַד בַּבֶּכִי

(*jored - babbêkij*)

Going down (*spatial + motion*) **in weeping**

An analysis of the building blocks of motion for יָרַד (*jored*) (יָרַד [*jrd*]) is:

Figure: Human (behaviour)

Source: Abstract concept: State of gladness

Goal: *State of sadness*

Spatial part: Vertical: bottom

Motion: Fictive: non-translocative, bounded

⁴⁸ Sackcloth was a coarse material, usually worn next to the skin, around the waist and below the breast (cf. 2 Kgs 6:30).

So, from this example it seems that when someone fulfils an act of mourning, he/she usually ‘goes up’ to a higher place (topology) which is non-fictive, translocative and unbounded, probably in mourning near the deities, but the act of mourning was a negative experience⁴⁹ in that *weeping* was an act of ‘going down’ (bodily space). The latter is fictive motion, non-translocative and bounded. This is then an example of a complex mix of orientation and functional criteria within the ancient Israelite’s grammatical structures to express meaning. In Section 4.5.4.1.1 we have seen that this example is a conceptual metaphor: SADNESS IS DOWN. This observation is supported by Sutskov’s (2014) study on *Directionality and Space in Jonah*. She takes the same line of argument when she argues that “Jonah’s movement in space, and the mention of characters’ positions symbolise the characters’ psychological state...” (Sutskover, 2014:205).

Moreover, in logical categorisation, two logical concepts subsumed under the next higher category as their *genus proximum*, retain their distinctive characters despite the relationship into which they have been brought, viz.:

Superordinate level:	ritual
⇕	⇕
Basic level:	mourn
⇕	⇕
Subordinate level:	wail, put on sackcloth

That the superordinate concept is a necessary condition for the subordinate one (or to be more precise, the base of a predication is nothing more than its matrix) is a necessary condition for the derivation of meaning. Rituals are not something objective in the world independent of any being; it is rather what Lakoff (1987:51) refers to as “an *interactional property* – the result of our interactions as part of our physical and cultural environments given our bodies and our cognitive apparatus. Such interactional properties

⁴⁹ The mourner would usually put soil on his/her head (Josh 7:6; 1 Sam 4:12; Neh 9:1; Job 2:12, Ezek 27:30); he/she would roll his/her head (Job 16:15), or even his/her whole body (Mic 1:10) in the dust, and lie or sit among a heap of ashes (Esth 4:3; Is 58:5; Jer 6:26; Ezek 27:30).

form *clusters* in our experience, and prototype and basic-level structure can reflect such clusterings”. Basic-level categories are ‘human-sized’ in that they depend not on objects themselves, independent of people, but on the way people interact with objects: the way they perceive them, image them, organise information about them, and behave toward them with their bodies. The relevant properties clustering together to define such categories are not inherent in the objects, but are interactional properties, having to do with the way people interact with objects. Basic-level categories thus have different properties from superordinate categories. For example, superordinate categories seem not to be characterised by images or actions. For example, we have mental images of *mourning* – abstract images that do not fit any particular *mourning* – and we have general actions for being ‘dressed in sackcloth’. But if we go from the basic-level category MOURN to the superordinate category RITUAL, a difference emerges. We have no abstract mental images of rituals that are not images of basic-levels like *mourn*, *cry*, *shout*, etc. People seem not to be able to imagine a more abstract object for RITUALS that does not seem like *mourning*, *crying*, or *shouting*, etc. But superordinate categories do have other human-based attributes – like purposes and functions.

So, the category RITUAL becomes a metonymic principle for the act of mourning, in this verse יָרַד בִּבְכִי (*jored babbêkij*) (“*going down in weeping*”). This implies that the psychological effects of an emotion stand for the emotion (see also Lakoff, 1987:382). Mourning has the psychological effect of “*go down*”, and therefore stands for the emotion. As a result, the expression יָרַד בִּבְכִי (*jored babbêkij*) (“*going down in weeping*”) indicates the presence of RITUAL and MOURN *via* its supposed psychological/bodily effects. As a final point, when describing experiences such as emotional insecurity, the Hebrew Bible uses the binary structure UP-DOWN, as well as the spatial concept of *motion*.

In the *experientialist* approach to the mind (Section 2.3 of Chapter 2), the world is ‘created’ or built up by the mind in several imaginative ways. The imaginative ways include such cognitive processes as categorisation based on prototypes and understanding experience through metaphors. Consider again the example (b) (Isaiah 15:3): This

example designates an event in the domain: *change of state of behaviour*. In the Lakovian sense, we might say that the expression “*going down in weeping*” illustrates a *change of state* and is metaphorically construed in terms of an experientially more basic domain, *change of location* (although fictive and non-translocative, but bounded). Thus, in this example the human behaviour ‘*goes down*’ from one metaphorical location (the state of being *glad*) to another metaphorical location (the state of being *sad*). The conceptual metaphor SADNESS IS DOWN implies that reason has a bodily basis, and that the *space of the body* frame of reference is applied.

Let us turn to the example in Judges 11:37. What will the prototype of the verb יָרַד (*jrd*) be in which the cognitive process of categorisation functions? As explained in Section 2.3.1 of Chapter 2, the original impetus for Cognitive Linguistics came from the pioneering research of psychologist Eleanor Rosch (Rosch, 1973a; 1973b; 1978) on the nature of human categorisation. According to this research, the minds of human beings tend to assign everything that is perceived in the world around us into categories. Categories are not universal, but depend on the system of experiences, beliefs, and practices of a particular group. Different people may perceive the world around them in varying ways, which will be reflected in different categories.

Applied to the text in Judges 11:37, the categories and operations for structuring the linguistic expression וְאֶבְכֶּה עַל בְּתוּלָי (we`ébkêh `al betûlaj) (“*and I will bewail upon my virginity*”) are as follows:

Category	⇒	axiality	
↓			
Notions	⇒	directed shift	= emotional insecurity
	⇒	end-point	= restoration of emotional stability/joy

These operations are derived from the ritual of sacred promiscuity underlying the narrative of Jephthah’s daughter (Gur-Klein, 2003:20, 29). The story brings to the surface a few different but analogous significant niceties. In order to gain social honour amongst the ancient Israelites after been forced to leave home, Jephthah is on the one hand the

outsider in space in relation to Gilead (*Israel*), which embodies the inside. On the other hand, יהוה (*Jhwh*) is the outsider in space in relation to Jephthah's house to bring divine blessing upon Jephthah's vow to the war against the Ammonites and inherently fertility to the whole of Israel. The suffering participant in the end is not only the son of a prostitute, but also his only and virgin daughter. Jephthah won the fight, but it was for a short while: Jephthah's house was under siege: Jephthah's daughter became a 'sacrifice' to a divinity, an act of sacred promiscuity. Common to sacrifices is the desire to forgo personal claims for the sake of the gods, which usually concerns pleasure: food, possession and/or women. Apart from the social honour, the function of the outsider in these cults was to bring divine blessing and fertility (Gur-Klein, 2003:20; Bal, 1988). The 'sacrifice' of a virgin daughter to the temple of the goddess of fecundity underlines a permuting custom. Excess is the equivalent of propitiatory sacrifice, and sexual continence and sexual promiscuity were closely linked, both requiring the forfeiting of individual rights for the sake of the gods (Briffault, 1927:202, 216-217). This ritual has its origin in a frame in which the natural order of life in the ancient Near East assigned particular roles to each person – whether from a specific status or gender. Once a person had managed to survive childhood, the expectation was that he/she would become a contributing member of the household and the community. In this sense Stol (1995:286-7) noted that the Sumerian Hymn to Gula includes the following stages of a woman's life: "*I am daughter, I am bride, I am spouse, I am housekeeper*". Thus all members had tasks to perform in managing their lives of those who depended upon them. But, the daughter of Jephthah was going to die unmarried and childless – indeed a forfeit of life's enjoyment. Moreover, the act of mourning was a very negative experience for a woman. When the sackcloth was put on around the waist and below the breasts, the shoes (2 Sam 15:30; Ezek 24:17, 23) and the headdress (Ezek 24:17, 23) were taken off, the 'nakedness' (as described in Micah 1:8) of the body was an expression of personal sorrow and shame.

The directed shift on the axially of the linguistic expression וְאֶבְכֶּה עַל בְּתוּלַי (we`evkêh 'al betûlaj) ("and I will bewail upon my virginity") towards the fictive end-point can be described as fictive motion which is located (but non-translocated). This directed shift could be classed among the category RITUAL, which is a metonymic

principle for the act of mourning. The conclusion in Isaiah 15:3 that mourning has the psychological effect of ‘down’, is applied in the same way here: while the phrase **בְּתוּלִי** **וְאֶבְכָּה עָלָיְךָ** (*we`êvkêh `al betûlaj*) relates to the psychological/ bodily effects in the same way as the word **בִּבְכִי** (*babbêkij*) in Isaiah 15:3, the verb **וַיִּרְדֹּתִי** (*wejâradtij*) describes the emotional experiences of insecurity, using the UP-DOWN binary structure and the spatial concept of *motion*.

The inclusion of a topological feature **הַהָרִים** (*hêhârijm*) (*the mountains*) presupposes a translocative motion of a figure (human) to a location topographically higher. In an isolated structure, this physically-located goal may be mistaken as the only end-point of motion in the sentence. In this verse, however, such is not the case. The end-point of motion is rather a dual mix of orientation and functional criteria. Structurally, the following schema may be applied:

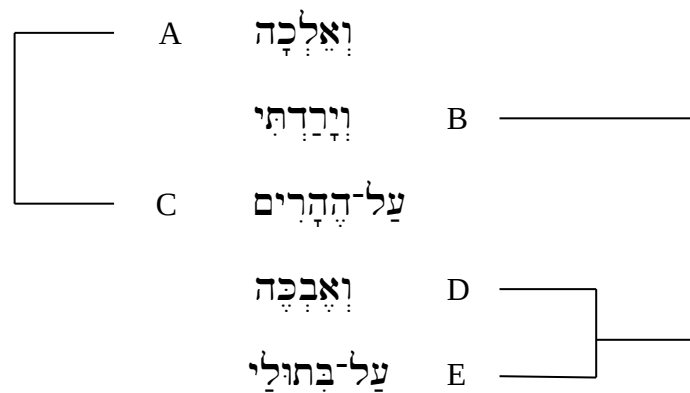


FIGURE 26: Structural relation: Judges 11:37

The following distinctive forms and meanings prevail: the conceptual blending of A + C in this example embodies the absolute spatial direction with the located *goal* is the end-point. An analysis of the building blocks of motion is:

Figure: Human

Source: Topographically lower region

Goal: Topographically higher location

Spatial part: Horizontal: high

Motion: Translocative, unbounded

In contrast the conceptual blending of B + [D + E] is an example of the body as spatial direction. The expression relates to the act of mourning. As **וַאֲבָכָה עַל בְּתוּלָי** (*we`êvkêh `al betûlaj*) refers to a non-physical entity which thus cannot undergo vertical motion, the expression “went down” would appear not to apply in the same way as it does for example, in 2 Kings 8:29:

c. 2 Kings 8:29

וַאֲחַזְיָהוּ יָרַד לִרְאוֹת אֶת־יֹרָם בְּיֶזְרְעֵאל
(*wa`axazjâhû - jârad - lir`wot - `êt jworâm - bejizre`ê`l*)
And Ahaziah went down to see Joram in Jezreel.

וַיִּרְדָּתִי (*wejâradtij*) in Judges 11:37 refers to a *change of state of behaviour*, from one “location” (the state of being glad) to another “location”. Given that “down” is not being used in a topographically spatial sense, we might informally describe its usage as being non-literal or figurative in nature. This figurative conception relates to that part of the semantic potential which is activated during the process of interpretation during the construction of a conception. Within the cognitive model where EMOTION is taken to be an instance of an abstract domain, the figurative conception arises when cognitive models are activated in the secondary cognitive model profile. This means that EMOTION as an abstract domain is structured in terms of content from the more concrete domain, that is SPACE. This implies that we have to do with a unipolar conceptual metaphor.

An analysis of the building blocks of motion concerning the unipolar conceptual metaphor of B + [D + E] is then:

Figure: Human (behaviour)

Source: Abstract concept: State of gladness, joy

Goal: *State of sadness*

Spatial part: Vertical: bottom

Motion: Fictive: non-translocative, bounded

As we see, GO DOWN affords access to knowledge relating to a physical entity that is capable of motion, and the motion is directed against gravity on the vertical axis. These represent at least two of the primary cognitive models to which GO DOWN affords access (MOTION and VECTOR DOWNWARDS ALONG THE VERTICAL AXIS). There are a small number of secondary cognitive models illustrated in **FIGURE 27**. The first relates to DECREASE IN QUANTITY. In the ancient Near Eastern cultural context, being located further down on the vertical axis correlates with a decrease in quantity – for instance, the lower capacity of liquid, from *Kor/Homer* (approximate 360 litres) to *Ephah/Bath* (36 litres) to *Seah* (12 litres) to *Kab* (2 litres),⁵⁰ the less there is. A further secondary cognitive model concerns the consequences that naturally increase by virtue of less quantity. For instance, the lower the level of water in a jug relates to less ability to have good living conditions. In addition, there is also a secondary cognitive model of WEAKENING which derives from a decrease in quantity. Weakening relates to a change evaluated as negative, in this instance a decrease in emotional stability, over time, i.e., an amount at one point in time measured against a decreased amount at a later point.

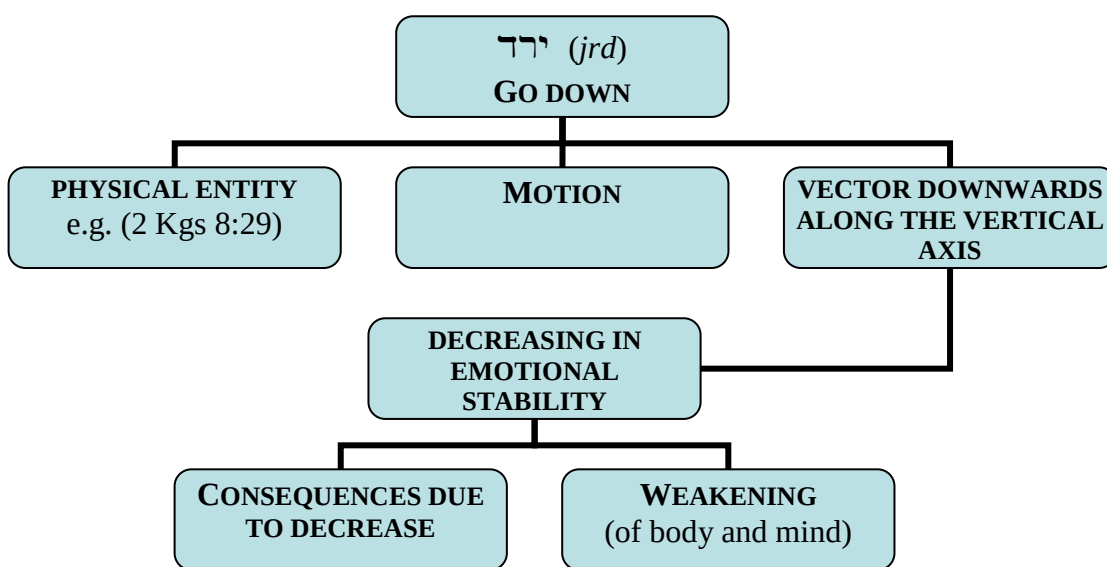


FIGURE 27: Partial cognitive model profile for ירד (jrd)

⁵⁰ For a complete explanation of the technology of measurement in the Hebrew Bible, see Deist (2000:223-226).

In the text of Judges 11:37, clash resolution is achieved by virtue of the secondary cognitive model of weakening, achieving primary activation. This provides a match between the informational characterisation associated with (וְאֶבְכָּה עַל בְּתוּלָי) [we`êvkêh 'al betûlaj]) and the secondary cognitive profile to which (וַיִּרְדָּתִי [wejâradtij] *went down*) affords access. So, this example provides a figurative conception, as it involves clash resolution in a secondary cognitive model profile.

The kind of motion coding, the components in a motion event, topological relation, and knowledge structures of the lexical concept of יָרַד (*jrd*) in Judges 11:37 can now be explicated as follows:

Example sentence	וְאַלְכָה וְיִרְדָּתִי עַל-הַהָרִים וְאֶבְכֶּה עַל-בְּתוּלִי		Text Judg 11:37
Transliteration	we`elekâh - wejâradtij - `al - hêhârijm - we`êbvkêh - `al betûlaj		
Translation	...let me go upon the mountains, and I will go down and I will weep because of my virginity...		Author's translation
Morphology	Waw cons + Qal perf 1 sing	of	יִרְדָּ
Figure	Human (behaviour)		
Source	Lower locality and Abstract concept: State of gladness		
Goal	Mountain and State of sadness		
Spatial concept	Kinesis: motion		
Spatial part	Vertical: bottom		
Motion	Down and Fictive activity: translocative, bounded		
Path	Static: under		
Manner	Walk and Shrink figure		
Basic meaning	Lessen		
Sense	Become less		
Spatial knowledge			
Spatial direction	Bodily		
Frame of Reference	Space of the Body		
Knowledge structures			
Categorisation	Horizontal space and Bodily space		
FRAME	None		
Binary structure	UP-DOWN		
Image schema	SOURCE-PATH-GOAL		
Meaning continuum	Primary	Secondary	Metaphorical
	✓		✓
Unipolar conceptual metaphor	SADNESS IS DOWN		

4.6.2 Judges 15:8

Given the geographical location of the rock Etam (Etam means ‘hawk ground’ and most probably was situated to the east of Judea and south of Bethlehem high up on the northern cliffs of the ‘Wady Isma’) and given the context of the narrative (the motion downwards took place after the murder of his wife and father-in-law), my conclusion is that ירד (*jrd*) in this text is also a figurative conception in which EMOTION as an abstract domain is structured in terms of content from the more concrete domain, that is SPACE. Similar to the example in Judges 11:37, the verb ירד (*jrd*) in Judges 15:8 must be perceived within the attributes of a mourning-rite after a personal loss:

Example sentence	וַיֵּרֶד וַיֵּשֶׁב בְּסַעִיף סֵלַע עֵיטָם		Text
			Judg 15:8
Transliteration	wajjerêd – wajjesjêv - bis'ijf - sêla' - 'ejthâm		
Translation	and he went down and dwelt on the top of the rock Etam.		Author's translation
Morphology	Waw cons + Qal imperf 3 masc sing	of	יָרַד
Figure	Human (behaviour)		
Source	Lower locality and Abstract concept: State of gladness		
Goal	Top of rock and State of sadness		
Spatial concept	Kinesis: motion		
Spatial part	Vertical: bottom		
Motion	Down and Fictive activity: translocative, bounded		
Path	Static: under		
Manner	Walk and Shrink figure		
Basic meaning	Lessen		
Sense	Mourning		
Spatial knowledge			
Spatial direction	Bodily		
Frame of Reference	Space of the Body		
Knowledge structures			
Categorisation	Horizontal space and Bodily space		
Binary structure	UP-DOWN		
Image schema	SOURCE-PATH-GOAL		
Meaning continuum	Primary	Secondary	Metaphorical
	✓		✓
Unipolar conceptual metaphor	SADNESS IS DOWN		

Given that the symbolic unit is the basis for representation in the linguistic system (Evans, 2009:92), the constructional perspective of the verb יָרַד (*jrd*) becomes more important for the understanding of the linguistic system. The next step is to give an outline of the symbolic unit of יָרַד (*jrd*).

4.7 The Symbolic Unit יָרַד (*jrd*)

Goldberg (1995:1) in her theory on Cognitive Construction Grammar found that the patterns of the verb-argument constructions themselves carry meaning, independently of the words in the sentence. This implies that the symbolic unit of יָרַד (*jrd*) is in itself a theoretical primitive. The following different construction types are accordingly derived concerning motion in space:

- Horizontal Space: [SUBJ [V PP (SOURCE) PP (GOAL)]] - unbounded
 - Modifications: [SUBJ [V] {PATH}] - formation
- Vertical Space: [SUBJ [V PP (SOURCE) PP (GOAL)]] - unbounded
- Structural Space: [SUBJ [V]] - bounded
- Bodily Space: [SUBJ [V] {PATH}] - bounded
- Container Space: [SUBJ [V PP (GOAL)]] - bounded
- Navigational Space: [SUBJ [V] {PATH}] - formation

The point of interest here relates to the fact that while the double object construction (ditransitive verb construction) is unbounded, the single object construction or *zero* obligatory object construction is bounded. Furthermore, in the examples where the spatial concept is a formation, the construction is also bounded.

The second point of interest relates to the fact that the verb יָרַד (*jrd*) has an inherent PATH-role construction. This construction role is evident from the examples in the Formation, Bodily space and Navigational space motion. So, it seems as if the verb יָרַד (*jrd*) has an underlying bipolar structure in terms of roles, namely:

- the *theta*-role, e.g. [SUBJ [V PP (SOURCE) PP (GOAL)]] and
- the *path*-role, e.g. [SUBJ [V] {PATH}].

These constructions are properties of the symbolic unit and cannot be predicted either from the individual word, or from other symbolic units in the language. The anatomy of the symbolic unit יָרַד (*jrd*) is presented in the following figure (FIGURE 28):

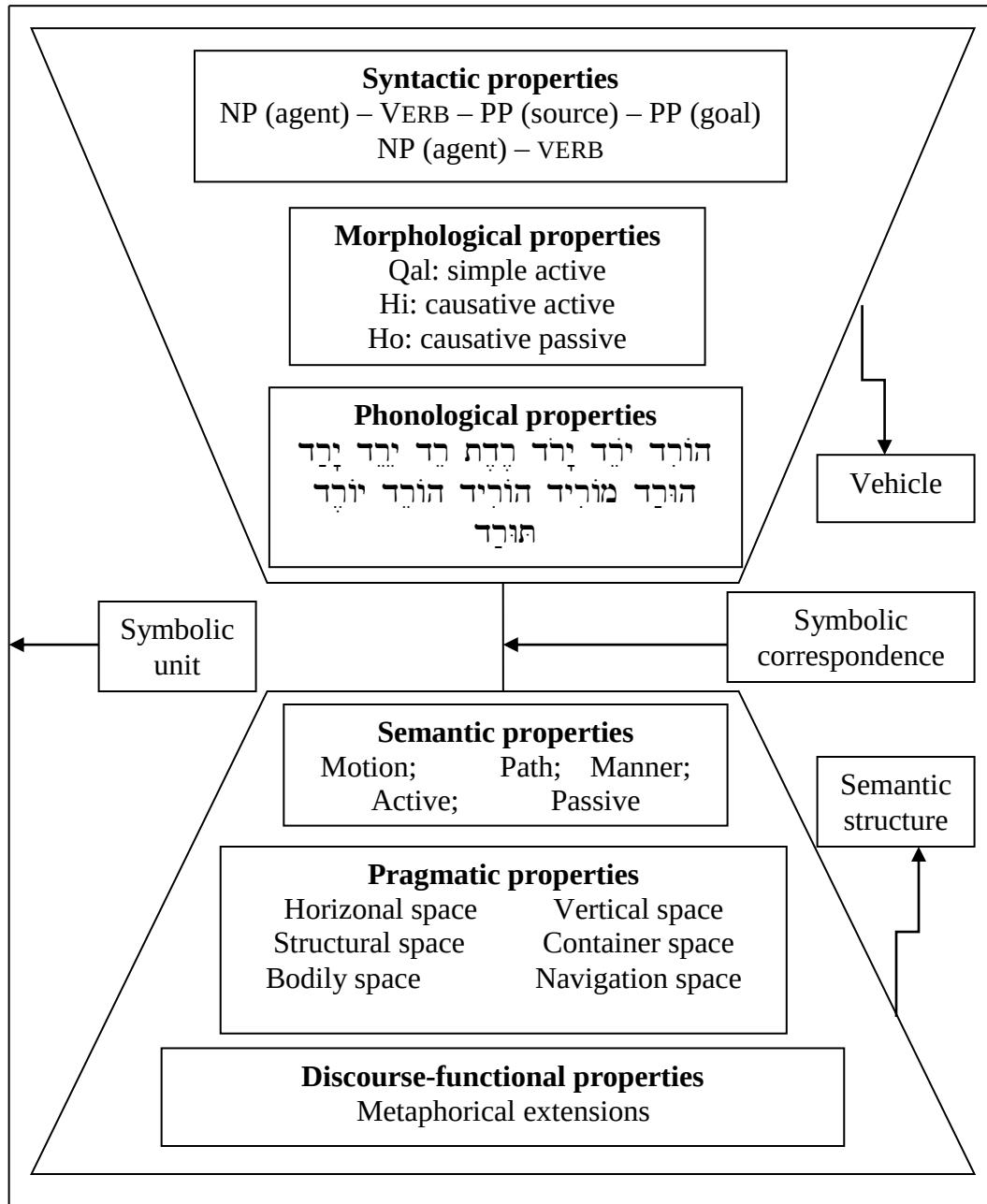


FIGURE 28: Anatomy of the symbolic unit יָרַד (*jrd*)

This schematic anatomy embodies the conventional pairing of the phonological form יֵרֵד (*jrd*), as the vehicle, and the semantic element/pole, also known as a lexical concept.

A lexical concept is a unit of semantic structure, and can be thought of as a bundle of different types of highly schematic content (Evans, 2009:111). The following section deals with the semantic structure of the verb יֵרֵד (*jrd*).

4.7.1 Semantic Structure

The system of the semantic structure is divided into two subsystems, reflecting the *conceptual content system* and the *conceptual structuring system*. The first corresponds to the open-class semantic system, and the latter to the closed-class semantic system. This bifurcation matches up with the formal distinction between open-class elements and closed-class elements. The open-class elements of the verb יֵרֵד (*jrd*) are:

- Motion:
 - Go
- Modification
- Path:
 - down/bottom
- Manner

The closed-class elements of the verb יֵרֵד (*jrd*) are:

- The free morphemes indicating *source* or *goal*:
 - like: ... going down *from* ... מִן (*min*)
 - like: ... going down *to* ... אֶל (*`el*)
 - like: ... going down *to* ... הָ - (-*âh*) [hê-locative]

- bound morphemes:
 - like: (st. cs – י - (-ej)) בּוֹר יוֹרְדִי (*jwored^{ej} vwor*) “downgoers of (the) pit”
 - like: (person, gender, number) וְהוֹרְדָתֶם (*wehworadt^{têm}*)
 - like: (conjunction) וְהוֹרְדָתֶם (*wehworadt^{têm}*)
- idioms:
 - like “You shall bring down my gray hairs with sorrow towards Sheol” (Gen 42:38).

Cognitive linguists also claim that the active and passive structures⁵¹ are themselves meaningful (Evans & Green, 2006:159): in active sentences the reader is focusing on the active participant in an event by placing this unit at the front of the construction. In passive sentences, the reader is focusing on the participant that undergoes the action. Consider, for example, the following two sentences:

- a. Active sentence: Psalms 55:23/24

וְאַתָּה אֱלֹהִים תּוֹרְדֶם לְבָאֵר שְׁחַת

we`attâh - `e^lohijm – tworidem - liv`er - sjaxat

But you, O God, will bring them down to the pit of destruction.

Morphology: Hi imperf 2 masc sing + pron suff of ירד (*jrd*)

- b. Passive sentence: Isaiah 14:15

אֶךְ אֶל-שְׂאוֹל תּוֹרְדַּךְ אֶל-יַרְכְּתֵי-בוֹר

`ak - `el - sje`wol – tûrâd - `el – jarketej - bwor

Yet you will be brought down to Sheol, to the sides of the pit.

Morphology: Ho imperf 2 masc sing of ירד (*jrd*)

In the first example (a), the focus is on אֱלֹהִים (*`e^lohijm*) doing the action, while the [thing] (human) receiving the action is the subject and the focus of the second

⁵¹ In the Hebrew Bible, six passive structures occur with the verb ירד (*jrd*), namely: Genesis 39:1; Numbers 10:17; Isaiah 14:11, 15; Ezekiel 31:18 and Zechariah 10:11.

example (b). Comparing the two examples, the agent (אֱלֹהִים (*`elohijm*)) is no longer active, but is, instead, being acted upon by the verb. So, in the passive sentence, אֱלֹהִים (*`elohijm*) doing the action is optional, and, therefore, omitted here. The passive form makes the reader work harder to understand the intended meaning, that is, to indicate that the [thing] receiving the action is more important or should be emphasised.

While both types of lexical concepts encode linguistic content (encode - because it is the content which makes up lexical concepts), it is only open-class lexical concepts that afford access to conceptual content (Evans, 2009:106). The conceptual content is associated with a different representational type, the cognitive model, which is non-linguistic in nature, and not directly encoded in language. This principle will be explained with the following Biblical Hebrew sentence:

c. Isaiah 5:14

לִכֵּן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפָעְרָה פִּיהָ לְבִלִּי-חֶק וַיִּכְרַד הַדָּרָה
וְהַמִּוֹנָה וּשְׂאוֹנָה וְעָלָזָה בָּהּ

*lâken – hirxijvâh – sje`wol – napsjâh – ûfâ`arâh – fijhâ – livlij – xoq – wejârad –
hadârâh – wahamwonâh – ûsje`wonâh – we`âlez – bâh*

Therefore Sheol enlarged her soul, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, shall descend into her.

Morphology: Waw cons + Qal perf 3 masc sing of יָרַד (*jrd*)

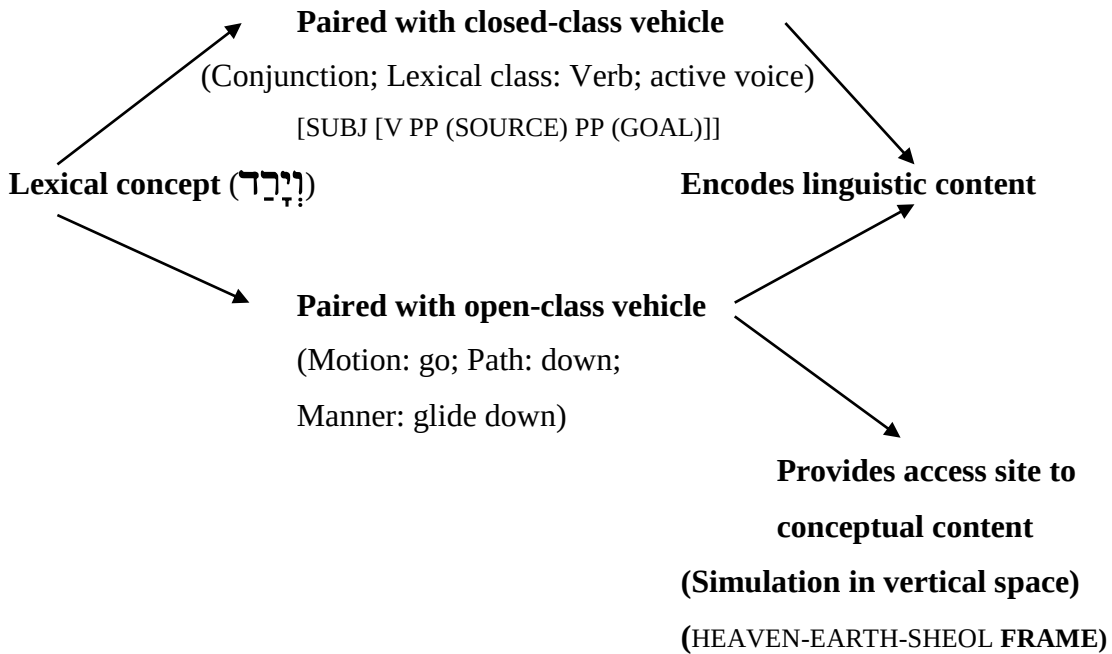


FIGURE 29: Conceptual content: Isaiah 5:14

The *linguistic content* includes large-scale and coherent bodies of knowledge such as the following:

TIME: Incomplete

SPACE: Unbounded

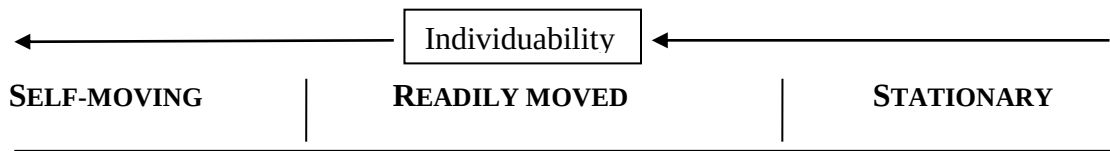
MOTION: Down

MENTAL STATE (Mood): Indicative

Furthermore, it is evident from the data that the verb יָרַד (*jrd*) encodes a nominal structure that relates to a highly salient, humanly-relevant dimension of embodied experience. This means that animated beings, imitated onto supernatural beings, structures and bodies, is perceived as being individuated on the basis of perceptual experience.⁵² This is because entities which can undergo motion are likely to be highly

⁵² See for example the *Natural Partitions Hypothesis* in Gentner (1982:324).

individuable (Evans, 2009:121). **FIGURE 30** presents the individuation of יָרַד (*jrd*) in the form of an individuability continuum with animate entities that are more easily individuated and objects/structures less easily individuated:



Humans - Birds - Natural elements - Supernatural beings - Fluid on body - Modifications - Structures

FIGURE 30: Individuation of יָרַד (*jrd*)

An important corollary of the position that lexical concepts reflect a conceptual content system is that the lexical concept יָרַד (*jrd*) in Biblical Hebrew is language-specific. While the manner of motion is well-extended in English, Biblical Hebrew makes use of spatial cognition such as *horizontal space*, *vertical space*, *structural space*, *bodily space*, *container space* and *navigational space* to categorise manner of motion. This implies that Biblical Hebrew has a divergent body of knowledge based on experiences that are divergent due to linguistic, cultural, and areal divergences.

Although lexical concepts are vehicle-specific, a single vehicle can be conventionally associated with a potentially large number of distinct lexical concepts. Lexical concepts that are related are held to exhibit a polysemous relationship. In the following part, I will address the phenomenon whereby יָרַד (*jrd*) as a single vehicle has multiple-related sense-units associated with it.

4.7.2 Polysemy

In her MA Thesis, *The Story of Over*, Brugman (1981) undertook the problem of how to describe all the senses of the preposition *over*⁵³ and the relations among the senses. Related to this problem, cognitive semanticists' concern has been to explain how polysemy arises. While Brugman proposes the idea that lexical items are natural categories of senses, cognitive semanticists take the position that lexical items (words) are conceptual categories: a word represents a category of distinct yet related meanings that exhibit typicality effects (Evans & Green, 2006:328).

Pioneered by the work of Brugman, Lakoff (1987:416-461) dealt with the problem of polysemy in a case study and argued that words are categories that can be modelled and investigated using the theory of idealised cognitive models (ICMs).⁵⁴ He furthermore argued that lexical items represent the type of complex categories he calls *radial categories*.⁵⁵ As such word meanings are stored in the mental lexicon as highly-complex structured categories of meanings or senses. Central to this account is the view that the senses associated with words, which are grounded in spatial experience (such as the preposition *over*), are structured in terms of image schemas.

However, due to a failure to distinguish between polysemy and vagueness in Lakoff's full-specification approach, a challenge in Cognitive Semantics was to develop clear decision principles that make semantic network analyses objective and verifiable.⁵⁶

⁵³ Some of the senses of *over* Brugman (1981) deals with are: The painting is *over* the mantle; The plane is flying *over* the hill; Sam is walking *over* the hill; Sam lives *over* the hill; The wall fell *over*; Sam turned the page *over*; Sam turned *over*; She spread the tablecloth *over* the table; The guards were posted all *over* the hill; The play is *over*; Do it *over*, but don't *overdo* it; Look *over* my corrections, and don't *overlook* any of them; You made *over* a hundred errors.

⁵⁴ ICMs are relatively stable mental representations that represent theories about the world. While rich in detail, ICMs are 'idealised' because they abstract across a range of experiences. ICMs guide cognitive processes like categorisation and reasoning (Lakoff, 1987:284).

⁵⁵ The radial category representing lexical concepts has the same structure, with the range of lexical concepts (or senses) organised with respect to a prototypical lexical concept or sense. This means that lexical conceptual categories have structure: more prototypical senses are 'closer' to the central prototype, while less prototypical senses are 'further from' the prototype (peripheral sense) (Evans & Green, 2006:331).

⁵⁶ This challenge stems from the lack of methodological constraints identified in the full-specification approach of Lakoff (1987) by Sandra and Rice (1995) and Sandra (1998) (Evans & Green, 2006:342).

The decision principles should achieve two goals, namely: the principles should serve to determine what counts as a distinct sense and thus distinguish between senses stored in semantic memory and context-dependent meanings constructed ‘on-line’; and secondly, principles should establish the prototypical or central sense associated with a particular radial category (Evans & Green, 2006:342). In their book *The Semantics of English Prepositions*, Tyler and Evans (2003) accept this challenge and provide two criteria for determining whether a particular sense counts as a distinct sense, namely:

- for a sense to count as distinct, it must involve a meaning that is not purely spatial in nature, and/or a spatial configuration holding between the Trajector (TR) and Landmark (LM) that is distinct from the other senses which are conventionally associated with that word; and
- there must also be instances of the sense that are context-independent: instances in which the distinct sense could not be inferred from another sense and (the) context in which it occurs.

Concerning the second goal which the decision principle should achieve, Tyler and Evans (2003) suggest four types of linguistic evidence that can be relied upon to provide a more objective means of selecting a central sense, namely:

- earliest-attested meaning;
- predominance in the semantic network;
- relations to other prepositions/words; and
- ease of predicting sense extensions.

Evans (2004) further simplified this approach and proposes three criteria for establishing distinct senses associated with a word:

- The meaning criterion:

For a sense to count as distinct, it must contain additional meaning not apparent in any other senses associated with that word.

- The concept elaboration criterion:

A distinct sense will feature unique or highly distinct patterns of concept elaboration. Concept elaboration relates to semantic-selection restrictions which determine how the lexical concept can be metaphorically structured and thus elaborated at the linguistic level. Concept elaboration may relate to how the noun is modified, to the verb phrase that forms a sentence with the noun phrase, or to an adverbial element.

- The grammatical criterion:

A distinct sense may manifest unique or highly distinct structural dependencies. That is, it may occur in specific kinds of grammatical constructions. Hence, for a sense to be distinct it must exhibit distinctive grammatical behaviour.

Given this methodology, and applied to the frequency of יָרַד (*jrd*) used in the Hebrew Bible, the aim of this part will be an attempt to model the kinds of concepts to which the ancient Israelites appear to have had access, including the relationship existing between concepts and the kinds of operations to which the ancient Israelites used concepts, such as “categorisation judgements and conceptualisation or meaning construction” (see Evans & Green, 2006:223).

4.7.3 Cognitive Models

4.7.3.1 Category of Senses

Senses are often related in such a close and systematic way that we do not notice at first that more than one sense exists at all. To get some understanding of the problem, consider a representative collection of the senses of יָרַד (*jrd*) in the Hebrew Bible:

- a. Deuteronomy 9:15

וַאֲפֹן נָאֲרַד מִן־הָהָר

wâ`efên - wâ`ered – min - hâhâr

So I turned and came down from the mountain.

Sense: Movement-down

Semantic network: A

- b. Ezekiel 27:29

וַיָּרְדּוּ מֵאֲנִיּוֹתֵיהֶם כָּל חֲבָלֵי הַיָּם

wejâredû – me`ânijjwotejhêm – kol – xovelej – hajjâm

And all the pilots of the sea, shall come down from their ships.

Sense: Abandonment

Semantic network: A1

- c. Jeremiah 48:18

רָדִי מִכְבוֹד וּשְׁבִי בַצָּמָא יֹשֶׁבֶת בְּתַדִּיבּוֹן כִּי־שָׂרַד מוֹאָב עָלָה בָךְ
שַׁחַת מִבְּצָרֶיךָ

*redij – mikkâvwod – ûsjevij - vatstsâmâ` - josjêbêt – bat – dijjwon – kij –
sjoded - mwo`âb - `âlâh – vâk – sjixet – mivtsârâjik*

Come down from your glory and sit in thirst; O, inhabitant of the daughter of Dibon, for the destroyer of Moab will come upon you, and he will ruin your strongholds.

Sense: Humbleness

Semantic network: A1.1

- d. Nehemiah 3:15

וְעַד־הַמַּעְלֹת הַיּוֹרְדוֹת מֵעִיר דָּוִד

we`ad – hamma`alwot – hajjworêdwot – me`ijr – dâwijd

... and unto the stairs that go down from the city of David.

Sense: Elongation

Semantic network: A2

- e. 2 Kings 20:11

וַיָּשֶׁב אֶת־הַצֵּל בַּמַּעְלֹת אֲשֶׁר יָרְדָה בַּמַּעְלֹת אַחַז אַחֲרֵי־נִית
עֶשֶׂר מַעְלֹת

*wajjâsjêb - `êt – hattsel – bamma`alwot - `asjêr – jâredâh – bema`alwot - `âxâz
- `axorannijt - `êšêr – ma`alwot*

... and he returned (brought back) the shadow on the staircase that goes down on the staircase of Ahaz, ten steps back.

Sense: Time

Semantic network: A2.1

f. Exodus 34:5

וַיֵּרֶד יְהוָה בֶּעָנָן

wajjerêd – jehwâh - bê'ânân

And the LORD descended in the cloud.

Sense: Movement-appearance

Semantic network: B

g. Psalms 7:16/17

יָשׁוּב עֲמָלוֹ בְּרֹאשׁוֹ וְעַל קִרְקָדּוֹ חֲמָסוֹ יֵרֵד

jâsjûv - 'amâlwo – vero'sjwo – we'al – qôdqodwo – xamâswo – jered

His mischief shall return upon his head, and his violent dealing shall come down upon the crown of his head.

Sense: Punishment

Semantic network: B1

h. Amos 9:2

אֲסִיחֲתָרוּ בְּשְׂאוֹל מִשָּׁם יָדֵי תִקְחֵם וְאִם־יַעֲלֻּה הַשָּׁמַיִם מִשָּׁם אֲוִרֵיהֶם

'im – jaxterû - visj'wol – misjsjâm – jâdij – tiqqâxem - we'im - ja'alû – hasjsjâmajim – misjsjâm - `worijdem

Though they dig into Sheol, from there shall my hand take them; though they go up to heaven, from there will I bring them down.

Sense: Subjugation

Semantic network: B2

i. Job 7:9

כָּלָה עָנָן וַיֵּלֶךְ כֵּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה

kâlâh - 'ânân – wajjelak – ken – jwored - sje'wol - lo' - ja'alêh

As the cloud is consumed and vanishes (goes away): so he *that* goes down to Sheol (the downgoers of Sheol) shall come up no more.

Sense: Death

Semantic network: C1

j. Proverbs 5:5

רַגְלֶיהָ יֵרְדוּת מוֹת שְׂאוֹל צַעְדֶּיהָ יִתְמָכוּ:

raglêjhâ – joredwot – mâwêt - sje'wol - tse'âdêjhâ – jitmokû

Her feet go down to death; her steps take hold on Sheol.

Sense: Dying

Semantic network: C2

k. Isaiah 5:14

לְכֵן הִרְחִיבָה שְׂאוֹל נַפְשָׁהּ וּפָעָרָה פִּיהָ לְבִלִּי-חֵק וַיֵּרֶד הַדָּרָה
וְהַמִּוֶּנֶה וּשְׂאוֹנָה וְעָלֹזָהּ

lâken – hirxijvâh – sje`wol – nafsĵâh – ûfâ`arâh – fĵhâ – livlij – xoq – wejârad – hadârâh – wahamwonâh – ûsje`wonâh – we`âlez – bâh

Therefore Sheol enlarged her soul, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoices, will descend into her.

Sense: Haughty behaviour – non-existenting

Semantic network: C1.1

l. Deuteronomy 28:52

וְהָצַר לָךְ בְּכָל-שַׁעְרֶיךָ עַד רֶדֶת חֲמֻתֶיךָ הַגְּבוּהוֹת
wehetsar – lekâ – bekôl – sje`ârêjkâ – `ad – rêdêt – xomotêjkâ – haggevochwot

And he will besiege you in all your gates, until your high and fenced walls come down.

Sense: Demolition

Semantic network: D

m. Ezekiel 30:6

וַיֵּרֶד גְּאוֹן עִזָּהּ

wejârad – ge`won – `uzzâh

And the pride of her power shall come down.

Sense: Haughty behaviour - destruction

Semantic network: D1

n. Jeremiah 13:18

שִׁבוּ כִּי יֵרֶד מִרְאשׁוֹתֵיכֶם עֲטֹרַת תְּפֹאֲרֵתְכֶם:
sjevû – kij – jârad – mar`asjwotejkêm – `athêrêt – tif`artekêm

...sit down: for your principalities shall come down, even the crown of your glory.

Sense: Humiliation

Semantic network: D2

o. Numbers 10:17

וְהוֹרֵד הַמִּשְׁכָּן

wehûrad – hammisjkân

And the tabernacle was taken down.

Sense: Dismantling

Semantic network: E

- p. Psalms 133:2

כֶּשֶׁמֶן הַטוֹב עַל-הָרֹאשׁ יָרַד עַל-הַזָּקֵן זָקֵן-אַהֲרֹן שִׁירַד עַל-פִּי מְדוּתָיו
kasjsjêmên – haththwov - 'al – hâro'sj – jored - 'al – hazzâqân – zeqan - 'aharon – sjêjjored - 'al – pij – middwotâjw

It is like the precious ointment upon the head, which ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

Sense: Movement-soaking

Semantic network: F

- q. Proverbs 18:8

דְּבָרֵי נִרְגָּן כְּמַתְּלָהִימִים וְהֵם יָרְדוּ חֲדָרֵי-בֶטֶן

divrej – nirgân – kemitlahamijm – wehem – jâredû – xaderej - vâthên

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Sense: Infection

Semantic network: G

- r. Lamentations 2:10

הוֹרִידוּ לָאָרֶץ רֹאשָׁן בְּתוֹלַת יְרוּשָׁלַם

hworijdû – lâ`ârêts - ro'sjân – betûlot - jerûsjâlim

...the virgins of Jerusalem hang down their heads to the ground.

Sense: Movement-body part down

Semantic network: H

- s. Isaiah 15:3

בְּחֻצֹתָיו תִּגְרוּ שָׁק כְּלֵה יִלְיַל יָרַד בְּבָכִי:

bexûtsotâjw – xâgerû – šâq - kulloh – jejelijl – jored – babbêkij

In their streets they put on sackcloth ...everyone cries bitterly, going down in weeping.

Sense: Mourning

Semantic network: H1

- t. Isaiah 34:5

חֶרְבִּי עַל-אֲדוֹם תֵּרַד וְעַל-עַם חֶרְמִי

xarbij - 'al - `eedwom – tered – we'al - 'am – xêrmij

For my sword shall come down upon Idumea, and upon the people of my curse.

Sense: Movement-applying force

Semantic network: I

- u. Ezekiel 31:12

וַיָּרְדוּ מִצֵּלוֹ כָּל-עַמֵּי הָאָרֶץ וַיִּטְּשׂוּהוּ

wajjerêdû – mitstsillwo – kôl - 'ammej – hâ`ârêts – wajjiththesjuhû

... and all the people of the earth are gone down from his shadow, and have left him.

Sense: Insecurity
Semantic network: J

v. 2 Kings 1:4

הַמָּטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תֵרֵד מִמֶּנָּה

hammiththâh - `asjêr - `âlijtâ - sjâm - lo` - tered - mimmênnâh

You shall not step down from that bed on which you have climbed up.

Sense: Death

Semantic network: J1

w. Jeremiah 48:15

שִׁדְר מוֹאָב וְעָרֶיהָ עָלָה וּמִבְחָר בַּחֲוָרָיו יֵרְדוּ לַטָּבַח

sjuddad - mwo`âb - we`ârêjhâ - `âlâh - ûmivxar - baxûrâjw - jâredû - laththâvax

Moab is spoiled, and gone up out of her cities, and his chosen young men are gone down to the slaughter.

Sense: Killing

Semantic network: J2

x. Joshua 18:16

וַיֵּרֶד הַגְּבוּל אֶל-קֶצֶה הַהָר אֲשֶׁר עַל-פְּנֵי גֵי בֶן-הַנֶּם אֲשֶׁר בְּעֵמֶק

רְפָאִים צְפוֹנָה וַיֵּרֶד גֵּי הַנֶּם אֶל-כֶּתֶף הַיְּבוּסִי נֹגְבָה וַיֵּרֶד עֵין רֹגֵל

wejârad - hagge`vûl - `êl - qetseh - hâhâr - `asjêr - `al - penej - gej - vên - hinnom - `asjêr - be`emêq - refâ`ijm - tsâfwonâh - wejârad - gej - hinnom - `êl - kêtêf - hajebûsij - nêgbâh - wejârad - `ejn - rogel

And the border came down to the end of the mountain which is before the valley of the son of Hinnom, which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusite on the south, and descended to Enrogel.

Sense: Direction-south

Semantic network: K

Each of the above instances of יָרַד (*jrd*) is associated with a slightly different sense, but these senses are nevertheless relatively-closely related. This shows that יָרַד (*jrd*) exhibits polysemy. While formal linguistics has long recognised the existence of polysemy, it has generally been viewed as a surface phenomenon, in the sense that lexical entries are underspecified (abstract and lacking in detail) and are ‘filled in’ either by context (Ruhl, 1989) or by the application of certain kinds of lexical generative devices (Pustejovsky, 1995). According to this view, polysemy is epiphenomenal, emerging from monosemy: a single relatively abstract meaning from which other senses are derived on

the basis of context, speaker intention, recognition of that intention by the hearer, and so on. A monosemous account is plausible in principle when accounting for senses like those in example sentence (a) and (b), which are all spatial in nature and could therefore be accounted for in terms of a single abstract spatial sense. However, יָרַד (*jrd*) also exhibits non-spatial senses. Consider again example sentence (c). While the meaning of יָרַד (*jrd*) in example (c) might be characterised as a HUMBLENESS sense, it is difficult to see how a single abstract meaning could produce the two spatial senses in (a) and (b) as well as this non-spatial HUMBLENESS sense. One way of analysing the meaning of יָרַד (*jrd*) in (c) would be to treat it as a distinct sense of יָרַד (*jrd*) from the spatial sense in (a) and (b). This would amount to the claim that יָרַד (*jrd*) in (c) is a homonym: a distinct word. A second possible analysis might claim that a single abstract underlying sense licenses both the spatial and non-spatial senses (Evans & Green, 2006:330). However, while the basic sense of יָרַד (*jrd*) relates to a spatial configuration, the HUMBLENESS sense does not. The intuition that the spatial meanings are somehow prototypical, led me (similar to Brugman & Lakoff (1988) and Lakoff (1987)) to argue that the HUMBLENESS sense of יָרַד (*jrd*) is derived metaphorically from the more prototypical spatial meaning of יָרַד (*jrd*). The subconscious cognitive mechanisms hereof, are as follows:

One of the suggestions proposed by Cognitive Semantics (Lakoff, 1987) is that words represent radial categories. A radial category is a conceptual category in which the range of lexical concepts are organised relative to a central or prototypical lexical concept or sense (Evans & Green, 2006:331). This means that lexical conceptual categories have structure: more prototypical senses are ‘closer’ to the central prototype, while less prototypical senses are ‘further’ from the prototype. The radial category of יָרַד (*jrd*) using examples (a) – (x), can be modelled in terms of the following radiating network configuration (**FIGURE 31**):

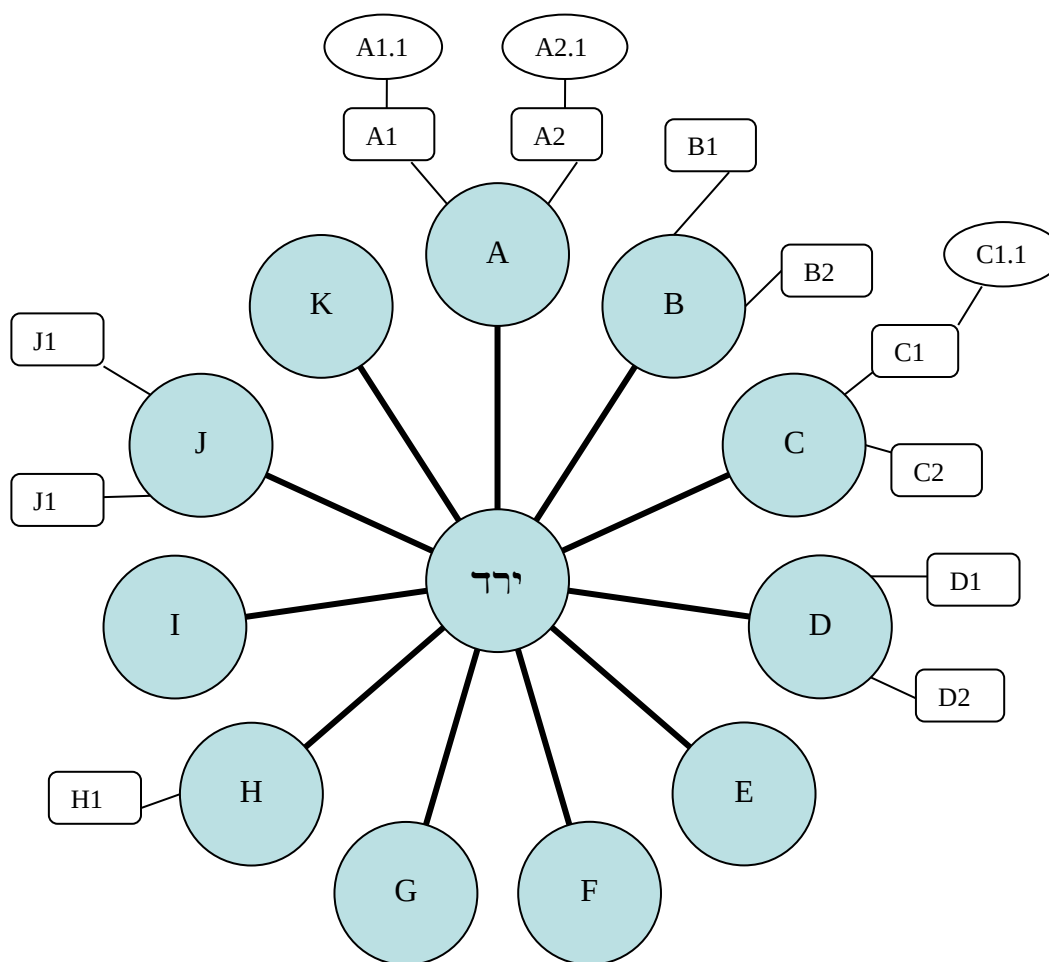


FIGURE 31: Semantic network for ירד (*jrd*)

A complete semantic network for the single lexical item ירד (*jrd*) that consists of multiple-related senses can be derived. Central to this approach is the assumption that radial categories of senses are represented in long-term semantic memory. This is part of the reason ancient Israelites were able to use ירד (*jrd*) with a “HUMBLENESS” memory. This means that the range of senses associated with ירד (*jrd*) are conventionalised. So, the cognitive account of the ירד (*jrd*) word meaning in Jeremiah 48:18 (example (c)) departs from the monosemous account, which holds that the single abstract sense HUMBLENESS is stored which is ‘filled in’ by context on each occasion of use. This implies that the less prototypical sense HUMBLENESS is derived from the more prototypical sense (the MOVEMENT-DOWN sense) by cognitive mechanisms that facilitate meaning extension. These

mechanisms result in the systematic extension of lexical categories resulting in meaning chains. This gives rise to polysemy: a semantic network for a single lexical item that consists of multiple-related senses (Evans & Green, 2006:332).

The semantic network for the representative 24 examples of ירד (*jrd*) is as follows:

- **Movement-down** ⇒ Abandonment ⇒ Humbleness
 ⇒ Elongation ⇒ Time
- **Movement-appearance** ⇒ Punishment
 ⇒ Subjugation
- **FRAME** ⇒ **Death** ⇒ Haughty behaviour non-existent
 ⇒ **Dying**
- **Demolition** ⇒ Haughty behaviour – non-existing
 ⇒ Humiliate
- **Dismantling**
- **Movement-soaking**
- **Infection**
- **Movement-body part down** ⇒ Mourning
- **Movement-applying force**
- **Insecurity** ⇒ Death
 ⇒ Killing
- **Direction-south**

Central to the cognitive semantic account is the view that the senses associated with a word like ירד (*jrd*), which is grounded in spatial experience, are structured in terms of image schemas and FRAMES. Based on the analysis of ירד (*jrd*) in Biblical Hebrew, the spatial sense of ירד (*jrd*) is more prototypical than non-spatial meanings. From the 24 representative examples at hand, it follows that the central sense of the polysemous lexical item ירד (*jrd*) combines elements of both *movement* and *down-path*. These elements

include **SPACE** and **TIME**. ירד (*jrd*) is incorporated as a component of the **UP-DOWN** image schema. The trajector (TR) moves in relation to **TIME** and **SPACE** (from the landmark (LM)). This central image schema is shown in the following figure (**FIGURE 32**):

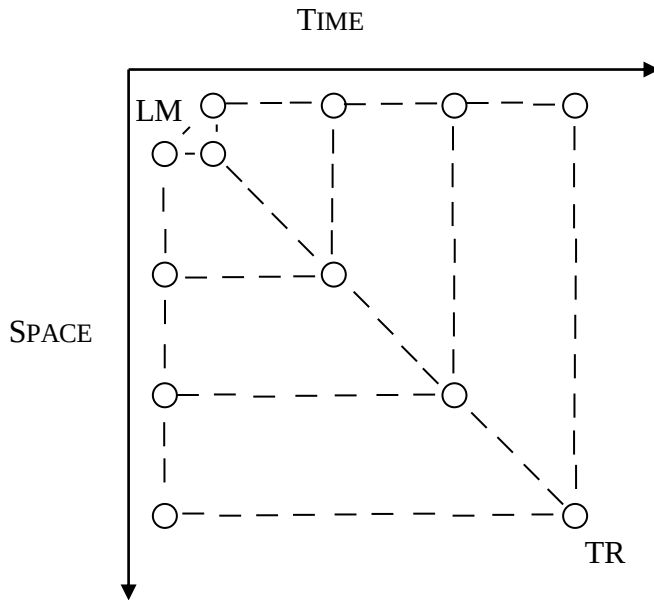


FIGURE 32: Central image schema of ירד (*jrd*)

This extension of ירד (*jrd*) includes image schema transformations (and [unipolar] conceptual metaphor). When meaning changes, the details of source images are generally ignored but schematic structures are preserved. This is one reason a word can acquire seemingly contrasting meanings: each meaning profiles a different image schematic component of a scene. Relating to this UP-DOWN central schema is the following number of more detailed image schemas for the 24 representative examples:

- SOURCE-PATH-GOAL: UP-DOWN (**FIGURE 7**)
VERTICALITY (**FIGURE 8**)
- CONTAINER (**FIGURE 9**)
- LINK (**FIGURE 10**)
- ATTACH-DETACH (**FIGURE 15**)
- FORCE (**FIGURE 14**)
- SECURE (**FIGURE 19**)

- DEATH (FIGURE 33)

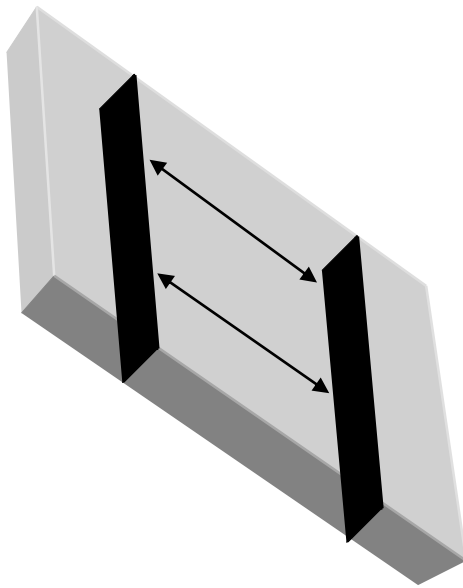


FIGURE 7: UP-DOWN schema

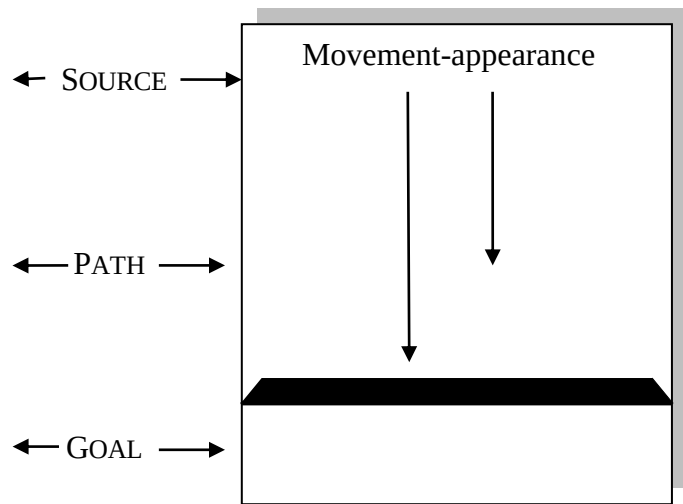


FIGURE 8: VERTICALITY schema

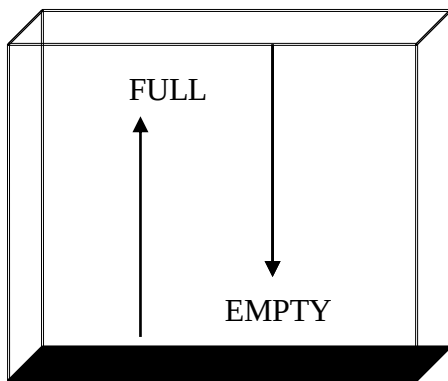


FIGURE 9: CONTAINER schema

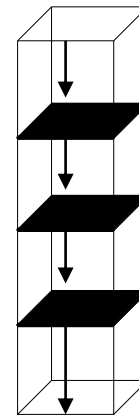


FIGURE 10: LINK schema

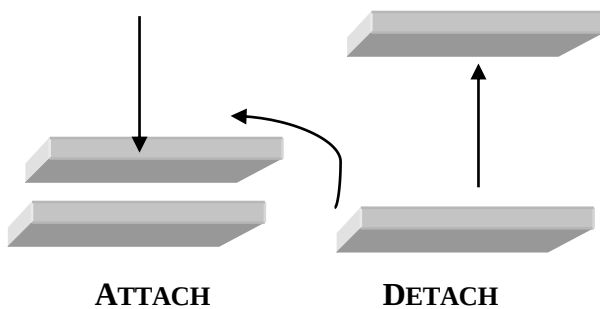


FIGURE 15: ATTACH-DETACH schema

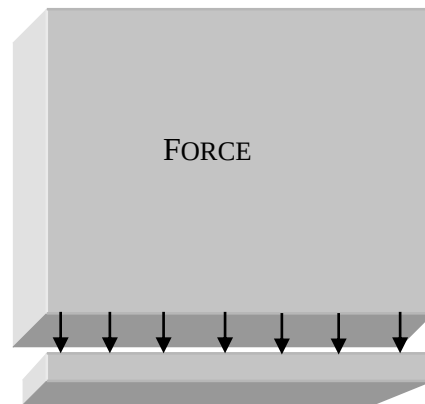


FIGURE 14: FORCE schema

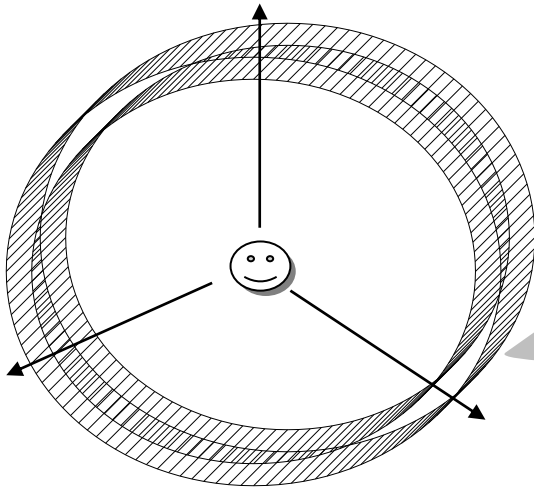


FIGURE 19: SECURE schema

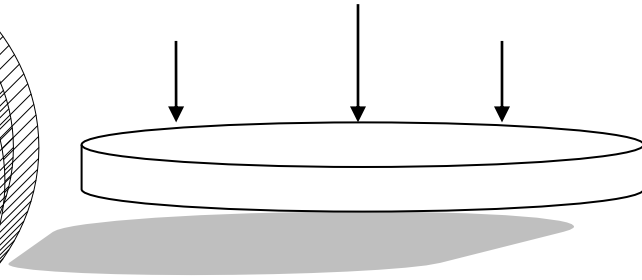


FIGURE 33: DEATH schema

Because image schemas are dynamic representations that emerge from embodied experience, one image schema can be transformed into another. This is also known as image schema transformations and may operate as a potential reason for the existence of distinct senses. For example, when we understand the relationship between a SOURCE and a GOAL in terms of a PATH as in image schema **FIGURE 7**, the consequence of a shift in focus to the GOAL alone as in **FIGURE 8** and **FIGURE 33** is that we achieve GOAL focus: the goal takes on particular prominence. In other words, image schema transformations relate to the construal of a scene according to a particular perspective. So, the transformation from a SOURCE-PATH-GOAL schema to a GOAL schema gives rise to the distinct senses associated with the MOVEMENT-DOWN schema, namely the link down, applying force, detach, empty container, loss of security, and death senses.

Chapter 3 has concluded that the concepts SHEOL and HEAVEN are defined in terms of their essential associated features. Analysing the data in this chapter, it has become clear that the notion of FRAMES helped to overcome the problem of meaning and analyticity, in that larger ancient Israelite cultural frames could delineate the situations within which the definition applied. Examples (h) – (k) in this section and the examples in Sections 4.5.2.1 - 4.5.2.2.1 have shown that the concepts SHEOL and HEAVEN are not based on what can be

called a worldview model. The solution is to suggest that the prototypes of SHEOL and HEAVEN are best characterised as cultural experiential models:

- SHEOL model: Negative embodied experiences
- HEAVEN model: Positive embodied experiences

Another knowledge structure identified in this chapter is the UP-DOWN binary structure. The analysis and discussion of the data have shown that the interpretation of some metaphorical expressions is dependent on the underlying UP-DOWN binary structure. This means that another important cognitive activity took place at the level of imaginability in a form of a binary structure (*see also* Lévi-Strauss, 1973:17-23).

One of the processes involved in semantic change is metaphor, which involves image schemas and their related structuring.

4.7.4 Metaphor

There is probably more than one way for the meaning of an expression to shift. The hypothesis to be investigated is as follows: the verb ירד (*jrd*) in Biblical Hebrew carries a non-metaphorical (literal) meaning and a metaphorical meaning. The analysis in this chapter indicates that certain aspects of the (literal) lexical meanings of ירד (*jrd*) are intimately linked with perceptual mechanisms and captured by spatial representations. My analysis has shown that ירד (*jrd*) can shift meanings in different contexts of use.

One of the major findings to emerge from this chapter is that ירד (*jrd*)'s bipolar lexical concept MOTION DOWN may split into two unipolar lexical concepts MOTION and DOWN in which only one unipolar lexical concept, that is DOWN, is used for metaphorical conceptual mapping.

Also, regarding the ancient Israelites' conceptual system, this chapter has revealed that abstract concepts, such as human BEHAVIOUR (haughtiness, misbehaviour, mourning [sadness], pride, humiliation [shame], humbleness), TIME, MORALITY, STATUS, SUBJECTION, DEATH, DYING, and INSECURITY are systematically structured in terms of conceptual domains deriving from their experience involving properties like motion, horizontal- and vertical elevation, containment, (secure) structures, and body. It seems that, when the Biblical Hebrew language talks about abstract ideas, it provides powerful evidence that the ancient Israelite conceptual system 'organises' abstract concepts in terms of more concrete kinds of experience, which help to make the abstract concepts more readily accessible.

4.8 Conclusions

The following observations concerning the encyclopaedic knowledge system of the verb ירד (*jrd*) in the Hebrew Bible are explicable within the parameters of the cognitive linguistic analysis:

- The meaning of ירד (*jrd*) is encyclopaedic. This implies that the lexical concept cannot be understood independently of larger knowledge structures.
- The 'meaning' associated with ירד (*jrd*) cannot be understood independently of the frame with which it is associated.
- The verb ירד (*jrd*) is a conceptual category which represents distinct yet related meanings that exhibit typicality effects.
- The radial category of ירד (*jrd*) is structured with respect to a prototype (*movement* and *down-path*), and the various category members are related to the prototype by convention. As such word meanings are stored in the mental lexicon as highly-complex structured categories of meanings or *senses*.
- Biblical Hebrew is an example of a *verb-framed-equipollent-type* language, meaning that the grammar makes heavy use of verbs of motion like ירד (*jrd*),

which directly encodes motion path (DOWN), permitting the easy encoding of Manner and Path, but sometimes may leave out the Manner of motion or express it in a complement of manner.

- The paucity of יָרַד (*jrd*) as a manner-of-motion verb correlates with the fact that the verb from the ‘deictic’ motion verb class has a very high functional load for describing the motion of all sorts of entities (humans, animals, inanimates). One could, for instance, choose to gloss the verb יָרַד (*jrd*) as ‘*move in the manner characteristic of the entity*’.
- In the traditional definition of motion, motion involves spatial change, and change involves time. Dynamic change over time is the typical province of verbs. However, from the example sentences in Biblical Hebrew, we have seen that not all change of spatial relations involves motion. The verb יָרַד (*jrd*) can be used to designate spatial configurations. Here a steady-state situation is encoded in a way that evokes a sense or a conceptualisation of something in motion.
- A substantial part of the examples in which the verb יָרַד (*jrd*) occurs is in a certain type of narrative. From the analysis it is evident that the types of narratives which the Biblical Hebrew speakers liked to tell, and listen to, were typically cast in the mode of ‘*travelling narratives*’ (from ... to ...).
- In several examples comprising textual associations of *downward* orientation (travelling narrative), the spatial part notion of *height* and *depth* is also viewed in terms of structural *difference*. At a metaphorical level, depth may be fraught with a negative value judgement such as *haughtiness*.
- The absolute frame of reference system builds the vertical dimension into the relevant linguistic system, so that ‘down’ is often the same specialised part of speech, ‘South’. So, it seems as if the Biblical Hebrew language systematically unites יָרַד (*jrd*) ((go) down) and ‘South’ for symbolic purposes.
- The verb יָרַד (*jrd*) in Biblical Hebrew possesses an inherent system of three directional roles which are used to indicate that some entity or event (static or dynamic) is aligned with respect to a given point of orientation. The opposition

‘from X onwards’/ ‘*away from X*’ and ‘*towards X*’ is inherent to the main point of orientation, that is ‘*downwards*’. Hypothetically then, the opposite of ‘*downwards*’, that is ‘*upwards*’, is assigned to the verb עלה (*‘lh*). This preliminary observation will be explored further in the following chapter.

- The UP-DOWN binary structure identified in this chapter is a kind of theoretical construct which imposes a conceptualisation of experience that has not yet been identified in Cognitive Linguistics.
- This chapter has concluded that abstract concepts, such as human BEHAVIOUR (haughtiness, misbehaviour, mourning [sadness], pride, humiliation [shame], humbleness), TIME, MORALITY, STATUS, SUBJECTION, DEATH, DYING, and INSECURITY are systematically structured in terms of conceptual domains derived from their experience involving knowledge structures such as image schemas, FRAMES, and the UP-DOWN binary structure.
- The following summary is an indication of the semantic and contextual domains in which the verb ירד (*jrd*) occurs in the Hebrew Bible:

יֵרֵד

verb | תִּנְרַד תִּנְרֵד מוֹרִיד מוֹרִיד הוֹרֵד הוֹרֵד יוֹרֵד יוֹרֵד רֵד רֵד יֵרֵד יֵרֵד

(a) **Events:** *Move down*

Verb: qal

= to go down, come down, descend, step down, jump down, ► *From* a topographic higher *to* a lower location; ► *From* a human-made object to lower ground; ► *From* another living being to lower ground; ► *From* ground level to subterranean level; ► Modifications

Horizontal space, topography ~ depending upon the gradient - distance – down

Horizontal movement *from* a topographic higher *to* a lower location

*From a **Mountain** to go down, descend* (Deut 9:15; Ex 19:14, 21, 24, 25;

Ex 32:7, 15; Ex 34:29; Num 20:28; Deut 9:12, 15; Deut 10:5;

Josh 2:23; Judg 3:27; Judg 4:14; Judg 9:36; 1 Sam 25:20; 1 Kgs 18:44;

2 Kgs 1:9, 11, 15)

*From **Higher ground** to **lower ground** to go down (2 Sam 11:10;*

Judg 7:24; Judg 9:37; 1 Sam 25:20; 2 Sam 11:8, 9, 10, 13; 2 Sam 26:6;

2 Kgs 6:33; Ezek 47:1, 8 (water))

*From a **town** (Judg 5:14; 1 Sam 6:21)*

*From a **town** to a **river** (2 Sam 19:31/32; 2 Sam 19:24)*

*From a **High Place** (place of religion/offering) (Jer 36:12; Lev 9:22;*

1 Sam 9:25; 1 Sam 10:5)

*To a **river** (1 Kgs 2:8; Ex 2:5; Judg 3:28; Judg 7:4, 5; 2 Sam 19:16, 20)*

*To a **town** (2 Kgs 8:29; Judg 14:1, 5, 7, 10, 19; Judg 16:31; 1 Sam 10:8;*

1 Sam 15:12; 1 Sam 23:6, 11; 1 Kgs 1:38; 1 Kgs 22:2; 2 Kgs 9:16;

2 Kgs 10:13; 2 Chr 18:2; 2 Chr 22:6; Amos 6:2)

To a **region** (1 Kgs 21:18; 1 Sam 13:20; 1 Chr 7:21; Neh 6:3)

To a wilderness (1 Sam 25:1; 1 Sam 26:2)

*To a **valley** (Ps 104:8; Judg 1:34; 1 Sam 17:28; Neh 6:3; Is 63:14)*

To lower ground (Jer 18:3; Judg 7:9, 10, 11; 1 Sam 20:19; 1 Kgs 21:16;

2 Kgs 3:12; Song 6:2, 11; Jer 18:2)

To a **threshing-floor** (Ruth 3:3, 6)

Horizontal movement *from* a human-made object *to* lower ground

*From a **chariot** to step down (Judg 4:15)*

*From a **ship** to step down (Ezek 27:29)*

Horizontal movement *from* another living being *to* lower ground

*From an **animal** to jump down (1 Sam 25:23)*

Horizontal movement *from* ground level *to* subterranean level

To a **well** (of underground water)(2 Sam 17:18; Gen 24:16, 45)

Modifications (stative)

Stairs (Neh 3:15)
Shadow (2 Kgs 20:11; Is 38:8)
Road (2 Kgs 12:20)
River (Deut 9:21)

(b) *Events: Move down*

Verb: **hi** (active), **ho** (passive)

causative of (a) = to bring down, carry down, lead down ► cause someone/something to go down *from* a topographic higher to a lower location; ► cause someone/ something to go down *from* a human-made object/animal to lower ground

Horizontal space, topography ~ depending upon the gradient - distance – down

Cause someone/something to **go down from a topographic higher to a lower location**

*From a **High Place** (place of religion/offering)* (2 Kgs 11:19; 1 Kgs 1:53;
2 Chr 23:20)

*To a **river** to bring down* (1 Kgs 18:40; Deut 21:4; 1 Kgs 1:33;
Ps 78:16 (water))

*To the **sea*** (1 Kgs 5:9/23)

*To a **town*** (Judg 16:21)

*To a **valley*** (Joel 3/4:2; 1 Sam 30:15; 1 Kgs 17:23; 2 Kgs 16:17)

*To **lower ground: rope** to lead down* (Josh 2:15, 18; 1 Sam 19:12)

Cause someone/something to **go down from a human-made object/animal to lower ground**

*From a **wagon*** (1 Sam 6:15; Josh 8:29; Josh 10:27)

*From an **animal*** (Gen 44:11; Gen 24:46, Gen 24:18, Ex 33:5)

(c) *Events: Move down, attitude, process*

Verb: **qal**

= as in (a), but extended to moral decline ► To Egypt, from brothers/ God's presence;
Extended to human behaviour ► *From* a human-made object to lower ground; Extended to Time ► Modifications

Moral decline (land) (Num 20:15; Gen 12:10; Gen 26:2; Gen 42:2, 3, 38;
Gen 43:4, 5, 15, 20; Gen 37:25; Gen 44:23, 26; Gen 45:9; Gen 46:3, 4;
Ex 3:8; Deut 10:22; Deut 26:5; Josh 24:4; Is 30:2; Is 31:1; Is 52:4)

Moral decline (God, brothers) (Gen 38:1; Ex 32:1)

Human behaviour (Jer 48:18; Ps 49:17)

Status (Ezek 26:16)

Time (Judg 19:11)

(d) = as in (b), but extended to moral decline ► To Egypt

Status, moral decline (Gen 43:11, 22; Gen 45:13; Gen 39:1 (Ho, passive);
Gen 43:7; Gen 44:21; Deut 1:25)

Moral decline (Gen 38:1; Ex 32:1)

(e) **Events:** *Move down, action, process*

Verb: qal

= to go down, come down, descend, fall down, climb down ► *from heaven to earth*; ► *to underworld*;

Vertical space, heaven + earth + underworld~ universe - distance – down

Vertical movement *from* Heaven

Natural elements - fire/lightning *strike down* (2 Kgs 1:10, 12, 14;
2 Chr 7:1, 3)

Natural elements – rain/hail/snow/dew/dust *fall down* (Is 55:10; Ex 9:19;
Num 11:9; Deut 28:24; Josh 3:13, 16; Ps 72:6; Ps 133:3)

Manna *fall down* (Num 11:9)

Birds *fly down* (Gen 15:11)

Angels – structure *climb down* (Gen 28:12)

Human *come down* (Prov 30:4)

יהוה (Jhwh) (Ex 19:11; Gen 11:5, 7; Ex 19:20; Num 11:17; 2 Sam 22:10;
Ps 18:9/10; Ps 144:5; Neh 9:13; Is 31:4; Is 63:19; Is 64:2; Mi 1:3)

יהוה (Jhwh) – in fire (Ex 19:18)

יהוה (Jhwh) – in a cloud (Ex 34:5; Ex 33:9; Num 11:25; Num 12:5)

Evil from יהוה (Jhwh) (Mi 1:12)

Vertical movement *to* underworld

To Sheol (Job 7:9; Gen 37:35; Num 16:30, 33; Job 17:16; Ps 55:15;
Ezek 31:15, 17; Ezek 32:21, 27)

To pit (Ps 88:4/5; Job 33:24; Ps 28:1; Ps 30:3, 10; Ps 143:7; Prov 1:12;
Is 14:19; Is 38:18; Ezek 26:20; Ezek 31:14, 16;
Ezek 32:18, 24, 25, 29, 30)

To nether parts of the earth (Ezek 32:24; Eccl 3:21)

To bottoms (roots) of mountains (Jon 2:6/7)

To the depths of the sea (Ex 15:5; Ps 107:26)

To where the uncircumcised lie (Ezek 32:19)

To death (Prov 5:5; Prov 7:27)

To silence (Ps 115:17)

To dust (Ps 22:29)

(f) **Events:** *Move down, process*

Verb: hi (active), ho (passive)

causative of (e) = to fall down, to descend ► cause someone/something to go down *from* heaven; ► cause someone/something to go down *to* underworld

Cause someone/something **to go down from Heaven**

Natural elements – rain to fall down (Ezek 34:26; Joel 2:23)

Humans (Am 9:2)

Cause someone/something **to go down to underworld**

To Sheol (Ezek 31:16; 1 Kgs 2:6)

To pit (Is 14:15 (ho, passive))

To ruinous pit (Ps 55:23/24; Ezek 28:8)

To nether parts of the earth (Ezek 31:18 (ho, passive); Ezek 26:20; Ezek 32:18)

(g) **Events:** *Move down, attitude, process*

Verb: qal

= as in (e), but extended to judgment on haughty Behaviour ► Natural elements – rain; Extended to Death ► *To underworld*

From Heaven: Natural elements - rain

(Judgment on) haughty behaviour (Ps 7:16/17)

To Underworld

Misbehaviour: glory, multitude (Is 5:14)

(h) **Events:** *Move, attitude, process*

Verb: hi (active), ho (passive)

= as in (f), but extended to human behaviour ► *To underworld*
extended to mourning ► *To underworld*

Underworld

Misbehaviour: Pomp (Is 14:11)(ho, passive)

Mourning: sadness (Gen 42:38; Gen 42:29, Gen 44:31; 1 Kgs 2:9)

(i) **Events:** *Move down, action*

Verb: qal

= to go down, fall down, descend, come down, subdued ► Structures

Structural space, destructive ~ structures – no distance – negative

Structures

Wall (Deut 28:52; Deut 20:20)

Garrison (Ezek 26:11)

(j) **Events:** *Move down, action*

Verb: hi (active), ho (passive)

causative of (i) = to fall down, to descend ► cause to go down - structures

Structural space, destructive ~ structures – no distance – negative

Cause **to go down Structures**

Tabernacle (Num 10:17 (ho, passive); Num 1:51)

Crossbars of door (Is 43:14)

Covering veil (Num 4:5)

(k) **Events:** *Move, attitude, process*

Verb: qal

= as in (i), but extended to human behaviour ► Structures
 extended to Death of animals/plants ► Structures

Structures - behaviour

Misbehaviour: Pride of power (Ezek 30:6)

Misbehaviour: Principalities (Jer 13:18)

Humiliation: Shame (Deut 28:43; Is 47:1; Lam 1:9)

Structures – death of animals/plants

Death: Animal (Is 34:7; 2 Ki 5:14; Hag 2:22)

Death: Plants (Zech 11:2; Is 32:19)

(l) **Events:** *Move, attitude, process*

Verb: hi (active), ho (passive)

= as in (j), but extended to Behaviour ► Structures

Structures - behaviour

Misbehaviour: Pride (Zech 10:11 (ho, passive); Is 63:6; Prov 21:22; Amos 3:11; Obad 1:3)

Misbehaviour: Glory (Obad 1:3; Jer 49:16; Hos 7:12; Obad 1:4)

Misbehaviour: Human strength (Is 10:13; 2 Sam 22:48; Ps 56:8; Ps 59:11)

(m) **Events:** *Move down, action*

Verb: qal

= to go down, descend, bow down, fall down, kneel down, run down ► outer body; ► inner body; ► bodily movement/force

Bodily space ~ in space – no distance

Outer body

Oil (Ps 133:2)

Tears (Jer 13:17; Ps 119:136; Lam 1:16; Lam 3:48; Jer 9:18; Jer 14:17)

Inner body

Wound (Prov 18:8; Prov 26:22)

Bodily movement/force

Bend (2 Kgs 13:14; Ex 11:8)

Stamp/trample (Joel 3/4: 13)

Sword (Is 34:5)

Staff (2 Sam 23:21; 1 Chr 11:23)

(n) **Events:** *Move, action*

Verb: hi (active)

causative of (m) = to fall down, to descend, drip down, bow down, fall down, run down, hang down ► cause something to go down ► on outer body; ► to inner body; ► bodily movement/force

Bodily space ~ in space – no distance

Cause **to go down on Outer body**

Spittle (1 Sam 21:13)

Tears (Lam 2:18)

Cause **to go down Bodily movement**

Head (Lam 2:10)

(o) **Events:** *Move down, attitude, process*

Verb: qal

= as in (m), but extended to human behaviour ► Outer body, ► Bodily movement

Outer body/ Bodily movement

Mourning: Sadness (Is 15:3, 8; Judg 11:37; Judg 15:8)

Subjection (1 Kgs 2:8)

(p) **Events:** *Move down, action*

Verb: qal

= to go down, descend, ► container (protection)

Container space ~ in space – no distance – in-out

Container (protection)

Ship (Jon 1:3, 5)

(q) **Events:** *Move down, attitude, process*

Verb: qal

= as in (p), but extended to security ► Container (shadow – away from protection)
extended to security ► Container (city walls – away from protection)
extended to war ► Container (city walls – away from protection)
extended to death ► Container (away from value)

Container (protection)

Insecure: *from* Shadow (Ezek 31:12)

Insecure: *from* the protection of a city (1 Sam 9:27; Judg 5:11; 2 Kgs 7:17)

Death: *from a bed to step away* (2 Kgs 1:4; 2 Kgs 1:6; 2 Kgs 1:16)

Insecure: *to insecure position (war)* (Judg 1:9; Num 14:45; Judg 7:11;

1 Sam 13:12; 1 Sam 14:36, 37; 1 Sam 17:8; 1 Sam 23:4, 8, 20;

1 Sam 26:6, 10; 1 Sam 29:4; 1 Sam 30:24; 2 Sam 21:15;

2 Sam 23:20, 21; 1 Kgs 1:25; 2 Kgs 6:18; 1 Chr 11:22;

2 Chr 20:16; Jer 48:15; Jer 50:27)

Insecure: *to be slaughtered* (Jer 48:15; 1 Sam 30:16)

(r) **Events:** *Move down, attitude, process*

Verb: *hi* (active)

= as in (o), but extended to death ► Container (away from value)

Insecure: *to be slaughtered* (Jer 51:40; 1 Sam 30:16)

(s) **Events:** *Move down*

Verb: *qal*

= to go down, descend, ► direction

Navigational space ~ in space – no distance – south

Direction

South (Josh 18:16; Num 34:11, 12; Josh 15:10; Josh 16:3, 7; Josh 17:9;

Josh 18:13, 17, 18; Judg 15:8, 11, 12; 1 Chr 11:15; 1 Sam 22:1;

1 Sam 23:13, 25; 2 Sam 5:17; Jer 22:1)

The next chapter describes the encyclopaedic knowledge system of עלה (*lh*) including an account of the knowledge of usage patterns associated with עלה (*lh*) and the non-linguistic knowledge representations that the verb עלה (*lh*) taps into and draws upon.

ANALYSIS OF THE ENCYCLOPAEDIC KNOWLEDGE SYSTEM OF עֲלָה (*`lh*)

5.1 Introduction

In Sections 4.5 - 4.7 of Chapter 4 it was indicated that the Hebrew language refers to concepts in the mind of the speaker. This observation allotted an *entrée* to a meaningful and systematically-related encyclopaedic knowledge of Biblical Hebrew verbs. Because meaningful structure from experiences gives rise to concrete concepts (Section 2.3.1 of Chapter 2), the hypothesis underlying the data analysis in this chapter is that the verb עֲלָה (*`lh*) serves as a ‘point of access’ to vast repositories of knowledge relating to a particular concept or conceptual domain.¹ This hypothesis is examined by discussing the problems of the distinction between the ‘dictionary knowledge’ and ‘encyclopaedic knowledge’² regarding עֲלָה (*`lh*) as it is practised in traditional Biblical Hebrew dictionaries and encyclopaedias. Then, this chapter will analyse the data of the verb עֲלָה (*`lh*) in relation to a conceptual typology of motion in order to provide a conceptual structure with prototypical models and metaphorical extensions developed out of those prototypical models.

In traditional encyclopaedias and dictionaries, a systematically-related encyclopaedic knowledge of the verb עֲלָה (*`lh*) has not been accounted for in terms of the conceptual domain of motion in space.<sup>3</sup> The traditional dictionary (read *literalism*)<sup>4</sup> view of עֲלָה (*`lh*) in which meaning is assigned unambiguously to the verb alone is problematic in light of the knowledge types that are conceptual in nature and that appear to constitute a vast structured body of relational information. The gist of the problem besetting the traditional view of the meaning of עֲלָה (*`lh*) will now be discussed and elaborated.

¹ See also the discussion in Evans and Green (2006:160).

² See the discussion in Section 4.2 of Chapter 4.

³ See for example the representation of a neatly-packaged bundle of meanings (the dictionary view) of the verb עֲלָה (*`lh*) in Jenni and Westermann (1997:883), BDB (748a), HALOT (2:828b), TWOT 1624 and NIDOTTE 6590.

⁴ As discussed in Section 4.2 of Chapter 4.

5.2 Problem Statement

The presentation of meanings in traditional dictionaries according to their (1) etymology, (2) diachronic analytical classification, (3) structurally-semantic classification, (4) syntagmatic relations, and (5) occasionally encyclopedic uses (Barr, 1973:119-120) [as described in detail in Section 4.2 of Chapter 4] becomes noticeable when analysing the entry of עֹלָה (*ʾlh*) in *e.g.* Jenni and Westermann (1997:885):

a) *ʾlh* qal. indicating movement from a lower to a higher place, has a relatively limited semantic spectrum. Only a translation problem forces English to use various expressions reflecting the standpoint of the narrator: “to go up,” etc., if the movement is away from the observer (as is the rule), “to come up” if the speaker is located at a higher place (*e.g.*, Exod 24:2; Josh 10:4).

The verb regularly describes the migration from Egypt to Palestine or to the stations on the way there (Gen 13:1; 45:25; Exod 1:10; 12:38; 13:18; Num 32:11; Judg 11:13, 16; 19:30; 1 Sam 15:2, 6; 1 Kgs 9:16; Isa 11:16; Hos 2:17, etc.) and the entry from the desert into the land of Canaan (Exod 33:1; Num 13:17, 21, 30; Deut 1:21, 26, 41; Judg 1:1-4). This expression is used so stereotypically that topographical data can be omitted entirely (Gen 44:17, 24, 33f.; 45:9; 50:5-7, 9, 14, etc.). Similarly, the return of the exiles is regarded as “going up” (Ezra 2:1, 59; 7:6f., 28; 8:1; Neh 7:5f., 61; 12:1).

The use of this term is so enlightening in view of the geographical circumstances that one may reject the suggestion of G.R. Driver (ZAW 69[1957]:74-77; cf. also W. Leslau, ZAW 74 [1962]: 322f.; S Shibayama, *Journal of Bible and Religion* 34 [1966]: 358-62) that *ʾlh* qal may occasionally have had the specialized meaning “to go north.”

Analysing the entry of עֹלָה (*ʾlh*) in Jenni and Westermann (1997:885), it is noticeable that, after a brief etymological and diachronic-analytical classification, the lexicon reduces the semantic potential of the word עֹלָה (*ʾlh*) to a verbal indication in the language within a topographical context. In the first paragraph of the preceeding citation, the lexicon holds the view that semantics are purely truth-conditional and that the expressions in Exodus 24:2 and Joshua 10:4 appear to be truth-functionally equivalent situations. The reference

point as construal operation was simply explained away as “a translation problem.” The comparison drawn in the second paragraph of the citation is exclusively within topographical movement as spatial domain. No comparison or judgment between the situation and another category to which the verb **עלה** (*ʿlh*) is assigned is described or evaluated. The suggestions of various authors describing an additional category (navigation) were rejected in support of a literal understanding of the verb **עלה** (*ʿlh*). Consequently, the entry in this lexicon assumes that the verb **עלה** (*ʿlh*) has an ‘essential aspect’ of a word’s meaning and has to be distinguished from other non-essential aspects of the word’s meaning. This type of presentation is misleading, since a description of systematically-related meanings of the knowledge types that are conceptual and appear to constitute a vast structured body of relational information, is absent.

As opposed to this view, an analysis of the incidence of **עלה** (*ʿlh*) in the Hebrew Bible generates some significant variation on the meaning associated with the **עלה** (*ʿlh*) verb form and the associated conceptualisation to which it, in part, gives rise. Consider the following examples:

a. Numbers 27:12

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲלֵה אֶל-הָר הָעֲבָרִים הַזֶּה
wajjo `mêr – jehwâh - `êl – mosjêh - `aleh - `êl – har - hâ`avârijm - hazzêh
 And the LORD said to Moses: Go up to this mountain, Abarim.

b. 1 Kings 12:18

וְהַמֶּלֶךְ רִחְבֵּעַם הַתְּאֻמִּי לָעָלוֹת בַּמֶּרְכָּבָה לְנוֹס יְרוּשָׁלַם
wehammêlêk – rexav`âm – hit`ammets – la`alwot – bammêrkâvâh – lânûs - jerûsjâlâm
 Then king Rehoboam acted in own strength to go up into his chariot, to flee to Jerusalem.

c. Judges 21:19

לְמִסְלָה הָעֹלָה מִבֵּית-אֵל שְׁכֶמָה
limsillâh – hâ`olâh – mibbejt – `el - sjekêmâh
 ... to the main road that goes up from Bethel towards Shechem.

d. Habakkuk 1:15

כָּלָה בְּחֶפֶז הָעֹלָה
kulloh – bexakkâh - he`alâh
 He pulled up all of them with a fishhook.

- e. Judges 13:20

וַיַּעַל מַלְאֲכֵי־יְהוָה בְּלֶהֱב המזבח

wajja'al – mal'ak – jehwâh – belahav – hammizbeax

And the angel of the LORD ascended in the flame of the altar.

- f. Isaiah 40:31

וַיַּעֲלוּ אֲבֵר כַּנְשָׁרִים

ja'alû – `evêr – kannesjârijm

They will fly (go up) with wings as eagles.

- g. 1 Samuel 5:12

וַתַּעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם

watta'al – sjaw'at – hâ'ijr – hasjsjâmâjim

And the cry of the city ascended (to) the heaven.

- h. 1 Samuel 28:11

וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׁמוּאֵל הָעֶלְי־לִי

watto'mêr – hâ'isjsjâh – `êt – mij – `a'alêh – lâk – wajjo'mêr - `êt – sjemû'el – ha'alij – lij

Then the woman said: Whom shall I bring up unto you? And he said: Bring Samuel up to me.

- i. Genesis 41:5

וַהֲנִיחָה שִׁבְעֵ שְׁבָלִים עֲלֹת בִּקְנֶה אֶחָד

wehinneh – sjêva' – sjibbolijm – 'olwot – beqânêh - `êxâd

And, look, seven ears of corn were growing (going up) upon one stalk.

- j. Exodus 16:13

וַיְהִי בָעֶרֶב וַתַּעַל הַשָּׁלֹ וַתִּכַּס אֶת־הַמַּחֲנֶה

wajehij – vâ'êrêv – watta'al – has'selâw – wettekâs – `êt - hammaxanêh

And it was, in the evening the quails flocked together (went up) and covered the camp.

- k. Exodus 16:14

וַתַּעַל שִׁכְבַּת הַטָּל

watta'al – sjikevat – haththâl

And the layer of dew evaporated (went up).

- l. 1 Kings 10:29

וַתַּעֲלֶה וַתֵּצֵא מְרֻכָּבָה מִמִּצְרַיִם בִּשְׁשׁ מֵאוֹת כֶּסֶף

watta'alêh – wattetse' – mêrkâvâh – mimmitsrajim – besjesj – me'wot – kêsêf

And a chariot was manufactured (went up) and exported (went out) from Egypt for six hundred shekels of silver.

- m. 1 Chronicles 27:24

וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפָּר

welo' – `âlâh – hammispâr – bemispâr

The number was never recorded (did not go up) into the account.

- n. 1 Kings 22:35

ותַעֲלָה הַמִּלְחָמָה בַּיּוֹם הַהוּא

watta'alêh – hammilxâmâh – bajjwom - hahû`
And the battle increased (went up) that day.

- o. 1 Samuel 14:46

וַיַּעַל שָׁאוּל מֵאַחֲרֵי פְּלִשְׁתִּים וּפְלִשְׁתִּים הָלְכוּ לְמָקוֹמָם

wajja'al – sjâ'ûl – me'axarej – pelisjtijm – ûfelisjtijm – hâlekû – limqwomâm
Then Saul stops following (went up from after) the Philistines: and the Philistines went to their own place.

- p. Jeremiah 51:50

זָכְרוּ מֶרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תַּעֲלָה עַל־לִבְבְּכֶם

zikrû – merâxwoq – `êt – jehwâh – wijrûsjâlam – tâ'alêh – 'al – levavêkêm
Remember the LORD from afar, and let Jerusalem weigh upon your heart.

- q. Ezekiel 19:3

ותַעֲלֶה אֶחָד מִגִּרְיָהָ

watta'al – `êxâd – miggurêjhâ
And she raised one of her whelps.

- r. Judges 13:5

וְיִלְדֶתָ בֶּן וּמוֹרָה לֹא־יַעֲלָה עַל־רֹאשׁוֹ

wejoladte – ben – ûmworâh – lo' – ja'alêh – 'al - ro'sjwo
You shall bear a son; and no razor shall go upon his head.

- s. Proverbs 26:9

חֹרֶץ עֵלָה בְּיַד־שָׁכּוֹר וּמִשָּׁל בְּפִי כְּסִילִים

xwoax – 'âlâh – vejad – sjikkwor – ûmâsjâl – befij – kesijlijm
As a thorn festers (goes up) in the hand of a drunkard, so is a parable in the mouth of fools.

- t. Joshua 18:11

וַיַּעַל גּוֹרֵל מִטֵּה בְּנֵי־בִנְיָמִן לְמִשְׁפַּחָתָם

wajja'al – gworâl – maththeh – venej – vinjâmin – lemisjpexotâm
And the lot of the tribe of the children of Benjamin went up according to their families.

- u. 1 Kings 15:19

לֶךְ הַפְּרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וַיַּעֲלָה מַעֲלִי

lek – hâferâh – `êt – berijtekâ – `êt – ba'sjâ' – mêlêk – jisrâ'el – weja'alêh - me'âlâj
Go break your agreement with Baasha, king of Israel, that he may stop fighting me (go up from against me).

v. Genesis 31:10

וְהִנֵּה הָעֵתָדִים הָעֵלִים עַל-הַצֹּאן עֲקָדִים

wehinneh – hâ'attudijm – hâ'olijm – 'al – hatstso`n - 'aquddijm

And look, the rams which leaped (went up) upon the cattle, were striped.

w. Jeremiah 35:11

וַיְהִי בַעֲלֹת נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל אֶל-הָאָרֶץ וַיֹּאמֶר בָּאוּ וְנִבְּאוּ
יְרוּשָׁלַם מִפְּנֵי חֵיל הַכַּשְׂדִּים

*wajehij – ba'alwot – nevûkadrê`tsar – mêlêk – bâvêl – `êl – hâ`ârêts –
wannô`mêr – bo`û – wenâvwo` – jerûsjâlam – mippenej – xejl - hakkaśdijm*

When Nebuchadnezzar, king of Babylon, gathered to fight against the land, we said: Come, and let us go to Jerusalem because of the army of the Chaldeans.

x. Genesis 46:31

וַיֹּאמֶר יוֹסֵף אֶל-אָחִיו וְאֶל-בֵּית אָבִיו אָעֻלָּה וְאֶנִּידָה לְפָרְעָה וַיֹּאמְרוּ
אֵלָיו אָחִי וּבֵית-אָבִי אֲשֶׁר בְּאֶרֶץ-כְּנָעַן בָּאוּ אֵלַי

*wajjo`mêr – jwosep – `êl – `êxâjw – we`êl – bejt – `âvijw – `ê`eelêh – we`aggijdâh
– lefar`oh – we`omerâh – `elâjw – `axaj – ûvejt – `âvij – `asjêr – be`êrêts – kena`an
– bâ`û - `elâj*

And Joseph said to his brothers and to his father's house: I will go up, and I will tell Pharaoh: my brothers and my father's house that were in the land of Canaan, have come to me.

y. Exodus 3:17

אָעֻלָּה אֶתְכֶם מֵעַנִי מִצְרַיִם אֶל-אֶרֶץ הַכְּנַעֲנִי

`a`alêh – `êtkêm – me`onij – mitsrajim – `êl – `êrêts - hakkena`anij

I will bring you up out of the affliction of Egypt to the land of the Canaanites.

z. Joshua 15:6

וְעָלָה הַגְּבוּל בֵּית חֲגִלָּה וְעָבַר מִצְפּוֹן לְבֵית הָעֲרָבָה

we`âlâh – haggévûl – bejt – xâgelâh – we`âvar – mitstsepwon – levejt - hâ`arâvâh

And the border went up to Beth Hoglah, and passed along from the north of Beth Arabah.

These examples are only a small number of the appearances of the verb עלה (*`lh*) in the Hebrew Bible, but it is already noticeable that the meaning associated with עלה (*`lh*) varies across each instance of use. As was the case with the verb ירד (*jrd*) in Chapter 4, the domain of עלה (*`lh*) appears to be protean in nature and too complex to assign the meaning within simply a literal understanding of the word.

While a variable mixture of dynamic and schematic components is apparent throughout the spectrum of the incidents, the flexible meaning of עלה (*`lh*) is dependent in

part upon the context of its use, i.e.: *change* and *motion* in examples (a) and (b) are the direct opposite of עלה (*ʿlh*) in example (c) designating a spatial configuration, which is fictive motion. That a word is a matter of conceptualisation and not just a fact about the world can be seen in the dynamic example (c) (and (z)). The road in (c) is not actually going anywhere, but is conceptualised as if it is: the mind's eye, so to speak, represents one as going along the road. The orientation of the speaker in (b) and (d) differs along the vertical dimension. Therefore, the use of the verb as Qal or Hiph'il is relative to the canonical orientation of the speaker/writer.

The verb עלה (*ʿlh*) in examples (e) and (h) is not only to be understood against the background of the ancient Near Eastern cosmological FRAME, but is metonymic for more complex activities. In examples (d), (f) and (i), the verb עלה (*ʿlh*) in context clearly points to the *manner* of motion as well, e.g. *pull*, *fly* and *grow*. The verb stem action happens against the background of a motion event with a specific orientation in space. In (d), the motion is in the horizontal category from a lower (water) level to a topographically higher location. However, in (f), the motion is vertically orientated and from unsupported space, whereas the example in (i) is motion of a structural nature. The choice of the construal operation metaphor to describe the situation in (g) (the abstract *mourning*) in a vertical spatial domain construes the structure of that domain in a particular way and differs from (n) (the abstract *intensifying*) which uses structural space. The metaphorical motion of *increasing* of the formative substance in (j) and (m) is again a source domain for the construal in (n).

The spatial example in (k) and (l) illustrates the structural schematisation construals. The basic level of constituting experience is present in the difference between natural structures (example (k) - the abstract *evaporate* and (q) - the abstract *raise*) and artificial structures (example (l) - the abstract *manufacture*). To describe the conceptualisation in examples (o) and (u), the writers use a particular preposition together with the verb עלה (*ʿlh*) to focus the reader's attention on the reversal of the movement or action. In example (p) the profile shifts from one event to an associated event in the same semantic frame. The semantic shift of the relational object in the active zone analysis for (p) serves a different function as is the case with topographic movement and location. In example (s) a highly generalised concept of scope in terms of the dominion made accessible by a reference point

which functions as the focus of attention, is used. This scope of attention is accessible in a way that more indirectly-presupposed domains are not.

The conceptualisation of (r), (s) and (v) is both within bodily motion, but each differs from the other in experience. The perceptual experiences of an inner-bodily movement (example [s]) differ essentially from outer bodily movements (example (r) and [v]). The description of the conceptualisation in example (t) uses the construal operation metaphor within bodily space. The conceptualisation of the activity in example (w) seems to be a blending between two source domains, that of force and formation. Examples (x) and (y) could describe the same topographical scene, but (x) invites the hearer to attend to the superiority or movement towards ideological status which is higher on a social stand. On the contrary, the example (y) construes a movement away from an oppressive position which is negative or down. The movement in the latter involves a progressive scene.

Example (z) differs from all the other examples regarding the frame of reference feature: the cardinal point system (**north**-east-south-west) is a set which includes the word form עֲלָה (*`lh*) meaning ‘up’. While in some of the examples motion is specified as motion to a material ‘goal’, or from a material ‘source’, not all fall in this category, viz. (i) – (m).

From this brief discussion, it is apparent that the meaning of the verb עֲלָה (*`lh*) does not simply comprise a figure that is moving along a topographical path, but also comprises movement in vertical conceptual space, structural movement, bodily movement, container movement, modifications and navigation. Moreover, some of the dynamic and variable schematic components are situated within ideational contexts. A few contexts to highlight here are cultural cognitive models such as the HEAVEN FRAME, ideologies such as Jerusalem and emotions.

The lexical entry of the verb עֲלָה (*`lh*) found in the (traditional) lexicon of Jenni and Westermann (1997:885) in relation to the examples in (a)-(z), brings forth some clear dualities, i.e.:

- A dissimilarity is noticeable between the knowledge of the verb עלה ('lh) and knowledge of how contextual factors influence linguistic meaning;
- The lexical entry is autonomous in its reference to its knowledge of the word and neglects cultural knowledge, social knowledge and physical knowledge, that is, encyclopaedic knowledge;
- The meaning(s) assigned to the verb עלה ('lh) stands in sharp contradistinction to what the word refers to in its usage-based context.

Given that these dichotomies highlight a difficulty in the encyclopaedic knowledge of עלה ('lh) based on the notion of a cognitive frame against which word meanings are understood, the aim for this chapter will be to describe the encyclopaedic knowledge system of עלה ('lh) by explicating the nature of much of the linguistic knowledge associated with the verb עלה ('lh). This account of semantic structure will include an account of the knowledge of usage patterns associated with עלה ('lh). Secondly, the conceptual structure, that is the non-linguistic knowledge representations that the verb עלה ('lh) taps into and which can be drawn upon in situated language use, will also be described. This theoretical approach of Cognitive Semantics characterising the representation in the Biblical Hebrew language of spatial relations, will be used to:

- Understand how the meaning of עלה ('lh) is grounded in perceptual experience and in the knowledge structures of the Biblical Hebrew speakers. The findings in Chapter 3 will be used to evaluate each example;
- Investigate if more conceptual spaces than those that were found in Chapter 4 are apparent in the Biblical Hebrew discourses; and
- Position the study of spatial expressions within a broader context of Hebrew language usage of spatially-orientated words and the conventions associated with communicating aspects.

The hypothesis that the verb עלה ('lh) does not represent a neatly-packaged bundle of meaning, but rather serves as a 'point of access' to vast repositories of knowledge relating

to a particular concept or conceptual domain with its roots in the ancient Israelites' spatial perceptual system, will be analysed and discussed in the following section. The key terms and distinctions central to this guide towards a conceptual typology of עלה (*lh*) were summarised in Section 4.4.2 of Chapter 4. The specific additional characteristics of the verb עלה (*lh*) towards a conceptual typology will be elucidated in the next section.

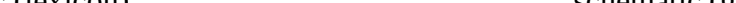
5.3 Conceptual Typology of עלה (*lh*): Lexical Entry and Sign System

The root עלה (*lh*) is common Semitic. Related to this root is the distribution of the derived preposition על (*al*) and a range of nominatives such as עֲלֵיָהּ (*'aljâh*) height, עֲלֵהּ (*'âlêh*) foliage⁵, עֹלָה (*'olâh*) burnt offering, עֵלִי (*'elij*) pestle, עֲלִיָּהּ (*'alijjâh*) upper room, מוֹעֵל (*mo'al*) lifting, מַעֲלֵה (*ma'alêh*) ascent or steep path, מַעֲלָה (*ma'alâh*) ascent or step and תְּעַלֶּה (*te'alâh*) healing. The verb עלה (*lh*) occurs approximately 888 times in the Hebrew Bible mainly in the Qal (simple active) and Hiph'il (causative active) conjugations, and occasionally in the Niph'al (simple passive) and Hoph'al (causative passive) conjugations. Only one example of the verb occurs in the Hithpa'el (reflexive active) conjugation. The use of the verb עלה (*lh*) is present throughout the Hebrew Bible except in the books of Zephaniah, Malachi and Esther. In Biblical Aramaic, the closest comparable verbal stem sharing the same semantic domain is סלק (*slq*).

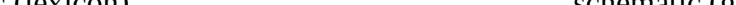
In need of attention here is the question regarding the striking similarities in the sequential combination of the consonants/signs עלה (*lh*) classified as derived forms, and the (seemingly) diverse meanings of the derived forms. Or to put the question in more linguistic terms: in understanding language, what is the meaningful structure underlying the experiences and knowledge that give rise to the concrete concepts of the words? The answer that Cognitive Semantics gives is that meaning is grounded in the shared human experience of bodily and cultural existence, based on structures of imagination, and filtered by

⁵ The translation of עֲלֵהּ (*'âlêh*) as *foliage* construes the entity as a relatively homogeneous substance without clear boundaries, while the translation of עֲלֵהּ (*'âlêh*) as *leaf* construes the entity as a bounded individual, which in turn is part of a single tree. So, the concept FOLIAGE evokes a more abstract mass while the concept LEAVES multiplies the individual.

The description of the idea behind the forms should be defined, according to the cognitive linguistic framework, by the phrase ‘mental simulation’. In linguistic terms, this means that the forms derived from עֵלָה (*‘lh*) must be understood by mentally simulating their content. The categorical simulation process⁶ reflects the following symbolic continuum with עֵלָה (*‘ālēh*) foliage as an example in **FIGURE 34**:



As the highly specific and detailed concept of an object like עֲלֶה (‘*âlêh*) foliage moves through the symbolic continuum, it becomes more abstract. The figure shows עֲלֶה (‘*âlêh*) foliage undergoing an abstraction in taxonomy until it reaches the highly schematic *thing*.⁸ The same movement from specific to schematic applies to עֹלָה (‘*olâh*) burnt offering in FIGURE 35 and עֲלִיָּה (‘*alijjâh*) upper room in FIGURE 36:



⁸ In Cognitive Linguistics, *thing* is a theoretical notion denoting a set of interconnected entities, thus, “categories are categories of things” (Lakoff, 1987:9).

examples of patterns are established which also become entrenched as conventional units in the linguistic inventory for Biblical Hebrew. The fourth unit in **FIGURE 37** is a more abstract grammatical construction that has been established and is based on the first three units (in this example). The Biblical Hebrew inventory contains the learned individual lexemes such as *save*, *to be perfect* and *ride*. Cognitive grammar claims that complex lexemes such as the nominalised forms of these words (*saviour*, *peace* and *chariot*) can become as entrenched as the simpler verbs. That is, through use a language-user develops a linguistic reflex or habit that considers a complex unit the same as a simple unit. This complex unit is used as automatically as the simple one. All three kinds of units exist in the inventory and are available for use in context. Furthermore, the grammatical construction VERB-NR is also part of the inventory and is used at a more abstract level of language as a construction schema to extend to other target lexemes. No constructive effort is required in the use of an entrenched complex chunk.

The construction schema is especially important when building novel-usages, such as the fifth unit in **FIGURE 37**, *(the) going up*. Because *go up* is a verb, it is a potential target for the construction VERB-NR schema. The unusual word ‘*(the) going up*’ could be used in a sentence and understood in a given context, such as in 1 Chronicles 26:16:

a. 1 Chronicles 26:16

לְשָׁפִים וְלְחוֹסָה לַמַּעֲרָב עִם שַׁעַר שְׁלֶכֶת בַּמִּסְלָה הָעוֹלָה מִשְׁמָר לְעִמָּת
מִשְׁמָר

lesjuppijm – ûlexosâh - lamma‘arâv - ‘im - sja‘ar – sjallêkêt – bamsillâh - hâ‘wolâh – misjmâr – le‘ummat - misjmâr

To Shuppim and Hosah the lot came forward westward, with the gate Shallecheth, by the causeway (namely) the going up, ward against ward.

This is a very peculiar and strange use of a nominalised form of the verb *the going up*, but it does make sense in the given context. This should be considered a non-entrenched use of a unit and in **FIGURE 37** is marked this way by using a double-rectangle to indicate the unit. There is the potential for a word such as ‘*the going up*’ to become entrenched and conventional through repeated uses as it spreads throughout a speech community. Languages are always undergoing this sort of “creative” expansion. Cognitive grammar accounts for this kind of expansion by examples like those in **FIGURE 37**.

At first glance, it seems that the three references in **FIGURE 34** to **FIGURE 36** are homonyms in the more abstract domain of עֲלָה (*lh*) ABOVE. But if we suggest that these three references are actually “senses” of the same lexical form (instead of homonyms), we are hypothesising that these three references should be semantically-related. For this semantic relationship each sense has a separate core/distinctive meaning and a semantic relationship exists between these three senses based on spatial cognition, for example:

- FOLIAGE עֲלָה (*‘âlêh*) – human on the ground with foliage of a specimen above him/her;
- BURNT OFFERING עֲלָה (*‘olâh*) – human on the ground with smoke/vapour ascending upwards;
- UPPER ROOM עֲלִיָּה (*‘alijjâh*) – human on the ground with room above on a structure.

The semantic relationship or prototype that these senses commonly share is thus the *immediate inaccessibility for the human being*.

So, for some of the forms derived from עֲלָה (*lh*) (i.e. עֲלָה [*‘âlêh*] ‘foliage’, עֲלָה [*‘olâh*] ‘burnt offering’, עֲלִיָּה [*‘alijjâh*] ‘upper room’) the concept of *immediate inaccessibility for the human* is the stereotype of the prototype. Some derived forms occupy a more central place within this concept, while others are relegated to a less central (מַעַל [*mo‘al*] ‘lifting’, מַעֲלָה [*ma‘alêh*] ‘ascent’ or ‘steep path’, מַעֲלָה [*ma‘alâh*] ‘ascent’ or ‘step’) or even a peripheral one (i.e. תְּעָלָה [*te‘âlâh*] ‘healing’, עֵלִי [*‘eelij*] ‘pestle’). This implies that categories are used to describe language, i.e. linguistic categories.

Pertaining to the verb עֲלָה (*lh*) in Biblical Hebrew, the theoretical value of linguistic categories will be used to define the meaningful structure from experiences that give rise to concrete concepts. An accountable analysis of all the instances of עֲלָה (*lh*) in the Hebrew Bible has shown that at least 6 meaningful basic-level lexical-semantic categories are present, namely: horizontal space, vertical space, structural space, bodily space, container space and navigational space. The stereotype of the prototype concept for the derivatives of עֲלָה (*lh*)

will be cross-examined and the meaningful structure for the less central and peripheral words of the prototype concept will be derived. The lexical-semantic spatial categories together with the key terms and distinctions discussed in Section 4.4.2 of Chapter 4 will be used to structure the analysis of the experientially-based classification of perceived motion situations of the verb עלה (*lh*) in Biblical Hebrew. An example of a more detailed description of the cognitive model of עלה (*lh*) is presented in Section 5.6.2.

5.4 Cognitive Analysis of עלה (*lh*)

The next section briefly lists the six basic categories along with the instances of עלה (*lh*) that fit into each one. The analysis is grouped according to the verb's modality, *firstly*, by categorising the primary sense which is the core, basic, literal meaning of the lexical unit and *secondly*, by explaining the metaphorical extensions, the conventional link at the conceptual level between the source domain and the target domain and the image schematic patterns, categorisations and/or FRAMES underlying the conceptual metaphor.¹⁰

5.4.1 Movement in Horizontal Space

This category of movement was explained in Section 4.5.1 of Chapter 4. Yet, the analysis of עלה (*lh*)'s data shows an extension of the experiencing and storing of information about the vertical axis of the Israelite landscape, including (i) horizontal movement *from* a topographic lower level *to* a higher location, (ii) horizontal movement *from* ground level *to* a human-made structure/object, (iii) horizontal movement *from* ground level *on/to* another living being/plant, (iv) horizontal movement *from* subterranean level *to* ground level and (v) modifications (stative). So, the verb עלה (*lh*) provides linguistic representation of spatial change and may be classified further into change of location, position and configurations. The following literal meanings of the lexical unit GO UP show that movement in horizontal space contain senses of which the image-schematic basis lies in the realm of physical movement. The image schematic knowledge structures SOURCE-PART-GOAL, VERTICALITY and LINK are noticeable.

¹⁰ Addendum B provides a complete cognitive analysis of עלה (*lh*), including morphological analyses, the stating of figure, spatial concept, spatial part, motion, path, manner, basic meaning, sense, spatial direction, frame of reference, and knowledge structures used.

5.4.1.1 Modality: Simple Active (Qal)

- a. **Movement from a topographic lower to a higher location** - to a mountain: Gen 19:30; Ex 19:12, 13, 23; Ex 24:2, 13, 15, 18; Ex 34:2, 3, 4; Num 14:44; Num 20:27; Num 27:12; Num 33:38; Deut 1:43; Deut 3:27; Deut 5:5; Deut 9:9; Deut 10:1, 3; Deut 32:49, 50; Judg 4:5, 12; Judg 9:48; 1 Sam 25:5, 35; 2 Sam 15:30; 1 Kgs 18:42; 2 Kgs 1:9, 13; 2 Kgs 19:23; Ps 104:8; Is 37:24; Is 40: 9; Is 57:7; Ob 1:21; Hag 1:8

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה עֲלֵה אֶל-הָר הָעֲבָרִים הַזֶּה

wajjo `mêr – jehwâh – `êl – mosjêh – `aleh – `êl – har – hâ `avârijm – hazzêh

And the LORD said to Moses: Go up to this mountain, Abarim.

- b. **To a town**: Gen 12:38; Gen 35:1; Gen 38:12, 13; Josh 7:2; Josh 8:11; Josh 10:6, 9; Judg 1:16; Judg 2:1; 1 Sam 6:9; 1 Sam 13:15; 1 Sam 14:21; 1 Sam 15:34; 1 Sam 23:19; 2 Sam 2:1, 2; 2 Kgs 2:23; 2 Kgs 16:5; Hos 4:15

וַיָּקָם שְׁמוּאֵל וַיַּעַל מִן-הַגִּלְגָּל גִּבְעַת בִּנְיָמִן

wajjâqôm – sjemû `el – wajja `l – min – haggilgâl – giv `at – binjâmin

And Samuel arose, and went up from Gilgal to Gibeah of Benjamin.

- c. **To a city**: 1 Sam 9:14

וַיַּעֲלוּ הָעִיר הַמָּה בָּאִים בְּתוֹךְ הָעִיר וְהִנֵּה שְׁמוּאֵל יֵצֵא לְקִרְאָתָם
לְעֵלוֹת הַבָּמָה

wajja `alû – hâ `ijr – hemmâh – bâ `ijm – betwok – hâ `ijr – whinne – sjemû `el – jotse` – liqrâ `tâm – la `alwot – habbâmâh

And they went up to the city: as they were going into the middle of the city, behold, Samuel was coming out towards them while ascending to the high place.

- d. **To a higher location**: Judg 14:2, 19; 1 Kgs 11:15; Neh 2:15

וָאֵהִי עָלָה בְּנַחַל לַיְלָה

wâ `ehij – `olêh – vannaxal – lajlâh

Then I went up by the brook at night ...

- e. **To a hill-country**: Num 13:17, 31; Num 14:40, 42; Num 20:19; Deut 1:22, 41; Josh 7:2; Josh 14:8; Judg 6:5; Jer 22:20; Jer 46:11

עֲלֵי הַלְבָנוֹן וּצְעִקִי וּבִבְשָׁן תִּנִּי קוֹלְךָ

`alij – hallevânwon – ûtse `âqij – ûvabbâsjân – tenij – qwolek

Go up to Lebanon, and cry; and lift up your voice in Bashan.

- f. **To/up a hill**: Ex 17:10; 1 Sam 9:11, 14; 2 Kgs 2:23; 2 Chr 20:16

וּמֹשֶׁה אַהֲרֹן וְחֹר וְעָלוּ רֹאשׁ הַגִּבְעָה

ûmosjêh – `aharon – wexûr – `âlû – ro `sj – haggiv `âh

... and Moses, Aaron, and Hur went up to the top of the hill.

- g. **To a forested country**: Josh 17:15

וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אִם-עַם-רַב אַתֶּם עֲלֵה לָךְ הַיַּעֲרָה

wajjo `mêr – `alejhêm – jehwosjua` – `im – `am – rav – `attâh – `aleh – lekâ – hajja `râh

And Joshua answered them: If you are many people, then you go up to the forested area.

- h. To an allotted territory: Judg 1:3

וַיֹּאמֶר יְהוּדָה לְשִׁמְעוֹן אָחִיו עֲלֵה אִתִּי בְּגֹרְלִי
*wajjo`mêr – jehûdâh – lesjim`won – `âxijw – `aleh – `ittij - vegworâlij*¹¹
And Judah said to Simeon, his brother: Come up with me to my allotted territory.

While all the Egyptian land belonged to the Pharaoh or the temples, and large estates of the Mesopotamian land were owned by the king and the sanctuaries (see De Vaux, 1961:164-165), the ancient Israelite land system was different (Gen 47:20-26). Property-right (which Yahweh retains over all lands) was invoked as the basis of the law of Jubilee (Lev 25:23). Later, the Promised Land, at Yahweh's command, was shared by lot between the tribes (Josh 13:6; 15:1; 16:1; 17:1; 18:6-19:49). So, the allotted land was regarded as 'God's gift', that is, it had a high status (see also Deist, 2000:260). The understanding of עֲלֵה ('lh) to an allotted territory may have the same unipolar conceptual metaphor and basic features as example (a) in Section 5.4.1.1.1.

- i. To a vine terrace: Jer 5:10

עֲלֵי בְּשָׂרוֹתֶיהָ
'alû - vesjârwtêjhâ
Go up to her vine terraces ...

- j. To a threshing floor: 2 Sam 24:18, 19; 1 Chr 21:18, 19; Job 5:26

תָּבוֹא בְּכֶלֶח אֵלֶי-קֶבֶר פְּעֵלוֹת גְּדִישׁ בְּעִתּוֹ
tâvwo` – vekêlax – `eelej – qâvêr – ka`alwot – gâdijsj - be`ittwo
You will go in full age to the grave, like a stack of grain that goes up (to the threshing floor) in its time.

- k. To a gate: Deut 25:7; Ruth 4:1

וַיַּעַז עֲלֵה הַשַּׁעַר וַיֵּשֶׁב שָׁם
ûvo`az – `âlâh – hasjsja`ar – wajjesjêv – sjâm
Then Boaz went up to the gate, and sat down there.

The (main) gate of the city was usually the gathering place for the elders/wise men and the locality of the king's throne (at the entrance to the upper-city).¹² Conceptually, this means that the idea of a higher status present in the vicinity of the gate conveys a specific ideational embodiment structure in relation to an angular condition. The space of the gate as

¹¹ The word גֹּרֶל (*gworâl*), originally a pebble, means both the lot which was drawn and the plot assigned by the lot.

¹² Archaeological excavations at Hazor and Dan have exposed throne platforms located between the lower cities and the upper cities. At Hazor, the throne platform is situated in front of the entrance to what archaeologists believe to be the administrative palace. The excavations at Dan have exposed the throne platform next to a long stone carved bench (probably for the wise men to sit on) and in front of the main six-chamber gate (Ben-Tor, 1997:115-116; Deist, 2000:202).

‘higher/more important’ space becomes enforced in the body as erect structure, where UP is more important. Therefore, a frame of reference is also applicable, and then specifically the *space of the body* frame of reference. The reference of עלה (*lh*) (‘go up’) to a gate may have the same unipolar conceptual metaphor and basic features as example (a) in Section 5.4.1.1.1.

- l. To a High place (place of religion/offering): Ex 34:24; Deut 17:8; 1 Sam 9:13, 14, 19; 2 Kgs 20:8; Is 15:2

עָלָה הַבֵּית וְדִבּוֹן הַבְּמוֹת לְבָכִי עַל-נֶבֹו

‘âlâh – habbajit – weḏijvon – habbâmwot – levêkij – ‘al - nevwo

He went up to Bajith, and to Dibon, the high places, to weep over Nebo.

A ‘high place’ was usually on top of a hill, mountain, or sometimes a built-up structure which functioned prototypically as the highest point on the vertical axis in horizontal space, and therefore was the closest to HEAVEN in vertical space. The ancient Israelites’ belief was that such locations represented the space where the ‘actions’ of the gods etc. were experientially recognisable by humans. Conceptually, this means that the idea of a higher status present at the ‘high place’ conveys a specific ideational-embodiment structure in relation to an angular condition. The space of the ‘high places’ as ‘higher/more important’ space (*see also* Peleg, 2013:111) becomes enforced in the body as erect structure, where UP is more important. A frame of reference is applicable, and then specifically the *space of the body* frame of reference. Therefore, the understanding of this example may have the same unipolar conceptual metaphor and basic features as example (a) in Section 5.4.1.1.1.

- m. From a river: 1 Kgs 1:45; 1 Kgs 18:42

וַיַּעַל אַחָאָב לֵאכֹל וּלְשָׁתוֹת

wajja ‘alêh – ‘ax ‘âv – lê ‘eekol – welisjtwot

And Ahab went up (from the Kishon) to eat and to drink.

- n. From a river to a town: 2 Sam 19:34

כָּמָה יָמֵי שָׁנִי חַיִּי כִּי-אָעֲלֶה אֶת-הַמֶּלֶךְ יְרוּשָׁלָּם:

kammâh – jemej – sjenej – xajjaj – kij – ‘ê ‘eelêh – ‘êt – hammêlêk - jerûsjâlâm

What are the days of the years of my life that I should go up with the king to Jerusalem?

- o. From a plain to a mountain: Deut 34:1

וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל-הָר נֹבֹו רֹאשׁ הַפִּסְגָּה

wajja ‘al – mosjêh – me ‘arvot – mwo ‘âv – ‘êl – har – nevwo – ro ‘sj - happisgâh

And Moses went up from the plains of Moab to Mount Nebo, to the top of Mount Pisgah.

- p. *From a wilderness to a mountain: 1 Sam 23:29*

וַיַּעַל דָּוִד מִשָּׁם וַיֵּשֶׁב בַּמִּצְדֹת עַיִן-גִּדִי

wajja'al – dâwid – misjsjâm – wajjesjêv – bimtsâdwot – 'ejn – gêdij

And David went up from there (wilderness of Maon), and stayed in the strong holds of Engedi.

- q. **Movement from ground level to a human-made structure/object** - *To a stronghold: 1 Sam 24:22/23*

וַדָּוִד וַאֲנָשָׁיו עָלוּ עַל-הַמְצֹדָה

wedâwid – wa'anâsjâjw – 'âlû – al – hammetsûdâh

... but David and his men went up to the stronghold.

- r. *Onto a roof/upper-chamber/top of house/tower: Judg 9:51; 2 Sam 18:33/19:1; 1 Kgs 6:8; 2 Kgs 4:21, 34, 35; Is 22:1*

וַיַּעֲלוּ עַל-גֹּגַל הַמִּגְדָּל

wajja'alû – 'al – gag – hammigdâl

... and they went up to the top of the tower.

- s. *Onto a chariot: 1 Kgs 12:18; 2 Chr 10:18*

וְהַמֶּלֶךְ רִחֲבֵעַם הִתְאַמֵּץ לַעֲלוֹת בַּמֶּרְכָּבָה לְנוֹס יְרוּשָׁלַם

wehammêlêk – rexav'âm – hit'ammets – la'alwot – bammêrkâvâh – lânûs – jerûsjâlâm

Then king Rehoboam acted in own strength to get up to his chariot, to flee to Jerusalem.

- t. *Onto a bedstead: Ps 132:3*

אִם-אֶעֱלֶה עַל-עֶרֶשׁ יְצוּעִי

'im – 'ê'eelêh – 'al – 'êrêš – jetsû'âj

Nor will I go up onto my bedstead ...

- u. *Onto a wall: Neh 3:35/4:3; Joel 2:7, 9*

כְּאֲנָשֵׁי מִלְחָמָה יַעֲלוּ חוֹמָה

ke'ansjej – milxâmâh – ja'alû – xwomâh

Like men of war they climb the wall ...

- v. *On stairs/incline: Ex 20:26; Neh 12:37; Is 15:5; Jer 48:5; Ezek 40:6, 22, 49*

כִּי מַעֲלֵה הַלִּוְיִית בְּכִי יַעֲלֶה-בּוֹ

kij – ma'aleh – hallûxijt – bivekij – ja'alêh – bwo

Even, by the stairs/incline of Luhith shall they go up, weeping on it.

- w. **Movement from ground level on/to another living being/plant** - *Onto an animal: Jer 46:4*

אֶסְרוּ הַסּוּסִים וַעֲלוּ הַפָּרָשִׁים

'isrû – hassûsijm – wa'alû – happârâsjijm

Harness the horses; and let the horsemen mount them.

- x. Up to a tree: Song 7:8/9

אֶעֱלֶה בְּתֶמֶר אֲחֻזָּה בְּסִנְיָיו

`ê'eelêh – vetâmâr – `oxazâh – besansinnâjw

I will climb the palm tree, I will take hold of its fruits.

- y. **Movement from subterranean level to ground level** - From a well: Gen 24:16;
2 Sam 17:21

וַתֵּרֶד הָעֵינָה וַתְּמַלֵּא כֶּדָּה וַתַּעַל

watterêd – hâ'ajnâh – wattermalle' – kaddâh – wattâ'al

... and she went down to the well, filled her jar, and came up.

(i) Modifications (stative)

- z. Modification - Road: Judg 20:31; Judg 21:19; 1 Chr 26:16; Ezek 40:40

לְמַסְלָה הָעֹלָה מִבֵּית־אֵל שְׁכֶמָה

limsillâh – hâ'olâh – mibbejt – `el – sjekêmâh

... to the main road that goes up from Bethel towards Shechem.

Similar to the modification examples in Section 4.5.1.1 of Chapter 4, no actual motion is involved in this example (and the following two examples). The road, wall and breach/crack in the wall are elongated objects which remain in a steady-state location. Each example designates a spatial configuration.

- aa. Modification - Wall: Neh 12:37; Ezek 41:7

מוֹסָב ... וְכֵן הִתְחַתְּוֹנָה יַעֲלֶה עַל־הָעֲלִיוֹנָה לְתִיכּוֹנָה

mûsav – weken – hattaxtwonâh – ja'alêh – 'al – hâ'êljwonâh – lattijkwonâh

And so the lower part (of the winding wall) increased to the upper chamber by the middle.

- bb. Modification - Breach in wall: Mi 2:13

עָלָה הַפְּרִץ לִפְנֵיהֶם

'âlâh – happorets – lifnejhêm

The breach (in the wall) increased before them.

In Sections 2.4.4 and 2.4.5 of Chapter 2 I outlined the theoretical principles of conceptual metaphor and conceptual blending, while in Section 4.5.1.1.1 of Chapter 4 I proposed a unipolar conceptual metaphor for the description of a distinctive operation in which new information is abstracted in the PATH role, while the MOTION role of the verb is still regarded literally (a physical movement from a source *via* a path to a goal). I will now apply these theoretical principles by presenting some of the relevant data for עֹלָה (*lh*).

5.4.1.1.1 Metaphorical Extensions – Verb: Qal

- a. **From a topographic lower to a higher location** (To the gods (to a mountain) – moral incline: Ex 19:3)

וּמֹשֶׁה עָלָה אֶל־הָאֱלֹהִים וַיִּקְרָא אֵלָיו יְהוָה מִן־הָהָר
 ûmosjêh - 'âlâh - 'êl - hâ`eelohijm - wajjiqrâ' - 'elâjw – jehwâh – min - hâhâr
 And Moses went up to God/the gods, and the LORD called to him out of the mountain.

The significance of this sentence comes into focus with some attention to the goal, that is, God/the gods (in the mountain). Within the ancient Israelites' worldview and belief, the highest meeting place between humans and God/the gods on the vertical axis is the top of a mountain. This space also functions as the border between earth and HEAVEN in vertical space, and operates as a space in which the 'movement', 'actions' and 'locations' of supernatural figures such as gods, angels, etc., are to be found. The reference to supernatural figures in/on a mountain reflects a certain angular condition, since humans have an experience of mountains as naturally high structures. This conceptual FRAME conveys a specific ideational embodiment structure in relation to the angular condition. This means that the idea of a higher status becomes imposed on the body as erect structure, where UP is more important. So, within the FRAME that God/gods can only be 'found' horizontally on/in 'higher structures' (and also vertically, as I will explain soon in this chapter), it implies that a frame of reference is also applicable, and then specifically the *space of the body* frame of reference. The idea of going near God/the gods connotes a psychological and moral state (Peleg, 2013:109-115), whereas the path is positive. The movement is still literal, while the path is metaphorical. Therefore, this example is illustrative of a unipolar conceptual metaphor with the following basic features:

Metaphorical expression: *And Moses went up to God/the gods.*

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SOURCE–PATH–GOAL

Unipolar conceptual metaphor: A MORAL INCLINE IS UP

- b. *To the gods (to Bethel) – moral incline: 1 Sam 10:3*

וּמִצְאוֹךְ שָׁם שְׁלֹשָׁה אָנָשִׁים עֹלִים אֶל־הָאֱלֹהִים בֵּית־אֵל
 ûmetsâ`ûkâ - sjâm - sjelosjâh - `anâsjjim - 'olijm - 'êl - hâ`eelohijm – bejt - `el
 ... and there you will meet three men going up to God/the gods at Bethel.

At Bethel there was a sanctuary which had been founded by the patriarchs, according to the Yahwistic and Elohist traditions (Gen 28). The faithful went on pilgrimage there, gathered before Yahweh, poured oil on a stele, offered him sacrifices, paid tithes and consulted him (De Vaux, 1961:291). Bethel was for many centuries a divine name in the popular religion of ancient Israel (Jer 48:13). So, the ancient Israelite belief was that, when approaching a ‘house of God’, the movement’s path is positive and therefore UP. The “going to Bethel” example in 2 Kings 2:2 differs from this example in that the verb יָרַד (*jrd*) is used. This 2 Kings 2:2 example will be discussed in detail in Section 6.4 of Chapter 6. Because selective attention focuses on the experience of mountains as UP (nearer to God/gods in heaven), this reflection extended to the conceptual world of MORAL abstraction. This example’s basic features are the same as in example (a) in this section:

Metaphorical expression: *And there you will meet three men going up to God/the gods at Bethel.*

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SOURCE–PATH–GOAL

Unipolar conceptual metaphor: A MORAL INCLINE IS UP

- c. To יהוה (*Jhwh*) (to a mountain) - moral incline: Ex 24:1, 9; Ex 32:30; Judg 21:5; Judg 21:8

וְאֶל־מֹשֶׁה אָמַר עָלֶיךָ אֶל־יְהוָה

we’êl - mosjêh - `âmar - `aleh - `êl - jehwâh

And to Moses he said, Come up unto the LORD.

- d. To יהוה (*Jhwh*) (in the mountain) – moral incline: Ex 19:20, 24; Ex 24:12

וַיֵּרֶד יְהוָה עַל־הָר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא יְהוָה לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה

wajjerêd- jehwâh - `al – har – sijnaj - `êl - ro`sî – hâhâr - wajjiqrâ’ - jehwâh - lemosjêh - `êl - ro`sî – hâhâr - wajja`al - mosjêh

And the LORD came down upon Mount Sinai, on the top of the mountain: and the LORD called Moses to the top of the mountain; and Moses went up.

- e. To house of יהוה (*Jhwh*) – moral incline: 1 Kgs 12:27; 2 Kgs 19:14; 2 Kgs 20:5, 8; 2 Kgs 23:2; 2 Chr 29:20; 2 Chr 34:30; Is 37:14; Is 38:22; Jer 26:10

וַיַּעַל בֵּית יְהוָה חִזְקִיָּהוּ

wajja`al – bejt – jehwâh - xizqijjâhû

... and Hezekiah went up unto the house of the LORD.

- f. To house of God – moral incline: Judg 20:18

וַיָּקֻמוּ וַיַּעֲלוּ בֵּית־אֱלֹהֵי יִשְׂרָאֵל

wajjâqumû wajja'alû – vejt – `el – benej - jiśrâ`el

And the children of Israel arose, and went up to the house of God.

- g. To mountain of יהוה (Jhwh) – moral incline: Ps 24:3; Is 2:3; Mi 4:2; Jer 31:6

וְהָלְכוּ גוֹיִם רַבִּים וְאָמְרוּ לָכֹּ וְנַעֲלָה אֶל־הַר־יְהוָה וְאֶל־בַּיִת
אֱלֹהֵי יַעֲקֹב

wehâlekû – gwojim – rabbijm – we`âmerû – lekû – wena'alêh – `el – har – jehwâh –
we`el – bejt – `eelohej - ja`aqov

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob.

The same basic features proposed in example (a) are applicable to examples (c) - (g).

- h. To a king (Pharaoh in Egypt) – status: Gen 46:31

וַיֹּאמֶר יוֹסֵף אֶל־אָחָיו וְאֶל־בֵּית אָבִיו אָעֵלָה וְאֶנִּידָה לְפָרְעָה
וְאֶמְרָה אֵלָיו אֲחִי וּבֵית־אָבִי אֲשֶׁר בְּאֶרֶץ־כְּנָעַן בָּאוּ אֵלַי

wajjo`mêr – jwosef – `el – `êxâjw – we`el – bejt – `âvijw – `e`eelêh – we`aggijdâh –
lefar`oh – we`omerâh – `elâjw – `axaj – ûvejt – `âvij – `asjêr – be`êrêts – kena'an –
bâ`û - `elâj

And Joseph said to his brothers, and to his father's house, I will go up, and I will tell Pharaoh: my brothers and my father's house that were in the land of Canaan, have come to me.

In this example, a blending between the frame of reference (space of the body) as spatial knowledge and the image schema SOURCE-PATH-GOAL as knowledge-structure exists. The spatial concept makes use of the *Kinesis: motion* as well as the *Stasis: angular* concepts. The image schema SOURCE-PATH-GOAL represents the travelling action, while the space of the body as frame of reference for the spatial knowledge of the nature of a human body represents the UP concept. The experience of the nature of the human body with the head up/above, the feet down/under, etc. is conceptualised as symbols of cultural and social structural meanings. This role of the body and bodily experiences has been reconceptualised, as is apparent in the notion of 'embodiment' (Lakoff & Johnson, 1999). Bodies are important because they matter to the persons who inhabit them. The body is regarded not merely as an object on which meanings are inscribed, but as a site of production of meaning. This means that humans do not only strongly identify themselves with their bodies, but perceive and interpret their world through their bodies. In the same way society inscribes itself upon the concrete bodies of its members. Because bodies are matter, they are linked with other

material realities. McGuire (1990:283-296) suggests at least three guidelines to come to a better appreciation of this mindful body: (1) the body's importance in self-experience and the self's experience of others; (2) the body's role in the production and reflection of social meanings; (3) the body's significance as the subject and object of power relations. The importance of human bodies as symbols of cultural and social structural meanings, has been emphasised by symbolic and structuralist anthropologists. They have considered the human body, its parts and products to be something of a cognitive pattern or map, representing important social relations. Douglas (1970) describes the body as a 'natural symbol' which can be used metaphorically at several levels of meaning simultaneously. McGuire (1990:290) elaborates upon this by saying that "a larger part of the effectiveness of the social meanings of the body is that they do not need to operate at the level of consciousness". Its socially-shaped senses include not only senses of perception, but also the senses of morality, responsibility, the sacred, etc.

So, in example (h), the verb **עלה** (*'lh*) evokes a unipolar conceptual metaphor. The one part of the unipolar conceptual metaphor A HIGHER STATUS IS UP is abstracted by the PATH role, while the MOTION role of the verb is still regarded as concrete, that is, as a physical movement from a source *via* a path to a goal. This conclusion is supported by, *firstly*, the findings in Section 4.5.1.1.1 of Chapter 4 example (c) - (d); *secondly*, by Peleg's (2013:109-115) findings that journeys of biblical characters have also been perceived as connoting psychological and moral states; and *thirdly*, by the use of the verb **בוא** (*bw*) in this example (h) which indicates a journey to Joseph in Egypt *versus* the use of the verb **עלה** (*'lh*) which indicates a journey *from* Egypt (the oppressor) in example (q) in this section, as well as examples (f) and (g) in Section 5.4.1.2. The basic features of this unipolar conceptual metaphor are as follows:

Metaphorical expression: *I will go up, and I will tell the Pharaoh.*

Source domain: Movement in horizontal space

Target domain: STATUS

Image schema: SECURE

Unipolar conceptual metaphor: A HIGHER STATUS IS UP

- i. To messengers of king – status: 2 Kgs 1:3, 6, 7
 וּמַלְאָךְ יְהוָה דִּבֶּר אֶל-אֱלִיָּה הַתִּשְׁבִּי קוּם עָלֶיךָ לִקְרֹאת מַלְאָכֵי מֶלֶךְ-שָׁמָרוֹן
ûmal`ak – jehwâh – dibbêr – `el – `elijjâh – hattisjbij – qûm – `aleh – liqra`t – mal`akej – mêlêk - sjomerwon
 But an angel of the LORD said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria.
- j. To High Priest – moral incline: 2 Kgs 22:4
 עָלֶיךָ אֶל-חִלְקִיָּהוּ הַכֹּהֵן הַגָּדוֹל
`aleh – `el – xilqijjâhû – hakkohen - haggâdwol
 Go up to Hilkiyah the high priest.
- k. To Father (in Israel) – moral incline: Gen 44:33, Gen 44:34; Gen 45:9; Gen 46:29
 כִּי-אֵיךְ אָעֻלָּה אֶל-אָבִי וְהַנֶּעַר אֵינְנוּ אִתִּי
kij – `ejk – `e`eelêh – `el – `âvij – wehanna`ar – `êjnênnû - `ittij
 For how can I go up to my father, and the boy is not with me?
- l. To army of the living God, ancient Israelite army – status/moral incline/protection: 1 Sam 17:23, 25
 וַהֲנֵה אִישׁ הַבָּנִים עוֹלָה ... מִמַּעֲרֻכּוֹת פְּלִשְׁתִּים ... מִמַּעֲרֻכּוֹת אֱלֹהִים חַיִּים
wehinneh – `ijsj – habbenajim – `wolêh – mimma`arekwot – pelisjtijm – ma`arekwot – `elohijm - xajjijm
 And behold, the man between (champion) came up ... from the ranks of the Philistines ... to the ranks of the living God.
- The same basic features proposed in examples (h) are applicable to the metaphorical expressions in examples (i) – (l) above.
- m. From Babylon to Jerusalem – status/moral incline: Ezra 2:59; Ezra 7:6, 7, 28; Ezra 8:1; Neh 7:5, 61; Neh 12:1
 הוּא עָזָרָא עָלָה מִבָּבֶל ... אֶל-יְרוּשָׁלַם
hû – `êzrâ – `âlâh – mibbâvêl – `el - jerûsjâlâim
 This Ezra went up from Babylon ... to Jerusalem.¹³
- n. To cultic space, Jerusalem, Shiloh, Bethel – moral incline: Gen 35:3; 1 Sam 1:3, 21; 1 Kgs 12:28; 2 Kgs 23:9; Ps 122:4; Zech 14:16, 17, 18, 19
 וְעָלָה הָאִישׁ הַהוּא מֵעִירוֹ מִיָּמִים יְמִימָה לְהִשְׁתַּחֲוֹת וּלְזָבֵחַ לַיהוָה
 זָבָאוֹת בְּשִׁלֹה
we`âlâh – hâ`ijsj – hahû – me`ijrwo – mijjâmijm – jâmijmâh – lehisjtaxawot – welizboax – lajhwâh – tsevâ`wot - besjiloh
 And that man went up from his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

¹³ See the discussion in Section 5.5.1 on the axiological coding of Jerusalem.

While example (m) describes a movement of an Israelite (Ezra) from outside the borders of ancient Israel to Jerusalem, example (n) describes a movement towards a cultic space (Jerusalem, Shiloh, Bethel) with the intention to worship there (in the temple). The UP movements in these two examples indicate, as discussed in Section 4.5.1.1.1 of Chapter 4 example (c), positive associated psychological and moral states. The basic features of the unipolar conceptual metaphors in examples (m) and (n), are as follows:

Metaphorical expression: *This man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.* (example [n])

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL INCLINE IS UP

- o. *From Ephraim to Assyria, as friend – status/moral incline:* Hos 8:9

כִּי־הָמָּה עָלוּ אֲשׁוּר

kij – hemmâh – ‘âlû - ‘asjsjûr

For they went up (from Ephraim) to Assyria.

Assyria is associated in this example (o) with being a “friend.” Therefore, the target domain MORAL INCLINE of this unipolar metaphorical expression is similar to the previous example (n).

- p. *Out of/away from captivity – moral incline:* Ezra 2:1; Neh 7:6

אֵלֶּה בְּנֵי הַמְּדִינָה הָעֵלִיָּם מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל

‘ellêh – benej – hammedijnâh – hâ’olijm – misjsjevij – haggwolâh – ‘asjêr – hêglâh – nevûkadnêtstsar – mêlêk - bâvêl

These are the children of the province, that went up out of the captivity, whom Nebuchadnezzar, the king of Babylon, had taken into exile.

- q. *From Egypt, the oppressor – moral incline:* Gen 13:1; Gen 44:17, 24; Gen 45:25; Gen 46:4; Gen 50:6, 7, 9, 14, 50; Ex 3:17; Ex 13:18; Ex 33:1; Num 32:11; Judg 19:30; Judg 11:13, 16; 1 Sam 15:2, 6; 1 Kgs 9:16; Is 11:16

אֶעֱלֶה אִתְּכֶם מֵעֵי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי

‘a’alêh – ‘êtkêm – me’onij – mitsrajim – ‘êl – ‘êrêts - hakkena’anij

I will bring you up out of the affliction of Egypt to the land of the Canaanites.

In these two examples (p) and (q) it is evident that a physical journey from a source *via* a path to a goal was carried out. However, the meaning extended with regards to PATH that is, *from* Babylon as the captor and *from* Egypt as the oppressor (the symbolic ‘Land of death’ (Wyatt, 2005:38), *towards* a secure position, that is, Israel. These two examples are also unipolar conceptual metaphors in which new information is abstracted in the PATH role, while the MOTION role of the verb is still regarded literally. The basic features of these unipolar conceptual metaphors are as follows:

Metaphorical expression: *I will bring you up out of the affliction of Egypt to the land of the Canaanites* (example [q])

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL INCLINE IS UP

r. *From prey (animal) – abandoning an oppressed position:* Gen 49:9

גֹּר אַרְיֵה יְהוּדָה מִטֶּרֶף בְּנִי עָלִיתָ

gûr – `arjeh – jehûdâh – miththêrêf – benij - `âlijtâ
Judah is a lion's cub: from the prey, my son, you go up.

This example (r) draws a comparison between Judah and a lion's cub when abandoning a carcass. A carcass represents the defeated. So, when moving away from or escaping the defeated space which is a lower space on the vertical axis, one goes up. The basic features of the conceptual metaphor ESCAPING AN OPPRESSED POSITION IS UP, are as follows:

Metaphorical expression: *Judah is a lion's cub: from the prey, my son, you go up.*

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SECURE

Conceptual metaphor: ESCAPING AN OPPRESSED POSITION IS UP

- s. **From ground level to a human-made object** (throne) – human behaviour (glory): Prov 25:7

כִּי טוֹב אָמַרְלָךְ עָלֶיָּהּ הִנֵּה מִהַשְׁפִּילָךְ לִפְנֵי נָדִיב אֲשֶׁר רָאוּ עֵינֶיךָ
kij – thwov – `amâr – lekâ - `aleh – hennâh – mehasjpijekâ – lifnej – nâdijv – `asjêr – râ`û - `ejnêjkâ

For it is better for someone to say to you: come up hither (to the throne/king) than for you to be humiliated before a noble whom your eyes have seen.

This metaphorical expression is similar to the example (a) in Section 4.5.1.1.1 of Chapter 4. The following basis of the conceptual metaphor APPROACHING AN IMPORTANT STATUS IS MOVEMENT UP ON SYMBOLIC HUMAN-MADE STRUCTURE in this verse can be deduced:

Metaphorical expression: Come up to the throne/King.

Source domain: Low position on symbolic human-made structure

Target domain: Status

Metonymy: Throne/King for important status

Image schema: VERTICALITY

Conceptual metaphor: AN IMPORTANT STATUS IS UP

- t. To bed of family head – status/class: Gen 49:4; Is 57:8

אַל-תּוֹתֵר כִּי עָלִיתָ מִשְׁכְּבֵי אָבִיךָ
`al – twotar – kij – `âlijtâ – misjkevej - `âvijkâ

You will not be first; because you went up to your father's bed.

As mentioned in the discussion of example (c) Section 4.5.5.1.1 of Chapter 4, a bed in the cultural understanding/praxis of the ancient Near East was usually a *heap of cloths which were spread out*. In view of this material knowledge, it became problematic to interpret this phrase literally within horizontal space, as if one ascends to a structure that is topographically/structurally higher.

The interpretation of this expression is dependent on the underlying conceptual metaphor COMMITTING ADULTERY IS UP MOTION TO FATHER'S BED. The father or patriarch's bed in the ancient Near Eastern's family system portrays, *inter alia*, purity (Ryken *et al*, 1998:85). This personal space was considered inaccessible for any other human and in religious terms considered as sacred space. This sacred space was a protected space. Sacred space was important and therefore UP and any violation of this space by profane intruders could degrade the status of the patriarch. The basic features of the metaphoric expression are as follows:

Metaphorical expression: *He went up to his father's bed.*

Source domain: Motion activity onto sacred space

Target domain: Adultery

Metonymy: Father's bed as sacred space (intercourse with father's harem/wife)

Conceptual metaphor: COMMITTING ADULTERY IS UP MOVEMENT TO FATHER'S BED

- u. **From ground level to a human-made object** (To window) - death
personification: Jer 9:20/21

כִּי-עָלָה מָוֶת בַּחַלּוֹנֵינוּ

kij - 'âlâh –mâwêt - be_xallwonejnû

For death has come up by our windows.

Houses in ancient Israel were usually built of stone, mud and plant material for protection against the natural elements and enemies. The houses' structures included a door, rooms and windows. In this example, death (מָוֶת [mâwêt]), an abstract concept, is used as the subject of the up-movement activity. The movement's source is ground-level (outside), while the goal or affected persons are those living inside the house. The symbolic (protective) human-made structure has been penetrated by an unwelcome enemy, namely death, personified as an intruder. The following basis of the conceptual metaphor in this verse can be derived: DEATH IS AN INTRUDER IN HORIZONTAL SPACE. This example's basic features are:

Metaphorical expression: *Death has come up by our windows*

Source domain: From outside/ unwelcome

Target domain: Death personification

Image schema: VERTICALITY

Conceptual metaphor: DEATH IS AN INTRUDER

5.4.1.1.2 Metaphorical Extensions - Verb: Niph'al (passive)

- a. *Out of /away from* captivity – moral incline: Ezra 1:11

הַכֹּל הָעָלָה שֶׁשְׁבַצָּר עִם הָעֲלֹת¹⁴ הַגּוֹלָה

hakkol – hê' eelâh – sjesjbatstsar – 'im – he' âlwot - haggwolâh

All these did Sheshbazzar bring up with the exiles that were brought up.

The same basic features proposed in examples (p) in Section 5.4.1.1.1 are applicable to the metaphorical expressions in this example (a).

¹⁴ Niph'al inf abs.

- b. *Away from being part of profane space – moral incline: Num 16:24*

הָעֲלוּ מִסָּבִיב לְמִשְׁכַּן-קֹרַח דָּתָן וְאַבִּירָם

he'âlû – missâvijv – lemisjkan – qorax – dâtân - wa `avijrâm

Get you up from around the tabernacle of Korah, Dathan, and Abiram.

This example (b) is an important example, since it confirms the findings in the previous section 5.4.1.1.1 example (e), (f) and (n). In these three examples, the movements were towards the cultic spaces of the God of Israel, while in this example (b), the movement is away from the cultic (profane) spaces of the adversaries of the God of Israel. So, when moving away from a profane space, one always *עלה* (*lh*) ('goes up'). The basic features of this unipolar conceptual metaphor are:

Metaphorical expression: *Get you up from around the tabernacle of Korah, Dathan and Abiram.*

Source domain: Movement in horizontal space

Target domain: MORAL INCLINE

Image schema: SECURE

Unipolar conceptual metaphor: A MORAL INCLINE IS UP

5.4.1.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. **Movement from a lower location to a topographic higher location** - *From a lower location: 1 Sam 7:1*

וַיַּעֲלוּ אֶת-אֲרוֹן יְהוָה וַיָּבֵאוּ אֹתוֹ אֶל-בֵּית אֲבִינָדָב בְּגִבְעָה

wajja'alû – `êt – `arwon – jehwâh – wajjâvi`û – `otwo – `êl – bejt – `avijnâdâv - baggiv'âh

They carried up the ark of the LORD, and took it into the house of Abinadab on the hill.

- b. *From a town: 2 Sam 21:13*

וַיַּעַל מִשֶּׁם אֶת-עֲצָמוֹת שָׁאוּל

wajja'al – misjsjâm – `êt – 'at-smwot - sjâ`ûl

And he had carried up the bones of Saul from there (Jabesh).

- c. *From sea-level to a town: 2 Chr 2:16*

עֲצִים וְאֶתָּה תַעֲלֶה אֹתָם יְרוּשָׁלַם

'etsijm – we `attâh – ta'alêh – `otâm - jerûsjâlâm

...and you have had to carry it (the wood) up to Jerusalem.

- d. From a valley/rock ravine: Judg 15:13

וַיֹּאסְרוּהוּ בַשָּׁנִים עֲבֹתִים חֲדָשִׁים וַיַּעֲלוּהוּ מִן־הַסֶּלַע

wajja`asruhû – bisjnajim – `avotijm – xadâsjijm – wajja`alûhû – min - hassâla`

And they bound him with two new cords, and brought him up from the rock ravine.

- e. From water level, fishhook: Hab 1:15

כֻּלָּהּ בַּחֲכָה הֵעֲלָהּ

kulloh – bexakkâh - he`alâh

He pulled up all of them with a fishhook.

- f. To a higher location: Judg 16:31

וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צֹרְעָה וּבֵין אֶשְׁתָּאוֹל בְּקִבְרֵ מְנוּחַ אָבִיו

wajja`alû – wajjiqberû – `wotwo – bejn – tsôr`âh – ûvejn – `esjtâ`ol – beqêvêr – mânwoax - `âvijw

And they brought him up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father.

- g. To a Mountain: Num 20:25; Judg 16:3

קַח אֶת־אַהֲרֹן וְאֶת־אֶלְעָזָר בְּנוֹ וְהַעַל אֹתָם הַר הָהָר

qax – `êt – `aharon – we`êt – `êle`âzâr – benwo – weha`al – `otâm – hor - hâhâr

Take Aaron and Eleazar his son, and lead them up to Mount Hor.

- h. To a town: 1 Sam 6:21; 2 Sam 2:3

וַאֲנָשָׁיו אֲשֶׁר־עִמּוֹ הָעִלָּה דָּוִד ... וַיָּשְׁבוּ בְּעָרֵי חֶבְרוֹן

wa`anâsjâjw – `asjêr – immwo – hé`eelâh – dâwid – wajjesjevû – be`ârej - xêvrwon

And his men that were with him did David bring up... and they settled in the cities of Hebron.

- i. To a palace: 1 Kgs 8:4; 2 Chr 5:5; 2 Chr 8:11

וְאֶת־בֵּת־פַּרְעֹה הָעִלָּה שְׁלֹמֹה מֵעִיר דָּוִד לְבֵית אֲשֶׁר בָּנָה־לָּהּ

we`êt – bat – par`oh – hé`eelâh – sjelomoh – me`ijr – dâwijd – labbajit – `asjêr – bânâh- lâh

And Solomon brought up the daughter of Pharaoh from the city of David unto the house that he had built for her.

Archaeological excavations have shown that palaces in ancient Israel were usually located in the vicinity of the upper city (Ben-Tor, 1997:115-116). This means that one has to ascend to it. However, palaces were also associated with the king, power and religious activities. Following the findings of Peleg (2013:109-115) concerning movements of biblical characters which have also been perceived as connoting psychological and moral states, example (i) may also indicate a movement to an important status or moral incline, and therefore, a unipolar metaphorical extension.

- j. To a High Place (place of religion/offering): Num 22:41; 1 Sam 1:24; 1 Sam 2:19; 2 Sam 6:2, 15; 1 Kgs 8:1; 1 Chr 13:6; 1 Chr 15:3, 12, 14, 25, 28; 2 Chr 1:4; 2 Chr 5:2, 5

וַיִּקְהַל דָּוִיד אֶת-כָּל-יִשְׂרָאֵל אֶל-יְרוּשָׁלַם לְהַעֲלוֹת אֶת-אֲרוֹן יְהוָה
אֶל-מְקוֹמוֹ

wajjaqhel – dâwijd – `êt – qôl – jisrá`el – `êl – jerûsjâlâm – leha`alwot – `êt –`arwon – jehwâh – `êl - meqwomwo

And David had summoned all Israel to Jerusalem to carry up the ark of the LORD unto his place.

This example is similar to example (e) in Section 4.5.1 and example (a) in Section 4.5.1.2 of Chapter 4. While the movements in these two examples were away from the moral high place, resulting in the use of יָרַד (*jrd*) to describe the negative moral state, the movement towards a moral high place is positive, explaining the use of the verb עָלָה (*`lh*). So, this example (j) may also be an example of a unipolar conceptual metaphor.

- k. **Movement from ground level to a human-made object** - To the roof of a house/ upper room: Josh 2:6; 1 Kgs 17:19

וַיַּעֲלֵהוּ אֶל-הָעִלְיָה

wajja`alehû – `êl - há`alijjâh

... and he carried him (the son) up to an upper room.

- l. Onto a wall: Neh 12:31

וַאֲעֲלֶה אֶת-שָׂרֵי יְהוּדָה מֵעַל לַחוֹמָה

wâ`a`alêh – `êt – šârej – jehûdâh – me`al - laxwomâh

Then I brought up the leaders of Judah from upon the wall/ I instructed the leaders of Judah to be in command of the wall.

Translations interpret this expression literally: “I assembled the leaders of Judah on top of the wall...” (TEV), “I had the leaders of Judah go up on top of the wall” (NIV). However, if the source of the movement is regarded as indicating the metaphorical *no control* sense and the goal of the movement is regarded as indicating the metaphorical *control* sense, it makes good sense to interpret this example as a metaphorical expression for the RESPONSIBILITY IS UP conceptual metaphor. The translation of this sentence could then be: “I instructed the leaders of Judah to be in command of the wall.”

- m. Onto a chariot: 1 Kgs 20:33; 2 Kgs 10:15

וַיִּתֵּן יָדוֹ וַיַּעֲלֵהוּ אֵלָיו אֶל-הַמָּרְכָבָה

wajjitten – jâdwo – wajja`alehû – `elâjw – `êl - hammêrkâvâh

And he gave him his hand; and he pulled him up to him into the chariot.

- n. **Movement from subterranean level to ground level** - *from* a well: Gen 37:28; Ps 40:2/3; Jer 38:13

וַיִּמְשְׁכוּ אֶת־יִרְמְיָהוּ בַּחֲבָלִים וַיַּעֲלוּ אוֹתוֹ מִן־הַבּוֹר

wajjimsjekû – `êt – jirmejâhû – baxavâlijm – wajja'alû – `otwo – min - habbwor

So they drew up Jeremiah with cords, and pulled him up out of the well.

5.4.1.2.1 Metaphorical Extension

- a. *To house of God – moral incline: Neh 10:38/39*

וְהַלְוִיִּם יַעֲלוּ אֶת־מַעֲשֵׂר הַמַּעֲשֵׂר לְבֵית אֱלֹהֵינוּ

wehalwijjim – ja'alû – `êt – ma'ašar – hamma'ašer – levejt - `eelohejnû

And the Levites shall bring up the tithe of the tithe unto the house of our God.

This is example (a) is similar to the example (f) discussed in Section 5.4.1.1.1.

- b. *To king (of Babylon/Assyria) – status: 2 Kgs 17:4; 2 Kgs 25:6; Jer 39:5; Jer 52:9*

וְלֹא־הָעֵלָה מִנְחָה לְמֶלֶךְ אַשּׁוּר

welo` – hē'eelâh – minxâh – lemêlêk - `asjsjûr

And he brought no present to the king of Assyria.

- c. *To king (Israel) – status: 1 Sam 19:15*

וַיִּשְׁלַח שְׂאוּל אֶת־הַמַּלְאָכִים לִרְאוֹת אֶת־דָּוִד לֵאמֹר הָעֵל אוֹתוֹ
בַּמֶּטֶה אֵלַי

wajjisjlax – sjâ'ûl – `êt – hammal`âkijm – lir`wot – `êt – dâwid – le`mor – ha'alû – `otwo – vammiththâh - `elaj

And Saul sent the messengers to see David, saying: Bring him up to me in the bed.

The two examples (b) and (c) above evoke the same unipolar conceptual metaphor as described in Section 5.4.1.1.1 example (h).

- d. *From Babylon to Jerusalem – status/moral incline: 1 Chr 17:5; Ezra 1:11; Jer 27:22; Nahum 2:7*

בְּבִלְהָ יֹבְאוּ ... וְהָעֲלִיתִים וְהַשִּׁיבְתִּים אֶל־הַמָּקוֹם הַזֶּה

bâvêlâh – jûvâ'û – weha'alijtijm – wahasjijvotijm – `êl – hammâqwom - hazzêh

They shall be brought to Babylon ... and then will I bring them up, and restore them to this place.

- e. *To city of David – status/moral incline: 2 Sam 6:12*

וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים מִבֵּית עֲבֹד אָדָם עִיר דָּוִד

wajjelêk – dâwid – wajja'al – `êt – `arwon – hâ'eelohijm – mibbejt – `oved – `edom – `ijr - dâwid

So David went and brought up the ark of God from the house of Obed-Edom to the city of David.

Examples (d) and (e) above are similar to the examples (m) and (n) described in Section 5.4.1.1.1.

- f. *From Egypt, the oppressor – moral incline:* Gen 46:4; Gen 50:24; Ex 3:8; Ex 17:3; Ex 32:1, 4, 7, 8, 23; Ex 33:1, 12, 15; Lev 11:45; Num 14:13; Num 16:13; Num 20:5; Num 21:5; Deut 20:1; Josh 24:17; Judg 2:1; Judg 6:8, 13; 1 Sam 8:8; 1 Sam 10:18; 1 Sam 12: 6; 2 Sam 7:6; 1 Kgs 12:28; 2 Kgs 17:7, 36; Neh 9:18; Ps 81:10/11; Jer 2:6; Jer 11:7; Jer 16:14, 15; Jer 23:7, 8; Hos 12:13; Amos 2:10; Amos 3:1; Amos 9:7; Mi 6:4

חָטְאוּ בְנֵי־יִשְׂרָאֵל לַיהוָה אֱלֹהֵיהֶם הַמַּעֲלָה אֹתָם מֵאֶרֶץ מִצְרַיִם
מִתַּחַת יַד פַּרְעֹה מֶלֶךְ־מִצְרַיִם

xâthe`û – venej – jisrâ`el – lajhwâh – `elohejhêm – hamma`alêh – `otâm – me`êrêts – mitsrajim – mittaxat – jad – par`oh – mêlêk – mitsrâjim

The children of Israel had sinned against the LORD, their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt.

- g. *From Egypt, the oppressor, object – moral incline:* Gen 50:25; Ex 13:19; Josh 24:32

פֶּקֶד יִפְקֹד אֱלֹהִים אֹתְכֶם וְהַעֲלֶתֶם אֶת־עַצְמוֹתַי מִזֶּה
pâqod – jifqod – `elohijm – `etekêm – weha`alitêm – `êt – `atsmotaj – mizzêh
God will surely visit you, and you shall carry up my bones from here.

The same basic features proposed in Section 5.4.1.1.1 (examples [p] and [q]) are applicable to this metaphorical expression.

5.4.2 Movement in Vertical Space

In addition to what has been said about movement in vertical space in Section 4.5.2 of Chapter 4, the UP movement involves movement of natural elements, supernatural beings and a human (Elijah [2 Kgs 2:11]) from earth to heaven or to the heavenly realm. The verb **עלה** (*`lh*) provides linguistic representation of spatial change and may be classified further into change of position and posture. This movement includes experiential knowledge of the concept HEAVEN as delineated in Section 3.5.3.2 of Chapter 3.

5.4.2.1 Modality: Simple Active (Qal)

- a. **Movement from earth's surface to heaven/skywards:** Natural elements – flame/fire (**מעלה** + **בעלה**) (*`lh – m`l*): Judg 6:21; Judg 13:20

וַיְהִי בַעֲלוֹת הַלֶּהָב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיִמָּה
wajehij – va`alwot – hallahav – me`al – hammizbeax – hasjsjâmajemâh

For it came to pass, when the flame went up from above the altar towards heaven ...

- b. Natural elements – smoke/soot: Gen 19:18, 28; Josh 8:20, 21; Judg 20:40; 2 Sam 22:9; Ps 18:8; Is 5:24; Is 34:10

וְהִנֵּה עָלָה עֶשֶׁן הָעִיר הַשְּׁמַיְמָה

wehinneh – 'âlâh – 'asjan – hâ'ijr - hasjsjâmajemâh

And behold, the smoke of the city rising towards heaven.

- c. Natural elements – Fragrance of cloud: Ezek 8:11

וַעֲתַר עֲנוֹן־הַקֵּטֶרֶת עָלָה

wa'atar – 'anan – haqqethorêt - 'olêh

And the fragrance of the cloud of the incense-burner was going up.

- d. Supernatural beings - God/ Glory of God (עלה מעל) ('lh - m`l) : Gen 17:22; Gen 35:13; 1 Sam 6:20

וַיְכַל לְדַבֵּר אֵתוֹ וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם

wajekal – ledabber – 'ittwo – wajja'al – `elohijm – meal - 'avrâhâm

And when he finished speaking with him, God went up from over/upon Abraham.

- e. Supernatural beings - יהוה (Jhwh), to a place on high/home of God: Ps 68:18/19

עֲלִיתָ לְמָרוֹם

'âlijtâ - lammârwm

You go up to the heights (viz. the home of God).

- f. Supernatural beings - Glory of יהוה (Jhwh)/Vision (עלה מעל) ('lh - m`l): Ezek 11:23, 24

וַיַּעַל כְּבוֹד יְהוָה מֵעַל תוֹךְ הָעִיר וַיַּעֲמֵד עַל־הָהָר

wajja'al – kevwod – jehwâh – meal – twok – hâ'ijr – wajja'amod – 'al - hâhâr

Then the glory of the LORD went up from over the midst of the city, and stood upon the mountain.

- g. Supernatural beings - Angel of יהוה (Jhwh): Judg 13:20

וַיַּעַל מִלְאֲכ־יְהוָה בְּלֶהַב הַמִּזְבֵּחַ

wajja'al – mal'ak – jehwâh – belahav – hammizbeax

And the angel of the LORD ascended in the flame of the altar.

- h. Supernatural beings - Angels – structure: Gen 28:12

וַיַּחְלֵם וְהִנֵּה סֵלָם מַצֵּב אֶרֶצָה וְרֹאשׁוֹ מִגִּיעַ הַשְּׁמַיְמָה וְהִנֵּה מִלְאֲכֵי

אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ

wajjaxalom – wehinneh – sullâm – mûtstsâv - 'artsâh – wero'sjwo - maggija' - hasjsjâmâjemâh – wehinneh – mal'akej - `elohijm - 'olijm – wejoredijm – bwo

And he dreamed, and look!, a stairway towards the earth, and the top of it reached towards heaven: and look!, the angels of God ascending and descending on it.

- i. Natural – Birds: Is 40:31

יַעֲלֻ אֲבֵר כַּנְּפָרִים

ja'alû – `evêr – kannesjârijm

They will fly with wings as eagles.

- j. Human, Elijah – *in* windstorm: 2 Kgs 2:11

וַיְהִי הַמָּזָה הַלָּכִים הַלּוֹךְ וַדְּבַר וַהֲנָה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ
וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּסַעֲרָה הַשָּׁמַיִם

wajehij – hemmâh – holekijm – hâlwok – wedabber – wehinneh – rêkêv – `esj –
wesûsej – `esj – wajjafridû – bejn – sjenejhêm – wajja`al – `elijjâhû – basse`ârâh –
hasjsjâmâjim

And it came to pass, as they still went on talking, that, behold, there appeared a
chariot of fire, and horses of fire, and parted the two of them; and Elijah went up
by a whirlwind (into) heaven.

The problem in this phrase, as I discussed in detail in Section 1.4 of Chapter 1, is the
kinesthetic movement of a human in a vertical spatial part (or in the vertical space). Within
the conceptual framework of space, as specified in Chapter 3, this is contra-experiential and
needs further explanation. This example will be discussed in detail in Section 6.5 of
Chapter 6.

- k. **Movement from underworld to earth's surface:** *Out of* earth, water: Gen 2:6

וְאֵד יַעֲלֶה מִן-הָאָרֶץ וַהֲשִׁקָּה אֶת-כָּל-פְּנֵי-הָאֲדָמָה

we`ed – ja`alêh – min – hâ`ârêts – wêhisjqâh – `êt – kôl – penej – hâ`adâmâh

But there went up a mist from the earth, and watered the whole face of the ground.

- l. *Out of* earth, god-like beings: 1 Sam 28:13, 14

אֱלֹהִים רָאִיתִי עֲלִים מִן-הָאָרֶץ

`elohijm – râ`ijtj – `olijm – min – hâ`ârêts

I saw gods ascending from the earth.

- m. *From* Sheol: Job 7:9

כָּלָה עָנָן וַיֵּלֶךְ כֵּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה

kâlâh – `ânân – wajjelak – ken – jwored – sje`wol – lo` – ja`alêh

Like a cloud that fades and is gone: so he that goes down to Sheol shall come up
no more.

The complete understanding of this verse is only possible within a binary structure of
up *versus* down.

5.4.2.1.1 Metaphorical Extensions

- a. **Movement from earth's surface to heaven/skywards:** Natural elements, flame,
smoke, City/inhabitants – destruction: Judg 20:40

וַהֲנִיחַ עֲלָהּ כָּלִיל-הָעִיר הַשָּׁמַיִמָּה

wehinneh – âlâh – kelijl – hâ`ijr – hasjsjâmâjemâh

And look, the flame of the city ascended towards heaven.

In the context of example (a), הַשְׂמַיִמָּה (*hasjsjâmâjemâh*) (heaven-wards) is not the end-point of the movement, and therefore not a destination or place *per se*. The evaluation for this remark lies in the response to the *Where-question* (*Where is the flame of the city?*) within the topological description as spatial concept. So, the use of the word הַשְׂמַיִמָּה (*hasjsjâmâjemâh*) in this linguistic expression forms part of the abstract concept DESTRUCTION. The basic features of the conceptual metaphor in this example are:

Metaphorical expression: *The flame of the city ascended skywards.*

Source domain: Movement in vertical space

Target domain: Destruction sight

FRAME: HEAVEN

Conceptual metaphor: DESTRUCTION SIGHT IS VERTICAL UP ACTIVITY

- b. *To heaven/God cry - human behaviour, grief: Ex 2:23; 1 Sam 5:12*

וַתַּעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם

watta'al – sjaw'at – hâ'ijr - hasjsjâmâjim
And the cry of the city ascended (to) heaven.

This example is similar to example (a), but describes metaphorically the abstract concept of GRIEF with the expectation that God (in Heaven) will take notice of their suffering or answer their cry. The source of the up movement is the situation the mourners are finding themselves in, that is, for example, punishment or slavery. The goal of the 'cry' is God's ear. The movement is fictive and a telic activity. The basic features of the conceptual metaphor are:

Metaphorical expression: *The cry of the city ascended (to) heaven.*

Source domain: Movement in vertical space

Target domain: Grief

FRAME: HEAVEN

Conceptual metaphor: GRIEF EXPRESSION IS VERTICAL UP ACTIVITY

- c. *To heaven - Contra supernatural beings: God/יהוה (Jhwh)/Angels, Human - mortality, humanness: Prov 30:4; Eccl 3:21; Is 14:13, 14; Deut 30:12; Amos 9:2*

מִי עָלָה-שָׁמַיִם וַיֵּרָד

mij – 'âlâh – sjâmâjim - wajjerad
Who has ascended up (into) heaven, and then descended?

The complete understanding of this example (c) (and others as indicated in the textual references) is only possible within a binary structure of up *versus* down. As explained in Section 1.4 of Chapter 1, the hyperbolic language in this example emphasises the contrast between God's supremacy and divine realm and the mortal character of a human. That a human is not able to ascend to Heaven underlines the humanness. The underlying conceptual metaphor is only transparent by recognising this binary structure. The following basis of the conceptual metaphor HUMANS ARE DOWN in a compulsory up-down binary structure in this verse can be deduced:

Metaphorical expression: *Who has ascended up (into) heaven, or descended?*

Source domain: Movement in vertical space

Target domain: Humanness

Binary structure: UP-DOWN

Conceptual metaphor: GOD IS UP, HUMANS ARE DOWN

- d. To heaven: Natural elements, smoke - disappearance, Rivulet, nothingness:
Job 6:18

יִלְפְּתוּ אֲרָחוֹת דְּרָכָם יַעֲלוּ בְּתִהְיוּ וַיֵּאבְדּוּ

jillâfetû – `ôrxwot – darkâm – ja'alû – vattohû - wejo`vedû

They (the waters) feel around stretching their paths. They go up in nothingness and lose their way.

In this verse, an image of a small sandy river-bed or water stream (*wadi*), 'running' from the mountains down to a main river or sea after a rainfall higher up in the mountains, is most appropriate. The river-bed channels the water, but the water does not become a strong stream flowing to the main river, sea or some reservoir. It filters away into the river bed as it flows. This DISAPPEAR abstract-concept is evident from the metaphorical expression and the basic features are as follows:

Metaphorical expression: *The water goes up in nothingness.*

Source domain: Movement in vertical space

Target domain: Disappearance

FRAME: HEAVEN

Conceptual metaphor: DISAPPEARANCE IS A VERTICAL UP ACTIVITY

- e. Natural, birds - human behaviour, renewed strength: Is 40:31

יֵעָלוּ אֲבָר כַּנְּשָׁרִים

ja'alû – `evêr - kannesjârijm

They will take to the air with wings like eagles.

The comparison with an eagle evokes a sense of renewed strength. This is so because **עלה** (*'lh*) relates to an entity which can undergo actual motion, and sanctions an interpretation in which **עלה** (*'lh*) relates to upward motion on the vertical axis. However, the subject of the expression in (e) relates to renewed strength of men, a non-physical entity. The conceptual metaphor: RENEWED STRENGTH IS UP MOTION (*Renewed strength caused by trust in the Lord is like ascending up high with wings like a bird*) is derivable in this example. The basic features are as follows:

Metaphorical expression: *They will take to the air with wings like eagles.*

Source domain: Movement in vertical space

Target domain: Strength

FRAME: HEAVEN

Conceptual metaphor: RENEWED STRENGTH IS UP MOTION

- f. **Movement from underworld to earth's surface:** From Sheol, - Supernatural's superiority, Human (life): 1 Sam 2:6

יְהוָה מְמִית וּמְחִיֵּה מוֹרִיד שְׂאוֹל וַיַּעַל

jehowâh – memijt – ûmexajjêh – mworijd – sjê`wol - wajjâ'al

The LORD kills and makes alive: he brings down to Sheol, and he brings up.¹⁵

The complete understanding of this verse is only possible within a binary structure of up *versus* down. The focus of this verse is on the complete UP-DOWN movement in the SHEOL-EARTH-HEAVEN worldview. Death (**מָוֶת** [*mâwêt*]) or to kill (**מָוַת** [*mwt*]) is associated with 'יָרַד' (*jrd*) to SHEOL' and the reversed movement from SHEOL to life. This verse states that the 'only one' who is able to overrule this 'death- sentence' is the LORD. This is a claim of superiority or control. The abstract concept SUPERIORITY is evident from this expression. The basic features of this metaphorical expression are as follows:

¹⁵ This phrase was probably a song sung by the warriors raised from the death in Ezekiel's vision (Sawyer, 1973:218-234).

Metaphorical expression: *The LORD brings down to Sheol, and he brings up.*

Source domain: Movement in vertical space

Target domain: Superiority

Binary structure: UP-DOWN

Conceptual metaphor: SUPERIORITY IS UP ACTIVITY

The same basic features may be applicable to the examples (f) – (i) in Section 5.4.2.2.

5.4.2.2. Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. **Movement from earth's surface to heaven:** Natural elements – smoke signal: Judg 20:38

וְהַמּוֹעֵד הָיָה לְהַעֲלוֹתָם מִשְׁאֵת הָעָשָׁן מִן־הָעִיר
wehammwo'ed – hâjâh – leha'alwotâm – mas'at – hê'âsjân – min – hâ'ijr
Now there was an appointed sign ... that they should let go up a great lifting of smoke from the city.

- b. Natural elements – fog/damp: Jer 10:13; Jer 51:16; Ps 135:7

וַיַּעַל נְשָׁאִים מִקְצֵה־אֶרֶץ
wajja'al – ne'si'ijm – miqtseh – 'ârêts
And he caused the vapours to ascend from the ends of the earth.

- c. To light a candlestick/lamp: Ex 25:37; Ex 27:20; Ex 30:8; Ex 40:4, 25; Lev 24:2; Num 8:2, 3

וּבְהֶעֱלֹת אֶהָרֹן אֶת־הַנֵּרוֹת בֵּין הָעֶרְבִים
ûveha'alot – 'aharon – 'êt – hannerot – bejn – hâ'arbajim
And when Aaron brought up (lit) the lamps at twilight ...

- d. Human, Elijah – in windstorm: 2 Kgs 2:1

וַיְהִי בְהֶעֱלֹת יְהוָה אֶת־אֵלֵיהֶו בַּסַּעֲרָה הַשָּׁמַיִם
wajehij – beha'alot – jehwâh – 'êt – 'elijjâhû – bas'ârâh – hasjsjâmâjim
And it came to pass, when the LORD brought up Elijah in a windstorm (to) heaven.

This example is similar to example (j) in Section 5.4.2.1 and will be discussed in detail in Section 6.5 of Chapter 6.

- e. **Movement from underworld:** Out of earth, god-like beings: 1 Sam 28:8, 1 Sam 28:11, 15

וַתֹּאמֶר הָאִשָּׁה אֶת־מִי אֶעֱלֶה־לָּךְ וַיֹּאמֶר אֶת־שְׁמוּאֵל הָעֲלִי־לִי
watto'mêr – hâ'isjsjâh – 'êt – mij – 'a'alêh – lâk – wajjo'mêr – 'êt – sjemû'el – ha'alij – lij
Then the woman said: Whom shall I bring up to you? And he said: Bring Samuel up to me.

- f. *From nether parts of the earth: Ps 71:20*

וּמִתְּהוֹמוֹת הָאָרֶץ ... תַּעֲלֵנִי

ûmittēhomwot – hâ`ârêts - ta`alenij

...and you shall bring me up from the nether parts of the earth.

- g. *From grave: Ezek 37:12, 13*

אֲנִי פֶתַח אֶת־קְבֻרֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבְּרֹתֵיכֶם

`anij – poteax – `êt – qivrwotejkêm – weha`alejtij – `êtkêm - miqqivrwotejkêm

I will open your graves, and I will cause you to come up out of your graves.

- h. *From Sheol: Ps 30:3/4*

יְהוָה הָעֲלִיתָ מִן־שְׁאוֹל נַפְשִׁי

jehwâh – hê`eeljât – min – sje`wol - nafsijj

LORD, you have brought up my soul from Sheol.

- i. *From pit: Jon 2:6/7*

וַתַּעַל מִשְׁחַת חַיִּי

watta`al – misjsjaxat - xajjaj

Yet, you have brought up my life from (the) pit.

The focus in examples (f) – (i) is on the subject of the causal action, and not on the patient of the (fictive) movement.

5.4.2.2.1 Metaphorical Extensions

- a. **Movement from earth's surface to heaven:** Natural elements, smoke - Offering/sacrifice: Gen 8:20; Gen 22:2, 13; Ex 24:5; Ex 30:9; Ex 32:6; Ex 40:29; Lev 2:12; Lev 14:20; Lev 17:8; Num 23:2, 4, 14, 30; Deut 12:13, 14; Deut 27:6; Josh 8:31; Josh 22:23; Judg 6:26, 28; Judg 11:31; Judg 13:16, 19; Judg 20:26; Judg 21:4; 1 Sam 2:28; 1 Sam 6:14, 15; 1 Sam 7:9, 10; 1 Sam 10:8; 1 Sam 13:9, 10, 12; 2 Sam 6:17, 18; 2 Sam 24:22, 24, 25; 1 Kgs 3:4, 15; 1 Kgs 9:25; 1 Kgs 10:5; 1 Kgs 12:32, 33; 1 Kgs 18:29, 36; 2 Kgs 3:27; 2 Kgs 16:12; 1 Chr 16:2, 40; 1 Chr 21:24, 26; 1 Chr 23:31; 1 Chr 29:21; 2 Chr 1:6; 2 Chr 8:12, 13; 2 Chr 9:4; 2 Chr 23:18; 2 Chr 24:14; 2 Chr 29:7, 21, 27, 29; 2 Chr 35:14, 16; Ezra 3:2, 3, 6; Job 1:5; Job 42:8; Ps 51:19/21; Ps 66:15; Is 57:6; Is 60:7; Is 66:3; Jer 14:12; Jer 33:18; Jer 48:35; Ezek 43:18, 24; Amos 5:22

וְאֶת־הַפָּרוֹת הָעֲלוּ עֹלָה לַיהוָה

we`êt – happârwt – hê`eelû – `olâh - lajhwâh

And they offered the cow, a burnt offering unto the LORD.

The verb **עלה** (*lh*) in this example affords access to knowledge relating to a physical entity that is capable of motion, and the motion is directed against gravity on the vertical axis in vertical space. In this example, it is not **הַפָּרוֹת** (*happârwt*), the cow that is capable of motion in this space, but smoke (see example [a] in Section 5.3.2.2). However, the

movement of a deliberate ritual performance, **עלה** (*‘lh*) is experientially linked with the complex network for HEAVEN as described in Section 3.5.3.2 of Chapter 3. The conceptual metaphor OFFERING IS AN UP ACTIVITY is evident from this expression. The basic features are as follows:

Metaphorical expression: *And they brought the cow up.*

Source domain: Movement in vertical space

Target domain: Offering

FRAME: SHEOL

Conceptual metaphor: OFFERING IS AN UP ACTIVITY

Because the HEAVEN-EARTH-SHEOL FRAME is a construct of the ancient Israelite’s imagination – and not a mental representation that directly fits a pre-existing objective reality (the findings in Section 3.5.3 of Chapter 3), we may conclude that movement in vertical space is, regarding **ירד** (*jrd*) to SHEOL’ (the findings in Section 4.5.2 of Chapter 4) and **ירד** (*jrd*) and **עלה** (*‘lh*) from/to HEAVEN’ (the findings in this chapter), ‘further’ along on the meaning continuum from SPECIFIC to ABSTRACT.¹⁶ This conceptual extendedness or secondary sense is applicable to instances not identified as metaphorical in the sections on movement in vertical space in Section 4.5.2 of Chapter 4 and the present chapter (see also Addenda A and B). From the data analysed in this section, it is evident that, *firstly*, the HEAVEN FRAME constitutes an idealised version of reality in the form of prototypes of various kinds, and *secondly*, the understanding of the event **עלה** (*‘lh*) to HEAVEN’ requires a frame that contains a binary UP-DOWN structure and an inaccessible *versus* an accessible space (SHEOL is accessible for humans, HEAVEN is not). The lexical concept GO UP (movement and path) associated with **עלה** (*‘lh*) relates to conceptually-autonomous lexical concepts associated with supernatural beings, animals like birds, and natural elements. Also, the lexical concept GO UP associated with **עלה** (*‘lh*) establishes a spatial UP relation (path relation) between lexical concepts associated with supernatural beings, animals and natural elements. Except for 2 Kings 2:1, 11, no example has been found where the lexical concept GO UP associated with **עלה** (*‘lh*) is related to a human. Moreover, no ‘conceptual relatives’

¹⁶ See the discussion in Section 4.4.2.12 of Chapter 4 on the meaning continuum.

of the verbs ירד (*jrd*) and עלה (*lh*), such as, בוא (*bw*) ('go (in)'), יצא (*jts*) ('go out'); ירה (*jrh*) ('throw down'), פקח (*pqx*) ('open'), גלה (*glh*) ('expose'), סבב (*sww*) ('go around') or עבר (*wr*) ('pass by') were found in a conceptually dependent relation with SHEOL or HEAVEN. This implies that ירד (*jrd*) + SHEOL and ירד (*jrd*) and עלה (*lh*) + HEAVEN are fixed constructions and belong to the SHEOL-EARTH-HEAVEN ancient Israelite cultural FRAME. This derivation is supported by the discussion in Section 5.5.1, where some of these 'conceptual relatives' בוא (*bw*) ('go (in)') are used in other (horizontal) conceptual spaces.

5.4.3 Movement in Structural Space

This movement involves a change of posture or numbers of formative substances or structures. The LINK, ATTACH-DETACH, MORE-LESS and PART-WHOLE schemas are recognisable as knowledge structures.

5.4.3.1 Modality: Simple Active (Qal)

- a. **Movement of structures/formative substance:** Natural structures - Cloud:

1 Kgs 18:44

הִנֵּה-עַב קִטְנָה כְּכַף-אִישׁ עֹלָה מִיָּם

hinneh – 'âv – qethannâh – kekaf – 'ijsj – 'olâh – mijjâm

Look, a little cloud, like a man's palm rises from the sea.

- b. Natural structures – Windstorm: Hos 13:15

יָבוֹא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עֹלָה

jâvwo – qâdijm – rûax – jehwâh – mimmidbâr – 'olêh

An east wind shall come; the wind of the LORD shall blow (go up) from the desert.

- c. Natural structures – Pillars of smoke: Song 3:6

מִי זֹאת עֹלָה מִן-הַמִּדְבָּר כְּתִימֵרוֹת עֶשֶׂן

mij – zo`t – 'olâh – min – hammidbâr – ketijmarwot – 'âsjân

Who is this that rises from the desert like pillars of smoke?

- d. Natural structures – Plants: Gen 41:5, 22; Deut 29:23; Prov 24:31; Is 53:2; Is 55:13; Ezek 47:12; Am 7:1

וְהִנֵּה שִׁבְעַ שְׂפָלִים עֹלֹת בְּקֶנֶה אֶחָד

wehinneh – sjêva' – sjibbolijm – 'olwot – beqânêh – 'êxâd

And, look, seven ears of corn were growing (going up) upon one stalk.

- e. Natural structures – Plant (עלה מעל) ('lh - m`l): Jon 4:6

וַיִּמְן יְהוָה-אֱלֹהִים קִיקְיֹון וַיַּעַל מֵעַל לִיּוֹנָה לְהִיּוֹת צֶלַעַל-רֹאשׁוֹ
wajman – jehwâh – `eelohijm – qijqâjwon – wajja`al – me`al – lejwonâh – lihjwot – tsel – `al - ro`sjo

And the LORD God prepared a castor-oil plant, and it grew up (went up) away from over Jonah, that it might be a shadow over his head.

The source of the figure's movement in this example is not the growing-point, but the head of a human. The focus is rather on the end-point, which is to form enough material for a shelter against the sun's brightness. The construction (עלה מעל) ('lh - m`l) confirms this image, and differs from the previous example where the activity is the focus.

- f. Natural structures – Thorns (thorny bush): Is 5:6; Is 32:13; Is 34:13; Hos 10:8

וְעִלְתָּה אֲרֻמְנֹתֶיהָ סִירִים

we`âletâh – armenotêjhâ - sijrijm

And a thorny bush(es) shall grow up in her fortified palaces.

Notice the explicit contradiction between the fortified palace (as a secure space) and “something small but evil” that intrudes this fortified space. The sense is, therefore, “appearance” rather than extension/existence. Underlying this concept is probably a binary structure, which is *evil* versus *good*. This concept indicates that the evil, how ever small it may be, is challenging the good and may sometimes succeed in its attempt.

- g. Natural structures – Water/flood/sea: Is 8:7; Jer 46:7, 8; Jer 47:2; Jer 51:42; Am 8:8; Am 9:5

עָלָה עַל-בָּבֶל הַיָּם בַּהֲמוֹן נִכְסָתָה

`âlâh – `al – bâvêl – hajjâm – bahamwon – gallâjw - niksâtâh

The sea has risen up against Babylon: she is covered with the multitude of waves.

- h. Natural structures – Quails: Ex 16:13

וַיְהִי בָעֶרֶב וַתַּעַל הַשָּׁלוּ וַתִּכָּס אֶת-הַמַּחֲנֶה

wajehij – vâ`êrêv – watta`al – haššêlâw – wettekâs – `êt - hammaxanêh

And it was, in the evening the quails flocked together (went up) and covered the camp.

- i. Natural structures – Covering substance: Ex 16:14

וַתַּעַל שְׁכַבַּת הַטָּל

watta`al – sjikevat - haththâl

And the layer of dew evaporated (went up).

This example differs from example (d) in Section 5.4.2.1.1 in that the ‘layer of dew’ is experienced as a substance described as a surface (Jackendoff, 1992:103, 115), and, therefore, a structure.

- j. Artificial structures – Chariot: 1 Kgs 10:29; 2 Chr 1:17

וַתַּעֲלֶה וַתֵּצֵא מִרְכָּבָה מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף
watta'alêh – wattetse' – mêrkâvâh – mimmitsrajim – besjesj – me'wot - kêsêf
 And a chariot was manufactured (went up) and exported (went out) from Egypt
 for six hundred shekels of silver.

Traditional translations interpreted עֲלָה (*`lh*) in this example within horizontal space. The focus is on the source of the movement, viz. Egypt. However, the verb יָצָא (*jts'*) (go out) fulfils this topographical movement function. It seems more appropriate to interpret עֲלָה (*`lh*) within structural space. When doing so, the movement of the chariot as structure is from incomplete to complete, indicating a ‘manufacture’ concept.

- k. Artificial structures – Breach (in wall): Ezek 13:5

לֹא עֲלִיתֶם בִּפְרָצוֹת וַתִּגְדְּרוּ גֵדֵר
lo' – 'alijtêm – bapperâtswo – wattigderû - gâder
 You have not filled up between the gaps, neither blocked up the stone wall.

In this example, the verb עֲלִיתֶם (*'alijtêm*) is ditransitive (fill up something [gap in wall] with something [stone pieces]) (Reich, 1992:213). The direct object (probably *stone pieces*) is absent or inherently present in the Object₂. In the context of the sentence it is apparent that the spatial category is not horizontal space, but that of structural space.

- l. Artificial structures – Scale, weighing: Ps 62:9/10

אֵךְ הֶבֶל בְּנֵי-אָדָם כָּזָב בְּנֵי אִישׁ בְּמֵאֲזָנִים לַעֲלֹת הַמָּוֶה מִהֶבֶל יִחַד
'ak – hêvêl – benej – 'âdâm – kâzâv – benej – 'ijsj – bemo'znajim – la'alwot – hêmâm – mehêvêl - jâxad
 Certainly, the nothingness of humans and the lying of mortals, in the scales for weighing, they are altogether less than void.

- m. Artificial structures – Trap: Amos 3:5

הֲיַעֲלֶה-פֶּחַ מִן-הָאָדָמָה וְלֹכֹד לֹא יִלְכֹּד
haja'alêh – fax – min – hâ'adâmâh – welâkwod – lo' - jilkwod
 Does a trap spring up from the ground despite the fact that the catch has not been caught?

5.4.3.1.1 Metaphorical Extensions

- a. **Movement of structures/ formative substance:** Natural structures, clouds, quails - calculate, create: 1 Chr 27:24

וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפָּר

welo` – 'âlâh – hammispâr - bemispâr

The number was never recorded (did not go up) into the account.

The metaphoric conception typically associated with this expression relates to the calculation of numbers. Although no motion is possible in this calculation activity, the verb *עלה* (*lh*) affords access to spatial knowledge relating to a physical entity (probably clouds or quails) that is capable of motion, and the motion is directed against gravity on the vertical axis. The primary cognitive model relates to INCREASE IN QUANTITY, such as when clouds gather together (example [a]) or quails flock together (example [h]) in Section 5.4.3.1. The metaphoric conception CALCULATION IS MOTION UP ACTIVITY OF A FORMATIVE STRUCTURE or MORE IS UP is apparent. The basic features of this conceptual metaphor are:

Metaphorical expression: *The number never goes up in the account.*

Source domain: Movement in structural space

Target domain: Calculation

Image schema: MORE-LESS

Conceptual metaphor: MORE IS UP/ CALCULATION IS MOTION UP ACTIVITY OF A FORMATIVE STRUCTURE

- b. Natural structures, covering substance - time: Gen 19:15; Gen 32:24, 26; Josh 6:15; Judg 19:25; 1 Sam 9:26; 2 Kgs 3:20; Neh 4:15/21; Jon 4:7

וְאֶנְחֵנוּ עָשִׂים בְּמִלְאָכָה וְחֻצִּים מִחֻיָּקִים בְּרִמְחִים מֵעֲלוֹת הַשָּׁחַר
עַד צֵאת הַכּוֹכָבִים

wa`anaxnû – 'ôsijm – bammelâ`kâh – wexêtsjâm – maxazijqijm – bôrmâxijm – me'alwot – hasjsjaxar – ad – tse`t - hakkwokâvijm

And we laboured in the job; with half of the workers held tightly to the lances, from the fading of the dark/black (daybreak) till the appearance of the stars.

The thought of the disappearance of the black surface of the *רָקִיעַ* (*râqija`*) ('firmament') (see Section 3.5.3 of Chapter 3) just before sunrise is most probably an extended conceptual imitation of the 'layer of dew' (example [i], Section 5.4.3.1) which is sensorimotor experienced as a substance and described as a surface. In this example (b), it seems as if the conceptual metaphor DISAPPEARANCE OF COVERING SUBSTANCE IS UP

facilitates the recruitment of the TIME structure from a cognitive model derived from the domain of motion in space. So, the motion verb עלה (*lh*) affords access to spatial knowledge relating to a change of a physical substance. The colour change encodes a reference point which serves to “locate” a particular moment in time. The following basic features of the conceptual metaphor are evident:

Metaphorical expression: *The going up of the black.*

Source domain: Movement in structural space

Target domain: Time

Image schema: COVER-UNCOVER

Conceptual metaphor: TIME MOMENT IS STRUCTURAL MOVEMENT

- c. Natural structures, clouds, plants - escalation (of sound): Ps 74:23

אַל-תִּשְׁכַּח קוֹל צִרְיָךְ שָׁאוֹן קָמִיד עֹלָה תָמִיד

`al – tisjkax – qwol – tsoreêjkâ – sje`won – qômêjkâ – `olêh - tâmijd

Do not forget the voice of your adversaries: the uproar of your rebels that increases continually.

Underlying this example is a binary structure, which is quiet-noisy. The first of the binary structure, quiet, is associated with order, while the latter, noisy, is associated with disorder/chaos. The verb עלה (*lh*) affords access to knowledge relating to clouds or plants that are capable of motion. The escalation of sound implies a location further up on the vertical axis and correlates with an increase in disorder. This provides a match between the abstract concept DISORDER and the primary cognitive profile (spatial movement of clouds or plants) to which עלה (*lh*) affords access. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *The uproar of your rebels goes up continually.*

Source domain: Movement in structural space

Target domain: Disorder

Image schema: MORE-LESS

Conceptual metaphor: DISORDER IS UP MOVEMENT OF SOUND

- d. Natural structures, windstorm – violence: 1 Kgs 22:35; 2 Chr 18:34

וַתֵּעָלָה הַמִּלְחָמָה בַּיּוֹם הַהוּא

watta`alêh – hammilxâmâh – bajjwom - hahû`

And the battle increased that day.

The intensity (of combat) is quantified by the MORE-LESS schema, where more violence is a motion up activity of structural space. So, it seems that the MORE-LESS image schema as meaning-making capacity has been used as a basic level structure for the construal of *intensity* experience. The abstract *violence* is, therefore, conceptualised in terms of quantification within the binary structure.

Metaphorical expression: *And the battle increased that day.*

Source domain: Movement in structural space

Target domain: Violence

Image schema: MORE-LESS

Conceptual metaphor: MORE VIOLENCE IS MOTION UP

- e. Natural structures, pillar of smoke - flamboyancy/excellence: Song 3:6; Song 8:5

מִי זֹאת עֹלָה מִן־הַמִּדְבָּר

mij – zo`t – `olâh – min - hammidbâr

Who is this that rises from the desert?

The first thought of this expression ‘came up from the desert’ is a literal interpretation, that is, movement from a lower location to a higher location. This is, however, probably not the case. The topographical space in this expression is not the primary focus, neither an ascent from a lower space, but the symbolic association with the wilderness as an empty place, a place where there is nothing. Neither is the verb to be interpreted within horizontal conceptual space, but it seems reasonable to argue that עֹלָה (*`lh*) affords access to knowledge relating to clouds as a natural structure appearing ‘from nothing’. If so, a metaphorical extension for flamboyancy, a human status, is evident. So, the idiom means – “become something from nothing.” This study does not cover this idiomatic expression, and it is left open for further study.

- f. Natural structures, water/flood - overwhelm/overpower: Ex 8:4/7:29 (frogs); Ex 10:12, 14 (locusts); Is 8:7

וּבִכָּה וּבְעֵמֹךְ וּבְכָל־עַבְדֶּיךָ יַעֲלוּ הַצְפֹּרֶדִּים

ûvekâh – ûve`ammekâ – ûvekôl – `avâdêjkâ – ja`alû - hatsparde`ijm

And the frogs shall come up on you, and upon your people, and upon all your servants.

In everyday interaction with their environment, the ancient Israelites must have experienced the concept of overwhelming or overpowering of, for example, a deluge: The

greater amount of water in a river relates to greater power. This example focuses not on the movement of the frogs in horizontal space, but on the increasing number of frogs. So, the verb עלה (*lh*) affords access to knowledge relating to a natural substance that is capable of motion. The abstract concept OVERWHELM is the target domain of the conceptual metaphor OVERWHELMING IS UP MOVEMENT.

Metaphorical expression: *The frogs shall come up on you.*

Source domain: Movement in structural space

Target domain: Overwhelm

Image schema: MORE-LESS

Conceptual metaphor: OVERWHELMING IS UP MOVEMENT

- g. Natural/artificial structures, wall, plants, water/flood – control: Ex 1:10, Hos 1:11/2:2

וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ

weśâmû – lâhêm – ro`sj – `êxâd – we`âlû – min - hâ`ârêts

And they will appoint for themselves one leader, and they will take control of (go up from) the land.

This example (g) is similar to the previous example (f): To take control of something is to overpower it, whether it is the economy, state or administration. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: They will take control of/ ascend from the land.

Source domain: Movement in structural space

Target domain: Control

Image schema: MASS-COUNT

Conceptual metaphor: CONTROL IS UP MOVEMENT

- h. Natural structures, cloud – anger: Eccl 10:4

אִם־רוּחַ הַמּוֹשִׁל תַּעֲלֶה עָלֶיךָ מִקּוֹמְךָ אַל־תֵּנַח

`im – rûax – hammwosjel – ta`alêh – `âlêjkâ – meqwomekâ – `al - tannax

If the spirit of the ruler rises up against you, do not leave your place.

The cognitive model in this expression relates to an inappropriate increase in the use of power, which may be interpreted as anger. This example (h) is similar to the previous two examples (f) – (g). The verb עלה (*lh*) is used to imitate the change in posture of a cloud

with the increase in quantity of anger. The basic features of the MORE ANGER IS UP MOVEMENT conceptual metaphor are as follows:

Metaphorical expression: *The spirit of the ruler rises up against you.*

Source domain: Movement in structural space

Target domain: Anger

Image schema: MORE-LESS

Conceptual metaphor: MORE ANGER IS UP MOVEMENT

- i. Natural structures, plants, waves of sea - follow/pursue (עלה + אחר) ('lh - `xr): Gen 41:3, 19, 27; 1 Sam 14:12; 1 Sam 25:13; 1 Kgs 1:35, 40; 1 Chr 14:14
 וַיֹּאמֶר יוֹנָתָן אֶל-נֹשֵׂא כֶלִיו עֲלֵה אַחֲרֵי כִּי-נִתָּן יְהוָה בְּיַד יִשְׂרָאֵל
 wajjo `mêr – jwonâtân - `êl – noše` – kelâjw – `aleh – `axarej – kij – netânâm – jehwâh – bejad - jisrâ`el
 And Jonathan said to the carrier of his armour: Follow me (go up after me): for the LORD has delivered them into the hand of Israel.

The examples of this linguistic expression ('to follow/pursue') use the fixed (עלה+אחר) ('lh - `xr) construction. The verb עלה ('lh) affords access to knowledge relating to natural structures such as plants that are capable of up motion (growing). The repeated occurrence of the experience of a plant growing may be represented as COUNT-MASS schema in the ancient Israelites' brains. So, when the ancient Israelites say that they are following someone else, it is this kind of up movement that they imagine. Other possibilities are the SHADOW of a human that may also function as structural space, or the relation between this "ascending" activity and FOLIAGE. So, to follow someone, is *to be taken up into* or *to go up to* this shadow provided by a structural component. This is also an example of a unipolar conceptual metaphor: the FOLLOW/PURSUE information is abstracted in the PATH role, while the MOTION role of the verb is still regarded concrete. The basic features of this TO FOLLOW IS TO GO UP IN STRUCTURAL SPACE unipolar conceptual metaphor, are as follows:

Metaphorical expression: *Come up behind me.*

Source domain: Movement in structural space

Target domain: To follow/pursue

Image schema: COUNT-MASS

Unipolar conceptual metaphor: TO FOLLOW IS TO GO UP IN STRUCTURAL SPACE

- j. Natural structures, plants, waves of sea - stop following/pursuing
(עלה + מאחר) ('lh - m`xr): 1 Sam 14:46; 2 Sam 20:2

וַיַּעַל שָׁאוּל מֵאַחֲרֵי פִלִּשְׁתִּים וּפִלִּשְׁתִּים הָלְכוּ לְמִקְוָם
wajja'al – sjâ`ûl – me`axarej – felisjtijm – ûfelisjtijm – hâlekû - limqwomâm
Then Saul stopped following the Philistines: and the Philistines went to their own place.

While the previous example (i) in the linguistic expression ('to follow/pursue') uses the fixed (עלה + אחר) ('lh + `xr) construction, the examples in this linguistic expression ('to stop pursuing') use the fixed (עלה + מאחר) ('lh + m`xr) construction. In conclusion, it is evident that a topographical space is neither applicable nor accurate to apply as a concrete experience. The same basic features of the unipolar conceptual metaphor in example (i) are applicable in this example.

- k. Natural structures, cloud – go together/match/harmonise: Ex 33:3, 5; Num 13:17, 21, 22; Num 16:12, 14; Num 32:9; Deut 1:24; Josh 7:24; Josh 10:5; Josh 19:47; Judg 4:10; 2 Sam 15:24; 2 Kgs 12:10; 1 Chr 13:6; 2 Chr 36:23; Ezra 1:3, 5

וַיִּקַּח יְהוֹשֻׁעַ אֶת־עֶכָן בֶּן־זֶרַח ... וְאֶת־בָּנָיו ... וַיַּעֲלוּ אִתָּם עִמָּק עָכֹר
wajjiqqax – jehwosjua' – `êt – `âkân – bân – zêrax – we`êt – bânâjw – wajja'lû – `otâm – `emêq - `âkwor
And Joshua took Achan, the son of Zerah, ... and his sons ... and they gathered (went up) with them in the valley of Achor.

A literal interpretation of this example causes a problem, since the goal, a valley, is a topographical lower space. However, when categorising the verb עלה ('lh) in this example within structural conceptual space, and also as a metaphorical extension for a concrete formative substance (cloud or foliage), the interpretation and translation of this text becomes more applicable. This example is also a unipolar conceptual metaphor: the GATHER information is abstracted in the PATH role, while the MOTION role of the verb is still regarded concrete, that is, movement to the valley of Achor. The basic features of this GATHERING IS UP IN STRUCTURAL SPACE, a unipolar conceptual metaphor, are as follows:

Metaphorical expression: *They gathered with them in the valley of Achor.*

Source domain: Movement in structural space

Target domain: Gather

Image schema: COUNT-MASS

Unipolar conceptual metaphor: GATHERING IS UP IN STRUCTURAL SPACE

- l. Natural structures, sea, cloud, windstorm – Gather together/concentrate forces: Judg 12:3; Judg 15:10; Judg 18:12; Judg 20:23, 26; Jer 4:13; Ezek 38:9, 16; Joel 3/4:12

וְעָלִיתָ כְּשָׁאָה תָּבוֹא כְּעָנָן לְכַסּוֹת הָאָרֶץ

we'âlijtâ – kasjsjo`âh – tâvwo` – kê`ânân – lekasswot - hâ`ârêts

You will gather together (and) like a storm you will come, like a cloud to cover the land.

This example (l) is similar to example (k) and the same unipolar conceptual metaphor and basic features are valid. The difference between the two groups of examples is the motivation for the gathering. The comparison with a storm in this example makes it easier to identify the concrete movement and spatial concept that the verb **עלה** (*lh*) is using as relational to the conceptual metaphor. So, it seems realistic to argue that comparisons in language may provide some conceptual background for the identification of conceptual metaphors.

A literal interpretation and translation of the example in Joel 3/4:12 “*Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about*” (KJV) causes a problem, since the goal, a valley, is a topographical lower space. However, when categorising the verb **עלה** (*lh*) in this example within structural space, and then also as a metaphorical extension of a concrete formative substance, the interpretation and translation of this text becomes more applicable, viz.: “*Let the nation set in motion and gather together in the valley of Jehoshaphat: there I will sit to judge all the surrounding nations.*”

- m. Artificial structures, wall - human behaviour, glory/pride/power/status: Deut 28:43; Job 20:6; Jer 51:53; Dan 11:23

וּמִן־הַתְּחַבְּרוֹת אֵלָיו יַעֲשֶׂה מִרְמָה וְעָלָה וְעָצַם בְּמַעֲטָגוֹי

ûmin – hitxabbērût – `elâjw – ja`asêh – mirmâh – we`âlâh – we`âtsam – bim`ath - gwoj

And by making treaties with him, he shall work deceitfully: for he shall rise up and shall become strong amongst a small nation.

In Sections 3.3.2.2 and 3.4 of Chapter 3 we have seen that the erecting of structures such as walls were common practice in ancient Israel. Walls were usually built of stone, one stone on top of the other, to form a strong structure. The verb **עלה** (*lh*) in this example affords access to knowledge relating to a wall that is erected or has a motion up activity. The

primary cognitive model to which **עלה** (*lh*) affords access is INCREASE IN STATUS. The basic features are as follows:

Metaphorical expression: *He shall rise up.*

Source domain: Movement in structural space

Target domain: Status/ power

Image schema: COUNT-MASS

Conceptual metaphor: IMPORTANT STATUS IS STRUCTURAL ACTIVITY UPWARDS

- n. Artificial structures, scale - human behaviour, diligence: Prov 31:29

רבות בנות עשו חיל ואת עליית על-כלן

rabbwot – bânwot – 'âsû – xâjil – we'atte – 'âlij – 'al - kullânâh

Many daughters performed powerfully, but you, you exceed them all.

This example evokes an image of a scale: the performance of one group is weighed against the performance of another person. The outcome is that the performance of the latter is better. So, the primary cognitive model to which **עלה** (*lh*) affords access is INCREASE IN QUANTITY. The motion up is directed against gravity on the vertical axis. The following basic features of the conceptual metaphor DILIGENCE IS STRUCTURAL ACTIVITY UPWARDS are evident:

Metaphorical expression: *You exceed them all.*

Source domain: Movement in structural space

Target domain: Diligence

Image schema: Balance

Conceptual metaphor: DILIGENCE IS STRUCTURAL ACTIVITY UPWARDS

- o. Artificial structures, scale, heart/spirit (Jerusalem/ idols/ cosmic world/ money) - consecration/thought (**על** + **עלה**) (*lh - l*): 2 Kgs 12:4; Ps 137:6; Is 65:17; Jer 3:16; Jer 44:21; Jer 51:50; Ezek 20:32; Ezek 38:10

זכרו מרחוק את־יהוה וירושלם תעלה על־לבבכם

zîkrû – merâxwoq – 'êt – jehwâh – wijrûsjâlam – ta'alêh – 'al - levavekêm

Remember the LORD from afar, and let Jerusalem weigh upon your heart.

The 'weighing' of abstract concepts is not alien to the ancient Near East. The papyrus of Hunefer (1350 BC) depicts the heart of Hunefer being weighed against a feather, symbol of righteousness and truth (Sanders, 1960:7). This example (o) evokes a similar image in which Jerusalem weighs more on the THOUGHT beam of the scale. Similar to the previous

example (n), in this example (o) the primary cognitive model to which עלה (*lh*) affords access is INCREASE IN QUANTITY. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *Let Jerusalem weigh up against your heart.*

Source domain: Movement in structural space

Target domain: Thought

Image schema: Balance

Conceptual metaphor: MORE IS UP/ MORE THOUGHT IS UP IN STRUCTURAL SPACE

- p. Artificial structures, image – glorification (God): Ps 47:5/6

עֲלָה אֱלֹהִים בְּתִרְוָעָה יְהוָה בְּקוֹל שׁוֹפָר
 'âlâh – `elohijm – bitrú'âh – – jehowâh – beqwol - sjwofâr
 God is glorified with a shout, the LORD with the sound of a trumpet.

In this example, no actual movement along a path is possible. This implies that this example is a metaphorical expression imitating conceptual movement: from silence to an escalation of sound. The verb עלה (*lh*) affords access to INCREASE IN QUANTITY as primary cognitive model. The image schema MORE-LESS is underlying this metaphorical expression with the following basic features of the conceptual metaphor:

Metaphorical expression: *God is glorified with a shout.*

Source domain: Movement in structural space

Target domain: Glorification

Image schema: MORE-LESS

Conceptual metaphor: GLORIFICATION IS UP IN STRUCTURAL SPACE

- q. **Cosmic worldview** – chaos: Job 36:20

אַל-תִּשְׁאַף הַלַּיְלָה לַעֲלוֹת עִמִּים תַּחֲתָם
 'al – tisj`af – hallâjlâh – la'alwot – 'ammijm - taxtâm
 Desire not the night to come up/the black to turn upside down, people are underneath.¹⁷

The use of עלה (*lh*) in this verse is probably an example of *mundus inversus* experience of the cosmic world-picture. The belief in the ancient Near East was that in the

¹⁷ The translation of this verse is subjected to textual problems (Fohrer, 1963:473).

netherworld, the dead would perceive the space as upside-down.¹⁸ This example evokes an image of an upside-down structure. The outcome is chaos. The basic features of the conceptual metaphor are:

Metaphorical expression: *Desire not the night to come up/the black to turn upside down*

Source domain: Movement in structural space

Target domain: Chaos

Image schema: UP-DOWN

Conceptual metaphor: CHAOS IS AN UPSIDE-DOWN STRUCTURAL SPACE

r. Natural/artificial structures, wall, plants - progression: 2 Chr 24:13

וַתַּעַל אֲרוֹכָה לַמֶּלֶאכָה בְּיָדָם

watta'al – `arûkâh – lammelâ`kâh – bejâdâm

And the restoration for the work went up (progressed) in their hands.

In this example, 'restoration' is the subject of the verb **עלה** (*`lh*). This subject is an abstract concept which means that no actual movement along a path is possible. Therefore, this example imitates a conceptual movement: from incomplete to complete. The verb **עלה** (*`lh*) affords access to INCREASE IN QUALITY as primary cognitive model. The image schema MORE-LESS is underlying in this metaphorical expression with the following basic features of the conceptual metaphor:

Metaphorical expression: *The restoration for the work progressed in their hands.*

Source domain: Movement in structural space

Target domain: Progression

Image schema: MORE-LESS

Conceptual metaphor: PROGRESSION IS UP

¹⁸ See, for example, the discussion of the symbolic inversion in death, by Kruger (2007: 204-216).

5.4.3.1.2 Metaphorical Extension – Verb: Niph'al (Passive)

- a. Natural structures, plants, cloud – guidance (עלה + מעל) ('lh - m'l): Ex 40:36, 37; Num 9:17, 21, 22; Num 10:11

וּלְפִי הָעֶלֶת הָעֲנָן מֵעַל הָאֹהֶל וְאַחֲרֵי־כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל
ûleḥfij – ha'âlot – hé'ânân – me'al – hâ'ohêl – we'axarej – ken – jis'û – benej -
jiśrâ'el

And when the cloud was lifted up (brought up) from over the tabernacle, then after that the children of Israel journeyed.

The linguistic expressions in this example (r) use a particular construction for the target domain GUIDANCE of the metaphorical extension, to wit עלה + מעל ('lh + m'l). The basic features of the conceptual metaphor are:

Metaphorical expression: *The cloud was lifted up away from over the tabernacle.*

Source domain: Movement in structural space

Target domain: GUIDANCE

Image schema: LINK

Conceptual metaphor: GUIDANCE IS UP MOVEMENT IN STRUCTURAL SPACE

- b. Natural structures, plants, cloud – guidance (Glory of God) (עלה + מעל) ('lh + m'l): Ezek 9:3

וְכְבוֹד אֱלֹהֵי יִשְׂרָאֵל נִעָלָה מֵעַל הַכְּרוּב אֲשֶׁר הָיָה עָלָיו אֵל מִפְתֵּן הַבַּיִת
ûkevwod – `elohej – jiśrâ'el – na'alâh – me'al – hakkerûv – `asjêr – hâjâh – 'âlâjw
– `el – miftan – habbâjit

And the glory of the God of Israel rose up from the cherub upon which it was, to the threshold of the house.

The linguistic expression in this example (s) also uses the עלה + מעל ('lh + m'l) construction for the target domain GUIDANCE, but is more abstract than the previous example (r) on the meaning continuum. The basic features of the conceptual metaphor GUIDANCE IS UP MOVEMENT IN STRUCTURAL SPACE are as follows:

Metaphorical expression: *The glory of the God of Israel rose up from the cherub.*

Source domain: Movement in structural space

Target domain: Guidance

Image schema: LINK

Conceptual metaphor: GUIDANCE IS UP MOVEMENT IN STRUCTURAL SPACE

- c. Natural structures, covering substance - evacuation: Num 16:27

וַיַּעֲלוּ מֵעַל מִשְׁכַּן-קֹרַח דָּתָן וַאֲבִירָם מִסָּבִיב

wajje 'âlû – me 'al – misjkan – qorêx – dâtân – wa `avijrâm - missâvijv

So they evacuated from the tabernacle of Korah, Dathan and Abiram, on every side.

This example (t) also uses the fixed **עלה + מעל** ('lh + m'l) construction. However, the underlying image schema used as knowledge structure is the COVER-UNCOVER schema. The verb **עלה** ('lh) in this example affords access to knowledge relating to a covering substance such as dew (example [i] of Section 5.4.3.1). This example is a unipolar conceptual metaphor: the EVACUATION information is abstracted in the PATH role, while the MOTION role of the verb is still regarded as concrete, that is, movement from the tabernacle. The basic features of the conceptual metaphor are:

Metaphorical expression: *They evacuated from the tabernacle of Korah.*

Source domain: Movement in structural space

Target domain: Evacuation

Image schema: COVER-UNCOVER

Unipolar conceptual metaphor: EVACUATION IS UP MOVEMENT IN STRUCTURAL SPACE

- d. Natural structures, plants, waves of sea - stop following/pursuing

(**עלה + מאחר**) ('lh - m`xr): 2 Sam 2:27

כִּי אַז מִהַבְּקֹר נַעֲלָה הָעָם אִישׁ מֵאַחֲרֵי אָחִיו

kij – `âz – mehabboqêr – na 'alâh – hâ 'âm – `ijsj – me `axarej - `âxijw

Surely then, since the morning the people stopped chasing every one his brother.

This example is similar to example (j) described in Section 5.4.3.1.1.

- e. Artificial structures - insult: Ezek 36:3

וַיֵּעָלוּ עַל-שִׁפְתְּ לִשּׁוֹן וְדִבַּת-עָם

watte 'alû – 'al – šefat – lâsjwon – we dibbat - 'âm

And you are taken up over the lip of a chatterer, and are a disgrace to the people.

No physical movement along a path is possible in this expression. The verb **עלה** ('lh) imitates the movement in which a loose part of a structure is connected to the frame of the structure. The figure that underwent this imitated movement is a REPUTATION. This abstract concept REPUTATION becomes part of a gossip language. The basic features of the INSULTING IS UP ACTIVITY IN STRUCTURAL SPACE conceptual metaphor are as follows:

Metaphorical expression: *You are taken up over the lip of a chatterer.*

Source domain: Movement in structural space

Target domain: Insult

Image schema: PART-WHOLE

Conceptual metaphor: INSULTING IS UP ACTIVITY IN STRUCTURAL SPACE

- f. Artificial structures, image – glorification (God): Ps 47:9/10; Ps 97:9

כִּי־אַתָּה יְהוָה עֲלִיוֹן עַל־כָּל־הָאָרֶץ מְאֹד נִעְלִית עַל־כָּל־אֱלֹהִים
kij – `attâh – jehwâh – `eljwon – `al – kôl – hâ`ârêts – me`od – na`alejta – `al – kôl – `elohijm

Because you, O LORD, are higher above all the earth, in the highest degree you are exalted above all gods.

The same basic features proposed in Section 5.4.3.1.1 (example [p]) are applicable to the metaphorical expressions in this example (w).

5.4.3.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. **Movement of structures/ formative substance:** Natural structures – Water/flood/sea: Is 8:7; Ezek 26:19

הִנֵּה אֶרְדִּי מִעֶלְיָהֶם אֶת־מֵי הַנָּהָר
hinneh – `adonâj – ma`alêh – `alejhêm – `êt – mej – hannâhâr

Look, the Lord is bringing up over them the waters of the river.

- b. Natural structures - Waves of sea: Ezek 26:3

וְהָעֲלִיתִי עָלֶיךָ גּוֹיִם רַבִּים כַּתְּעֹלוֹת הַיָּם לְגִלְיֹ
weha`alejtij – `âlajik – gwojim – rabbijm – keha`alwot – hajjâm – legallâjw

I will cause many nations to battle (come up) against you, as the sea causes his waves to well up.

- c. Natural structures – Animal: Ezek 19:3

וַתַּעַל אֶחָד מִגְּרִיָּהּ
watta`al – `êxâd – miggurêjhâ

And she raised one of her whelps.

- d. Artificial structures - Target/shield: 1 Kgs 10:16, 1 Kgs 10:17; 2 Chr 9:15, 16

וַיַּשְׁלֵשׁ־מֵאוֹת מְגִנִּים זָהָב שְׁחוּט שְׁלֹשֶׁת מְגִנִּים זָהָב יַעֲלֶה עַל־הַמִּגֶּן הָאֶחָת
ûsjelosj – me`wot – mâginnijm – zâhâb – sjâxûth – sjelosjêt – mânijm – zâhâb – ja`alêh – `al – hammâgen – hâ`êxât

And he made three hundred shields of beaten gold; he had mounted three mina of gold to one shield.

- e. Artificial structures - House/garment, gold: 2 Sam 1:24; 2 Chr 3:5, 14
 בְּנוֹת יִשְׂרָאֵל אֶל-שָׂאוּל בְּכִינָה ... הִמְעֵלָה עָדֵי זָהָב עַל לְבוּשָׁן
benwot – jiśrâ`el – `el – sjâ`ul – bekêjnâh – hamma`alêh – `adij – zâhâb – `al - levûsjekên
 Daughters of Israel, weep over Saul, ... who had pinned up (brought up) ornaments of gold upon your clothes.

Examples (c) – (e) above reveal secondary senses and are ‘further’ along on the meaning continuum from SPECIFIC to ABSTRACT.

- f. Artificial structures - Wall (defence): 2 Chr 32:5
 וַיַּחֲזֶק וַיְבִן אֶת-כָּל-הַחוֹמָה הַפְּרוּצָה וַיַּעַל עַל-הַמִּגְדָּלוֹת
wajjitxazzaq – wajjivên – `êt – kôl – haxwomâh – happerûtsâh – wajja`al – `al - hammigdâlwt
 And he strengthened himself, and rebuilt the entire wall that was breached, and he raised it to the towers.

5.4.3.2.1 Metaphorical Extensions

- a. **Movement of structures/ formative substance:** Natural structures, clouds, quails - calculate, create: 2 Chr 20:34
 הִנֵּם כְּתוּבִים בְּדִבְרֵי יְהוּא בֶן-חֲנָנִי אֲשֶׁר הִעֲלָה עַל-סֵפֶר מַלְכֵי יִשְׂרָאֵל
hinnâm – ketûvijm – bedivrej – jehû` – vên – xanânij – `asjêr – ho`alâh – `al – sefêr – malkej - jiśrâ`el
 Behold, they are written in the book of Jehu the son of Hanani, which was recorded in (brought into) the book of the kings of Israel.

The same basic features proposed in Section 5.4.3.1.1 (example [a]) are applicable to the metaphorical expressions in this example (a).

- b. Natural structures, sea, cloud, windstorm - Gather together/concentrate forces: Judg 16:8; Jer 50:9; Jer 51:27; Ezek 16:40; Ezek 23:46; Ezek 32:3; Ezek 39:2; Ezra 4:2

וְהָעָלוּ עָלֶיךָ קָהָל

wehé`eelû – `âlajik - qâhâl
 And they had gathered together a company against you.

The comparison with the movement of the sea level in example (b) of Section 5.4.3.2 evokes a sense of forces building up. The verb **עלה** (*‘lh*) sanctions an interpretation in which it relates to upward motion on the vertical axis. The same basic features proposed in (example [1]) of Section 5.4.3.1.1 are applicable to the conceptual metaphor GATHERING IS UP IN STRUCTURAL SPACE in this example (b).

- c. Natural structures, water flood - overwhelm/ overpower (על + עלה) ('lh + 'l):
Ex 8:5/1; Ex 8:7/3; Deut 28:61

גַּם כָּל-חֲלִי וְכָל-מָכָה יַעֲלֶם יְהוָה עָלֶיךָ

gam – kôl – xolij – wekôl – makkâh – ja'lem – jehwâh - 'âlêjkâ

Also every sickness, and every plague, ... the LORD will bring them upon you.

This example (c) is similar to example (f) described in Section 5.4.3.1.1.

- d. Artificial structures, scale, counterbalance – judgment: Ps 102:24/25

אָמַר אֱלֹהִי אֶל-תַּעֲלֵנִי בַחֲצֵי יָמֵי בְדוֹר הַדּוֹרִים שְׁנוֹתֶיךָ

'omar – 'elij – 'al – ta'alaniy – baxatsij – jômâj – bedwor – dworijm - sjenwotêjkâ

I said: my God, do not let me weigh up¹⁹ during the midst of my days: your years were weighed in a lifetime of lifetimes.

An image of a scale in this example is noticeable in which a lifetime of a human is weighed against the 'existence' or years of God. The speaker appeals for comprehension of the imbalance. The JUDGMENT abstract concept is apparent: God's years are more on the vertical axis, and humans' days are less on the vertical axis which means that the judgment (and possible punishment) for the human will be heavier. The verb עלה ('lh) affords access to INCREASE IN QUANTITY as one of the primary cognitive models. The basic features of the JUDGMENT IS MOTION UP ACTIVITY ON A FORMATIVE STRUCTURE are as follows:

Metaphorical expression: *Do not let me weigh up during the midst of my days.*

Source domain: Movement in structural space

Target domain: Judgment

Image schema: Balance

Conceptual metaphor: JUDGMENT IS MOTION UP ACTIVITY ON A FORMATIVE STRUCTURE

- e. Artificial structures, scale, external concept - consecration/thought:
Ezek 14:3, 4, 7

הָאֲנָשִׁים הָאֵלֶּה הָעֵלּוּ גִּלּוּלֵיהֶם עַל-לִבָּם

hâ'anâsjijm – hâ'ellêh – hé'eelû – gillûlejhêm – 'al - libbâm

These men had weighed up their idols against their heart.

This example (e) is similar to example (o) described in Section 5.4.3.1.1 and evokes an image in which an idol weighs more on the THOUGHT beam of the scale. The primary

¹⁹ Translations (e.g. NIV, TEV) understand the verb עלה ('lh) to be a metaphor for death. This interpretation is, however, problematic with regards to the discussion in Section 4.5.2.1 of Chapter 4.

cognitive model to which עלה (*lh*) affords access is INCREASE IN QUANTITY. The basic features of the conceptual metaphor are as follows:

Metaphorical expression: *These men had weighed up their idols against their heart*

Source domain: Movement in structural space

Target domain: Thought

Image schema: Balance

Conceptual metaphor: MORE IS UP/ MORE THOUGHT IS UP IN STRUCTURAL SPACE

5.4.4 Movement in Bodily Space

As discussed in Section 4.5.4 of Chapter 4, movement in bodily space includes movement on or onto the body, movement into or from inside the body and movement of the body itself. The verb עלה (*lh*) provides linguistic representation of spatial change and may be classified further into change of position, change of posture and change of temperature.

5.4.4.1 Modality: Simple Active (Qal)

- a. Outer body movement – yoke, neck: Num 19:2; 1 Sam 6:7; Lam 1:14

וַיֵּטְהָרָה קָחוּ ... וּשְׁתֵּי פָרוֹת עֲלֹת אֲשֶׁר לֹא־עָלָה עֲלֵיהֶם עַל
we'attâh – qexû – ûsjettej – fârwot – 'âlwt – 'asjêr – lo' – 'âlâh – 'alejhêm - 'ol
 Now, take ... two milk cows, on which a yoke has not gone upon them.

- b. Outer body movement – razor, head: Judg 13:5; Judg 16:17; 1 Sam 1:11

וַיִּלְדֶּת בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ
wejoladte – ben – ûmworâh – lo' – ja'alêh – 'al - ro'sjwo
 You shall bear a son; and no razor shall go upon his head.

- c. Outer body movement – clothes, body: Lev 19:19; Ezek 44:17

וּבְגָד כְּלָאִים שֶׁעֲטָנוּ לֹא יַעֲלֶה עָלֶיךָ
ûvêgêd – kil'ajim – sja'athnez – lo' – ja'alêh - 'âlêjkâ
 And a garment mingled of material of wide mesh shall not go upon you.

- d. Inner body movement – horn: Dan 8:3, 8

וְהַקִּרְנִים גְּבוּהוֹת וְהָאֶחָת גְּבוּהָ מִן־הַשֵּׁנִית וְהַגְּבוּהָ עָלָה בְּאַחֲרָנָה
wehaqqerânajim – gevohwot – wehâ'axat – gevohâh – min – hasjsjenijt – wehaggevohâh – 'olâh - bâ'axaronâh
 And the two horns were high; but one was higher than the second, and the higher grew up afterwards.

- e. Inner body movement – wound (thorn): Prov 26:9

חֹחַ עֲלָה בִיד־שָׁכֹר וּמָשָׁל בְּפִי כְסִילִים

xwoax – 'âlâh – vejad – sjikkwor – ûmâsjâl – befij - kesijlijm

As a thorn festers (goes up) in the hand of a drunkard, so is a parable in the mouth of fools.

- f. Inner body movement – sinews and flesh: Ezek 37:8

וְהָנָה-עֲלֵיהֶם גְּדִים וּבָשָׂר עֲלָה

wehinneh – 'alejhêm – gidijm – ûvâsâr - 'âlâh

And look, sinews and flesh grew over upon them.

- g. Bodily movement/force – human body: 1 Sam 9:13; 1 Kgs 18:41, 42, 43

וַיֹּאמֶר אֵלֵיהֶוּ לְאַחָאָב עֲלָה אֵכֹל וּשְׁתֵּה

wajjo`mêr – `elijjâhû – le`ax`âv – 'aleh – `eekol - ûsjeteh

And Elijah said unto Ahab: Rise, eat and drink.

- h. Bodily movement/force – animal body, horse: Jer 46:9

עֲלוּ הַסּוּסִים וְהִתְהַלְלוּ הָרֶכֶב

'alû – hassûsijm – wehitholelû - hârêkêv

Jump, O horses and shine, O chariots.

- i. Bodily movement/force – bird: Jer 49:22

הִנֵּה כְנָשָׁר יַעֲלֶה וַיִּדְאֶה

hinneh – kannêsjêr – ja`alêh - wejid`êh

Behold, like an eagle fly up and swoop for booty ...

5.4.4.1.1 Metaphorical Extensions – Verb: Qal

- a. Outer body movement, yoke, lot – fate: Lev 16:9, 10; Josh 18:11; Josh 19:10

וַיַּעַל גּוֹרֵל מִטָּה בְּנֵי-בִנְיָמִן לְמִשְׁפַּחָתָם

wajja`al – gworal – maththeh – venej – vinjâmin - lemisjpexotâm

And the lot of the tribe of the children of Benjamin went up according to their families.

The subject of this expression, that is, fate, is a non-physical entity. In this example it is evident that fate cannot physically go up from one location to another. However, the verb **עלה** (*'lh*) relates to an entity which can undergo actual motion, that is a yoke or a lot, and sanctions an interpretation in which **עלה** (*'lh*) relates to upward motion on the vertical axis. The conceptual metaphor: FATE IS A BOUND ACTIVITY UPON THE BODY is derivable in this example. The basic features are as follows:

Metaphorical expression: *The lot of the tribe of the children of Benjamin came upon according to their families.*

Source domain: Movement in bodily space (outer body movement)

Target domain: Fate

Image schema: ATTACH-DETACH

Conceptual metaphor: FATE IS A BOUND ACTIVITY UPON THE BODY

- b. Outer body movement, nostrils – death judgment: Joel 2:20; Is 34:3

וְעֵלָה בְּאִשּׁוֹ וְתַעַל צַחְנָתוֹ

we'âlâh – vô'sjwo – weta'al - tsaxanâtwo

And his stink shall whirl up, and his ill savour shall whirl up.

This example evokes an image of a body-part's orientation: The openings of a human's nostrils are usually pointing downwards. So, when smelling, the smell "goes up" into the nostrils. The thought of this expression is death judgment, but the constituent meanings simply do not add up to what the idiom means, namely: You will die! This study does not cover idiomatic expressions, and it is left open for further study.

- c. Outer body movement – mating (animal): Gen 31:10, 12

וְהִנֵּה הָעֵתָדִים הָעֵלִים עַל-הַצֹּאן עֶקְדִּים

wehinneh – hâ'attudijm – hâ'olijm – 'al – hatstso'n - 'aquddijm

And look, the rams which leaped upon the cattle, were striped.

The MATING sense is evident in this example (c). The verb **עלה** (*'lh*) imitates the activity of a ram standing on four legs and then going up on two legs on a ewe's back. The ATTACH-DETACH image schema seems to be the knowledge structure underlying the conceptual metaphor MATING IS UP ACTIVITY OF BODY. The following basic features are noticeable:

Metaphorical expression: *The rams leaped upon the cattle.*

Source domain: Movement in bodily space (bodily movement)

Target domain: Mating

Image schema: ATTACH-DETACH

Conceptual metaphor: MATING IS UP ACTIVITY OF BODY

- d. Bodily movement, force, hand – warfare/fighting: 1 Sam 14:13²⁰; 1 Chr 11:6; Zech 14:13

תְּהִיָּה מְהוּמַת־יָהוָה רַבָּה בָּהֶם וְעֹלָתָהּ יָדוֹ עַל־יַד רֵעֵהוּ
 tihjêh – mehûmat – jehwâh – rabbâh – bâhêm – we'âletâh – jâdwo – 'al – jad -
 re'ehû

There will be a great panic from the LORD among them ... and his hand shall rise up against the hand of his neighbour.

The action that this example describes evokes an image of two warriors with swords lifted up in their hands facing each other. So, the thought of this expression is warfare or fighting. The examples of this linguistic expression use the fixed (עַל + עֹלָה) ('l + 'lh) construction. The FORCE image schema seems to be the knowledge structure underlying the conceptual metaphor FIGHTING IS BODY PART UPWARDS. The following basic features are noticeable:

Metaphorical expression: *His hand shall rise up against the hand of his neighbour.*

Source domain: Movement in bodily space (bodily movement)

Target domain: Fighting

Image schema: FORCE

Conceptual metaphor: FIGHTING IS BODY PART UPWARDS

- e. Bodily movement, force – kill/destruction: Is 14:8

מֵאֵז שָׁכַבְתָּ לֹא־יַעֲלֶה הַכֹּרֶת עָלֵינוּ
 me'âz – sjâkavtâ – lo' – ja'alêh – hakkoret - 'âlejnu

Since you have lain down, the woodcutter has not come up against/cut us.

This example (e) evokes a similar image as in the previous example (d). The woodcutter has an axe in his hands, swinging the axe up and over his shoulder applying force to the wood. The basic features of the conceptual metaphor KILLING IS BODY PART UPWARDS are as follows:

Metaphorical expression: *The woodcutter has not come up against us.*

Source domain: Movement in bodily space (bodily movement)

Target domain: Kill

Image schema: FORCE

Conceptual metaphor: KILLING IS BODY PART UPWARDS

²⁰ The concept behind this verse is not a horizontal movement, but probably a metaphor expressing the act of fighting. A translation of this verse may be as follows: And Jonathan **fought** “with all he had” (עֹלָה עַל יָדָיו וְעַל רַגְלָיו) ('lh – 'l – jdjw – w'l – rgljw), that is, in a literal sense, with his hands and his feet.

- f. Bodily movement, force – stop fighting/oppression: 1 Kgs 15:19; 2 Chr 16:3; Jer 21:2

לֶךְ הַפְרָה אֶת־בְּרִיתְךָ אֶת־בַּעֲשָׂא מֶלֶךְ־יִשְׂרָאֵל וְיַעֲלֶה מֵעָלַי

lek – hâferâh – `êt – berijtekâ – `êt – ba'sjâ` – mêlêk – jisrâ`el – weja'alêh – me'âlâj

Go break your agreement with Baasha, king of Israel, that he may stop fighting me (go up from against me).

While the previous examples (d) – (e) in the linguistic expression ('to fight/kill') use the fixed (עלה + על) ('lh + 'l) construction, the example (f) in this linguistic expression ('to stop fighting') uses the fixed (עלה + מעל) ('lh + m'l) construction. In concert, it is evident that a topographical space is neither applicable nor accurate to apply as a concrete experience. The same basic features proposed in example (d) are applicable to this example.

- g. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – mobilise against/gather to fight/ war: Num 13:30, 31; Num 21:33; Deut 1:21, 26, 28, 41, 42; Deut 3:1; Deut 9:23; Josh 6:5, 20; Josh 7:3, 4; Josh 8:1, 3, 10; Josh 10:4, 7, 33, 36; Josh 15:15; Josh 22:12, 33; Judg 1:1, 2, 4, 22; Judg 4:10; Judg 6:35; Judg 8:8, 11; Judg 15:6, 9; Judg 18:9; Judg 20:3, 18, 23, 28, 30; 1 Sam 7:7; 1 Sam 11:1; 1 Sam 13:5; 1 Sam 14:9, 10,12; 1 Sam 27:8; 1 Sam 29: 9, 11; 2 Sam 5:17, 19, 22, 23; 2 Sam 23:9; 1 Kgs 12:24; 1 Kgs 14:11, 25; 2 Kgs 3:8; 1 Kgs 16:17; 1 Kgs 20:1, 22, 26; 1 Kgs 22:6, 12, 15, 20, 29; 2 Kgs 3:7, 21; 2 Kgs 6:24; 2 Kgs 12:17/18; 2 Kgs 15:14, 17; 2 Kgs 16:7, 9; 2 Kgs 17:3, 5; 2 Kgs 18:9, 17; 2 Kgs 18:13, 25; 2 Kgs 23:29; 2 Kgs 24:1, 10; 1 Chr 14:8, 10, 11; 2 Chr 11:4; 2 Chr 12:2, 9; 2 Chr 16:1; 2 Chr 18:2, 5, 11, 14, 19, 28; 2 Chr 21:17; 2 Chr 24:23; 2 Chr 25:21; 2 Chr 35:20; 2 Chr 36:6; Prov 21:22; Is 7:1, 6; Is 21:2; Is 36:1, 10; Jer 4:13; Jer 6:4, 5; Jer 35:11; Jer 46:7; Jer 48:15, 18; Jer 49:28, 31; Jer 50:3, 21; Ezek 38:11; Joel 1:6; Joel 3:9; Hab 3:16

וַיְהִי בַּעֲלֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ וַנֹּאמֶר בָּאוּ וְנָבֹא
יְרוּשָׁלַם מִפְּנֵי חֵיל הַכַּשְׂדִּים

wajehij – ba'alwot – nevûkadrê'ttsar²¹ – mêlêk – bâvêl – `el – hâ`ârêts – wanno`mêr – bo`û – wenâvwo` – jerûsjâlam – mippenej – xejl – hakkašdijm

When Nebuchadnezzar, king of Babylon gathered to fight against the land, we said: Come, and let us go to Jerusalem because of the army of the Chaldeans.

So far I have discussed the concepts GATHER in example (l) of Section 5.4.3.1.1 and FIGHTING/ KILL in examples (d) and (e) of Section 5.4.4.1.1 in enough detail to get a sense of their general overall conceptual structures. In this example (g), the concept GATHER is intentionalised to GATHER TO FIGHT, which is distinguished from the everyday, unplanned gathering. Although the accounts of wars provide no details about mobilisation (they merely

²¹ The proper name *Nebûkadrê'ttsar* differs in spelling from other occurrences (Nebuchadnezzar) in the Hebrew Bible. However, *Nebûkadrê'ttsar* is the more correct form, derived from the original *Nabu-kudurri-ušur*, which means “nebo, defend my boundary”.

state that the king ‘collected’ the army or the people [1 Kgs 20:1; 2 Kgs 6:24], that he ‘made a census’ of them or reviewed them [1 Kgs 20:27; 2 Kgs 3:6]) (see De Vaux, 1961:251), the tactics must have included preparation, etc. These additional tactics define GATHER TO FIGHT as a specialised branch of the general concept of GATHER. So, this GATHER TO FIGHT is a blend of GATHER and FIGHTING. This integration of concepts is also called conceptual blending and is another basic mental operation guided by cognitive principles (as outlined in Section 2.4.6 of Chapter 2). The basic features of this metaphorical blend are as follows:

Blend expression: *Nebuchadnezzar, king of Babylon, gathered to fight against the land.*

Generic space: War

Input space 1: Movement in structural space: clouds, quails

Input space 2: Movement in bodily space (bodily movement): body part up, force

Image schema: COUNT-MASS and FORCE

Metaphorical blend: GATHER TO FIGHT

- h. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – mobilise to kill/organise to kill (humans): Judg 16:5, 18; 1 Kgs 2:34; Jer 46:8

מִצְרַיִם כִּי־אֵר יַעֲלֶה וְכִנְהָרוֹת יִתְנַעֲשׂוּ מֵיָם וַיֹּאמֶר אֶעֱלֶה אֶכְסֶה־אֶרֶץ
אֲבִידָה עִיר וְיִשְׁבֵּיָהּ בָּהּ

*mitsrajim – kaj`or – ja`alêh – wekannehârwoṭ – jitgo`asjû – mâjim – wajjo`mêr –
`a`alêh – `akassêh – `êrêṭs – `ovijdâh – `ijr – wejosjevej – vâh*

Egypt rises up like the Nile, and his waters are moved like the rivers; and he said:
I will mobilise; I will cover the earth; I will destroy the city and the inhabitants in
it.

This example (h) is similar to the metaphorical blend in the previous example (g). The purpose of the GATHERING seems to be KILLING and DESTROYING.

- i. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – mobilise to kill/organise to kill (animal): Is 35:9

לֹא־יִהְיֶה שָׁם אַרְיָה וּפִרְיָן חַיּוֹת בֶּל־יַעֲלֶנָּהּ

lo` – jihjêh – sjâm – `arjeh – ûferijts – xajjwoṭ – bal - ja`alênnâh

No lion shall be there, and no fierce animal shall gather to kill on her.

This example (i) is similar to the metaphorical blend examples (g) and (h), except for the agent of the GATHER TO KILL conceptual blend, which is an animal.

- j. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – mobilise to steal: Judg 6:3; Judg 18:17

וְהָיָה אִם-זָרַע יִשְׂרָאֵל וְעָלָה מִדְּיָן וְעַמְלֵק וּבְנֵי-קְדָם וְעָלוּ עָלָיו
wehâjâh – 'im – zâra' – jisrâ'el – we'âlâh – midjân – wa'amâleq – ûvenej – qêdêm – we'âlû – 'âlâjw

And it was, whenever Israel sowed any seed, that the Midianites mobilised to steal, and the Amalekites, and the children of the east, even they mobilised against them.

In this example (j), the purpose for GATHER is TO STEAL. The same conceptual blend as in example (g) is applicable to this example. The generic space is plunder.

- k. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – stop mobilising/ to kill/make war (Jerusalem)

(עלה + מעל) ('lh + m'l): 2 Kgs 12:18/19; Jer 34:21

וַיִּקַּח יְהוֹאָשׁ מֶלֶךְ-יְהוּדָה אֶת כָּל-הַקֳּדָשִׁים ... וַיַּעַל מֵעַל יְרוּשָׁלַם
wajjiqqax – jehwo'âsj – mêlêk – jehûdâh – 'et – kôl – haqqo dôsjijm – wajja'al – me'al – jerûsjâlâm

And Jehoas, king of Judah, took all the holy things ... and he stopped mobilising against Jerusalem.

While example (g) in the blend expressing GATHER TO FIGHT uses the fixed (על + על) ('lh + 'l) or (על + אל) ('lh + 'l) construction, the examples in this blend expressing STOP GATHERING TO FIGHT use the fixed (עלה + מעל) ('lh + m'l) construction. In concert, it is evident that a topographical space is neither applicable nor accurate to apply as a concrete experience. The same basic features of the metaphorical blend in (g) are applicable to this example (k).

5.4.4.1.2 Metaphorical Extensions - Verb: Niph'al (passive)

- a. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – stop mobilising/ to kill/ make war (Jerusalem)

(עלה + מעל) ('lh + m'l): Jer 37: 5; Jer 37:11

וַחִיל פָּרַעַה יֵצֵא מִמִּצְרַיִם וַיִּשְׁמְעוּ הַכַּשְׂדִּים הַצָּרִים עַל-יְרוּשָׁלַם
 אֶת-שְׁמֵעַם וַיַּעַלּוּ מֵעַל יְרוּשָׁלַם
wexejl – par'oh – jâtsâ' – mimmitsrâjim – wajjisjme'û – hakkaśdijm – hatstsârijm – 'al – jerûsjâlâm – 'êt – sjim'âm – wajje'âlû – me'al – jerûsjâlâm

Then Pharaoh's army went out of Egypt: and when the Chaldeans that besieged Jerusalem heard news of them, they stopped mobilising against (went up away from) Jerusalem.

This example (a) is similar to the metaphorical blend example (k) described in Section 5.4.4.1.1.

5.4.4.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. Inner body movement - cud: Lev 11:4, 3, 5, 6, 26; Deut 14:6, 7

כִּי־מַעֲלֶה גֵרָה הוּא וּפִרְסָה אֵינָנוּ מִפְּרִיס טָמֵא הוּא לָכֶם

kij – ma'aleh – gerâh – hû' – ûfarsâh – `ejnênnû – mafrijs – thâme' – hû' – lâkêm

Because he regurgitates (brings up) the cud, but divides not the hoof; he is unclean unto you.

- b. Inner body movement, sinews and flesh : Jer 30:17; Ezek 37:6

וְנָתַתִּי עֲלֵיכֶם גְּדִים וְהָעֵלְתִּי עֲלֵיכֶם בָּשָׂר וְקָרַמְתִּי עֲלֵיכֶם עוֹר

we'nâtattij – 'alejkêm – gidijm – weha'aletij – 'alejkêm – bâšâr – weqâramtij – 'alejkêm – 'wor

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin.

- c. Outer body movement – dust, head: Josh 7:6; Ezek 27:30; Lam 2:10

הָעָלוּ עָפָר עַל־רֹאשָׁם

hê'eelû – 'âfâr – 'al – ro'sjâm

They have thrown up dust on their heads.

- d. Outer body movement – clothes, body: Amos 8:10

וְהָעֵלְתִּי עַל־כָּל־מִתְנַיִם שֹׁק

weha'alejtij – 'al – kôl – môtnajim – šâq

And I will bring up sackcloth upon all loins.

- e. Bodily movement – animal, horse: Nah 3:3

פָּרָשׁ מַעֲלָה

pârâsj – ma'alêh

The horse jumps.

5.4.4.2.1 Metaphorical Extensions – Verb: Hiph'il and Hoph'al

- a. Outer body movement, yoke, lot – levy/compulsory service: 1 Kgs 5:13/27; 1 Kgs 9:15; 1 Kgs 9:21; 2 Chr 8:8

וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מַס מִכָּל־יִשְׂרָאֵל וַיְהִי הַמַּס שְׁלֹשִׁים אֶלֶף אִישׁ

wajja'al – hammêlêk – sjelomoh – mas – mikkôl – jisrâ'el – wajehij – hammas – sjelosjijm – `êlêf – `ijsj

And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

This example (a) is similar to the example (a) described in Section 5.4.4.1.1.

- b. Outer body movement, nostrils – death judgment: Amos 4:10

וְאַעֲלֶה בְּאֵשׁ מִחֲנִיכֶם וּבְאַפְכֶם

wâ`a`alêh – be`osj – maxanejkêm - ûve`afekêm

And I have made the stink of your camps to come up unto your nostrils.

The same basic features proposed in example (b) of Section 5.4.4.1.1 are applicable to this example (b).

- c. Inner body movement, sinews and flesh – health: Jer 33:6

הִנְנִי מַעֲלֶה-לָּהּ אֲרֻכָּה וּמְרַפָּא

hinenij – ma`alêh – lâh – `arukâh - ûmarpe`

Behold, I will cover her (the city) with health and cure.

This example is a metaphorical extension of the concrete experience outlined in example (f) of Section 5.4.4.1 and example (b) of Section 5.4.4.2. The verb **עלה** (*lh*) imitates the ‘covering’ of a wound by skin. The city is metaphorically in poor health/wounded, and just like the movement of skin over a wound, the LORD will cure the city. The basic features of this metaphorical expression are as follows:

Metaphorical expression: *I will cover her (the city) with health and cure.*

Source domain: Movement in bodily space (inner body movement)

Target domain: Health

Image schema: COVER-UNCOVER

Conceptual metaphor: A COMPLETE IMAGE IS A COVERING UP IMAGE

- d. Movement of structures/formative substance: natural sources, cloud/windstorm **and** bodily movement, force – mobilise against/gather to fight/ war: 2 Chr 36:17; Ezek 26:3

הִנְנִי עֹלֶיךָ צָר וְהָעִלְתִּי עָלֶיךָ גּוֹיִם רַבִּים כַּהֲעֹלֹת הַיָּם לְגִלְיוֹ

hinenij – `âlajik – tsor – weha`alejtij – `âlajik – gwojim – rabbijm – keha`alwot – haggâm - legallâjw

Look, I am against you, O Tyre, and will cause many nations to mobilise (rise up) against you, as the sea caused his waves to rise up.

This example (d) is similar to example (g) described in Section 5.4.4.1.1 and needs no further discussion.

5.4.4.3 Modality: Reflexive Active (Hithpa'el)

- a. Outer body movement – clothes, body: Jer 51:3

וְאֶל־יִתְעַל בְּסָרְיוֹ

w`el – jit'al - besirjonwo

And against him that covers himself with his scaly armour.

5.4.5 Movement in Container Space

As described in Section 3.4 of Chapter 3 and Section 4.5.5 of Chapter 4, the movement in container space involves movement *in* or *out of* bounded objects or areas. The verb **עלה** (*lh*) provides linguistic representation of spatial change and may be classified further into change of position, change of posture, change of numbers and change of temperature.

5.4.5.1 Modality: Simple Active (Qal)

- a. Container – liquid (wash basin): Song 4:2; Song 6:6

שִׁנְיָךְ כְּעֶדֶר הָרְחִלִים שָׁעֲלוּ מִן־הַרְחֵצָה

sjinnajik – ke'edêr – hâre_elijm – sjê'âlû – min - hâraxtsâh

Your teeth are as a flock of sheep which go up from the washing.

- b. Container – liquid (well, water): Num 21:17

אִזְ יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עָלֶי בְּאֵר עֲנוּ־לָהּ

'âz –jâsjijr – jîsrâ'el – `êt – hasjsjirâh – hazzo't – 'alij – ve'er – 'eenû - lâh

Then Israel sang this song, Spring up, O well; sing to her.

- c. Container – liquid (river): Gen 41:2, 3, 18; Ex 7:28; Ex 8:6; Josh 4: 16, 17, 18, 19

וַהֲנִיחַ מִן־הַיָּאֵר עֹלָת שֶׁבַע פָּרוֹת יְפוֹת מֵרָאָה

wehinneh – min – haj`or – 'olot – sjêva' – pârwot – jefwot - mar`êh

And behold, there came up out of the Nile River seven lovely-to-look-at cows.

- d. Container – liquid (pit, water): Is 24:18; Jer 48:44

וְהָעוֹלָה מִתּוֹךְ הַפֶּחַת יִלְכֹּד בַּפֶּחַ

wehâ'wolêh – mittwok – happaxat – jillâked - bappâx

And he that comes up out of the middle of the pit will be caught in the trap.

- e. Container - sea level, ship: Ps 107:26

יָעֲלוּ שָׁמַיִם יִרְדּוּ תְהוֹמוֹת

ja'alû – sjâmajim – jeredû - tehwowot

They (the ships) were lifted high (heaven), they plunged down to the depths.

- f. Container - bush/shelter: Jer 4:7; Jer 49:19; Jer 50:44

עָלָה אַרְיֵה מִסִּבְכוֹ

'âlâh – `are_ejeh - missubbekwo

The lion is come up out of his thicket.

5.4.5.1.1 Metaphorical Extensions

- a. Container – anger, wrath: Ps 78:21, 31; 2 Sam 11:20; Ezek 38:18; 2 Chr 36:16

וְהָיָה אִם-תִּעָלָה חֲמַת הַמֶּלֶךְ

wehâjâh – `im – ta'alêh – xamat - hammêlêk

And if so be that the heat (anger) of the king arises.

This example (a) is similar to example (a) described in Section 5.4.5.2.1.

- b. Container – human behaviour, consciousness (of revolt): 2 Kgs 19:28; Is 37:29

וְשִׂאנַנְךָ עָלָה בְּאָזְנִי

wešja`anankâ – `âlâh - ve`ôznâj

Your carelessness has come up into (filled) my ears.

In this example (b) it is evident that the subject of the movement, carelessness, is an abstract concept. The body parts, ears, are 'containers' of sound or information. In this example, the verb עלה (*lh*) imitates the movement of a liquid in a container from empty to full on the vertical axis. The information received regarding the carelessness of the humans filled the ears, thus, the movement is metaphorically from unknown to known. The basic features of this metaphorical expression are as follows:

Metaphorical expression: *Your carelessness has come up in my ears.*

Source domain: Movement in container space

Target domain: Consciousness

Image schema: Container

Conceptual metaphor: CONSCIOUSNESS IS UP

- c. Container – recover (from illness): 2 Kgs 1:4, 6, 16

הַמֶּטָה אֲשֶׁר-עָלִיתָ שָׁם לֹא-תִרְדּוּ מִמֶּנָּה

hammiththâh - `asjêr - `âlijtâ – sjâm - lo` - tered - mimmênnâh

You shall not step down from that bed on which you have climbed up.

This example was discussed in detail in example (c) of Section 4.5.5.1.1 of Chapter 4. The use of the verb עלה (*lh*) in this example imitates the movement to a secure position. The bed is a secure container for recovery from tiredness and sickness. The basic features of this metaphorical expression are as follows:

Metaphorical expression: *You shall not come down from that bed on which you have climbed up.*

Source domain: Movement in container space (Complete motion)

Target domain: Recovery

Metonymy: Bed for recovery from sickness (periphery of life)

Metonymy: Standing on ground for good-health (centre of life)

Binary structure: UP-DOWN

Conceptual metaphor: TO MOUNT A BED IS TO ENTER PROTECTION SPACE AGAINST SICKNESS/TIREDNESS

5.4.5.2 Modality: Causative Active (Hiph'il); Causative Passive (Hoph'al)

- a. Container – river: Ezek 29:4

וְהַעֲלִיתִיךָ מִתּוֹךְ יְאֲרֶיךָ

weha'alijtijkâ – mittwok - je'orêjkâ

And I had you pulled up out of the middle of your rivers.

- b. Container – sea: Is 63:11

אֵיזָה הַמַּעֲלֵם מֵיָם אֶת רֵעִי צֹאנוֹ

'ajjeh – hamma'alem – mijjâm – `et – ro'ej - tso'nwo

Where is he that brought them up out of the sea with the shepherds of his flock?

- c. Container – pit: Jer 38:10

קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים וְהַעֲלִיתָ אֶת־יִרְמְיָהוּ הַנָּבִיא מִן־הַבּוֹר

qax – bejâdekâ – mizzêh – sjelosijm – `anâsjijm – weha'alijtâ – `êt – jirmejâhû – hannâvij` – min - habbwor

Take with you (in your hand) among these thirty men, and pull up Jeremiah, the prophet, out of the pit.

- d. Container – pot/pan/kettle/cauldron, meat - flesh hook: 1 Sam 2:14

וְהִכָּה ... בַּפָּרוֹר כָּל אֲשֶׁר יַעֲלֶה הַמִּזְלֵג יִקַּח הַכֹּהֵן בּוֹ

wehikkâh – vappârûr – kol – `asjêr – ja'alêh – hammazleg – jiqqax – hakkohen - bwo

And he struck it into ... a pot; all that the fleshhook brought up the priest took for himself.

5.4.5.2.1 Metaphorical Extensions

- a. Container – anger, wrath: Prov 15:1; Ezek 24:8

מַעֲנֵה־כֶּף יָשִׁיב חֲמָה וּדְבַר־עֶצֶב יַעֲלֶה־אָף

ma'anêh – rak – jâsjijv – xemâh – ûdevar – `êtsêv – ja'alêh - `âf

A soft answer turns away wrath: but a grievous word boils up anger.

This example will be discussed in more detail in Section 5.6.2.

5.4.6 Movement in Navigational Space

5.4.6.1 Modality: Simple Active (Qal)

- a. Direction – North: Josh 11:17; Josh 12:7; Josh 15:6, 3, 7, 8; Josh 16:1; Josh 18:12; Josh 19:11, 12

וְעָלָה הַגְּבוּל בֵּית חֲגִלָּה וְעָבַר מִצְפּוֹן לְבֵית הָעֲרָבָה

we'âlâh – haggevûl – bejt – xâgelâh – we'âvar – mitstsepwon – levejt – hâ'arâvâh

And the border went up to Beth Hoglah, and passed along from the north to Beth Arabah.

From this example it is evident that the absolute frame of reference system builds the vertical dimension into the relevant linguistic system, so that ‘up’ is often the same specialised part of speech, ‘North’. The question asked in Section 3.5.2 of Chapter 3, namely: “does the Biblical Hebrew language systematically unite עָלָה (*'lh*) (go) up) and ‘North’ and יָרַד (*jrd*) ((go) down) and ‘South’ for symbolic purposes?”, has a positive answer: Yes; following the data in Chapters 4 and 5, we now may conclude that the Biblical Hebrew language systematically unites עָלָה (*'lh*) [(go) up] and ‘North’ and יָרַד (*jrd*) [(go) down] and ‘South’ for symbolic purposes. The ancient Israelites’ frame of reference using experiences of wind directions, the path of the sun and moon and the locations of the Mediterranean Sea, the desert, the Jordan River, the Dead Sea and the various mountains have contributed to the structured spatial knowledge inventory underlying various image schemas and FRAMES.

5.5 ‘Ascending’ to Jerusalem as a Problematic Case in the Classification of Perceived Motion Situations

Traditionally, as summarised in Gesenius ([1786-1842] 1950:630), the only contextual domain for **עלה** (*ʾlh*) + ‘locality’ was perceived as topographically related: **עלה** (*ʾlh*)

...is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judea from Egypt, Gen 13:1; 44:24; Ex 1:10; from the kingdom of the ten tribes, Isa. 7:1,6; I Ki 12:27, 28; 15:17; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr 2:1; Neh 7:6; from all countries (Zec 14:16, 17); also of those who go up to the sanctuary, Ex 34:24; I Sam 1:3; 10:3 (sanctuaries having in ancient times been built on high places) ... ; who go to a prince or judges (from their common residence in citadels), Num 16:12, 14; Jud 4:5; 20:3; Ruth 4:1; Deut 17:8.

Similar to another spatial form of representation in the Hebrew Bible, viz., **בוא** (*bw*)), it also seems as if the lexical behaviour of **בוא** (*bw*) + ‘locality’ was pragmatically a ‘fixed’ (horizontal) term denoting “to go” to a place usually expressed, e.g. Jonah 1:3 “he found a ship **בְּאֵה תַרְשִׁישׁ** (*bâ`âh tarsijisj*) which was *going to Tarshish*” (Gesenius, [1786-1842] 1950:107). In view of the two example verbs, no encyclopaedic distinction was made between the contextual domains of the verbs **עלה** (*ʾlh*) + ‘locality’ and **בוא** (*bw*) + ‘locality’ (specific in relation to Jerusalem)²² (see also HALOT:705; Holladay (1988:35, 273) and Gesenius ([1786-1842] 1950:106-107)).

That language invokes spatial forms of representation, is a well-known language practice, viz., people say that they ‘look up to’ some people, but ‘look down on’ others because those we deem worthy of respect are somehow ‘above’ us, and those we deem unworthy are somehow ‘beneath’ us (Richardson *et al*, 2003:768). The same phenomenon is

²² Jerusalem is the most frequently-mentioned Israelite toponym in the Hebrew Bible (640 times).

recognisable in Biblical Hebrew, viz. **עלה** (*'lh*) is used in a corresponding manner describing the approach to a respectful personality: (1) Joseph **עלה** (*'lh*) to the Pharaoh according to Genesis 46:31 (Section 5.4.1.1.1 example [h]) whereas the journey to Egypt is otherwise considered to be a 'descent' (**ירד**) (*jrd*) [example (c) of Section 4.5.1.1.1]; (2) One must also **עלה** (*'lh*) to avail oneself of the legal institution of the elders at the gate (Deut 25:7; Ruth 4:1) (Section 5.4.1.1 example [k]) (*see also* Jenni & Westermann, 1997:886).

The question: why does STATUS or RESPECT run along a vertical axis (or any spatial axis, for that matter), was dealt with in much detail in Section 2.3.2.2 of Chapter 2, Section 4.5 of Chapter 4 and in the encyclopaedic analysis of **עלה** (*'lh*) in this chapter (see Section 5.4). In these chapters we have seen that the Biblical Hebrew language is rich with such spatial language. One example is Jerusalem as conceptual symbol.

In the ancient Israelite society, certain types of status were marked by specific symbols and ranked according to purity, economic or political position, gender and age (Deist, 2000:260). A human's status, for example, was associated with his physical strength, and the latter in turn was typically correlated with his physical size. A human who was bigger and taller was usually stronger and hence in a better position to win a fight than a shorter and smaller human. The victor in a fight was typically higher than the loser. Moreover, a higher status may be obtained by acquiring more property (e.g. flocks, herds), having larger households, behaving wisely, etc (Deist, 2000:263). The derivational relation between the human's physical experience and his/her social status/power is illustrative of humans' ability to perceive and interpret his/her world through the body. In this way the body becomes a site of the production of meaning. These expressions of power or status-relationships in body terms reflect something of a cognitive pattern or map and represent important social relations. However, the body is not only used as a cognitive map to employ social meanings, but also to construct cultural meanings. The body is regarded not merely as an object on which meanings are inscribed anymore, but as a site of production of meaning. Space is a fundamental category of our experiences of the world. We perceive space through our bodies, and our bodies are inherently spatial.

The next figure (FIGURE 38) is a summary of how humans orientate themselves through the body and space to ‘get a sense’ of the variety of human-embodied experiences:

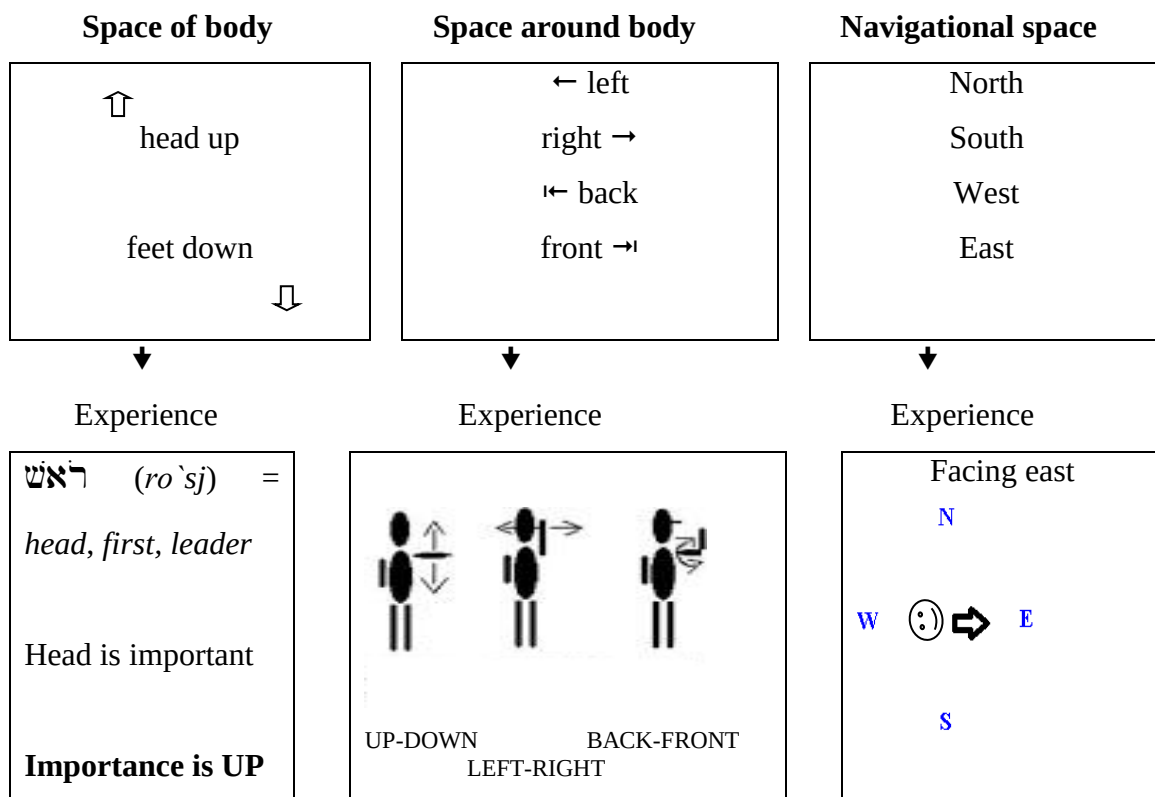


FIGURE 38: Human orientation

ראש (ro'sj) originated as a purely ‘space of the body’ concept. This was reflected in the earliest Ancient Hebrew (Proto-Sinaitic) pictographic characters (the ר (r) as the head of a person) (Schart, 2003:254).

An example of the derivational relation between human spatial experiences and his/her social status/power is found in the expressions of Jerusalem as conceptual symbol. In the Hebrew Bible, cultural symbols provide the entry points for the re-orientation of ideologies. One of the most important cultural symbols in Israel which was regarded as the centre of the world, was the city Jerusalem. For a city to obtain a higher status was its ability to protect its citizens from threatening danger, to produce enough food and water for its citizens, to ensure a peaceful society (law-enforcement), to ensure a stable and strong kingdom, and to be recognisable as a pure environment (naturally and religiously). Ideology and space are central to the Hebrew Bible’s promising contact with eternal, immutable

principles as shelter against the relativistic confusion of everyday existence. This conflict is overcome through the use of symbols as the "topic names" of an ideology-cum-tradition. This cultural dependent ideology of Jerusalem left some traces in language use and influenced the language of the Hebrew Bible beyond a literal understanding. The following comparison between **עלה** (*'lh*) + locality (Jerusalem) and **בוא** (*bw'*) + locality (Jerusalem) is supportive thereof:

The verb **בוא** (*bw'*) is a verb of motion, that is, movement of an AGENT from a SOURCE to a GOAL covering some space (PATH). Movement in space is limited to the NEAR-FAR, CENTRE-PERIPHERY and CONTACT image. Against the verb **עלה** (*'lh*) reflects an additional perceptual dimension, that of the UP image schema. The semantically more affluent²³ word **עלה** (*'lh*) is conceptualised according to the vertical axis frame, while the semantic less affluent word occurs by the horizontal axis frame, viz.:

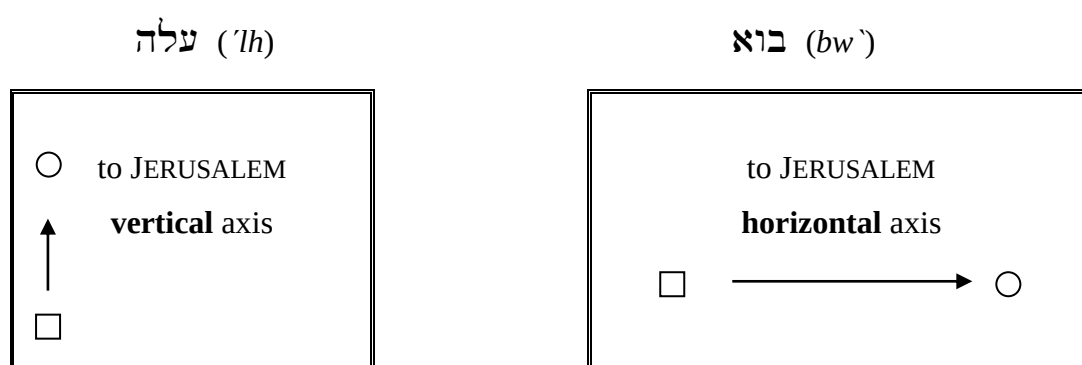


FIGURE 39: Vertical and horizontal axis frame

The two verbs, e.g. **עלה** (*'lh*) and **בוא** (*bw'*) were studied in two normative tasks. From the analysis it is noticeable that the concrete action verbs **עלה** (*'lh*) and **בוא** (*bw'*) were used within (1) Jerusalem as topographical locality and (2) Jerusalem, the Temple in Jerusalem and the destruction of Jerusalem as ideological abstracts (see **FIGURE 40**). A more comprehensive analysis of the data has shown that **עלה** (*'lh*) + locality (Jerusalem) is used to either:

²³ Affluent because the verb **עלה** (*'lh*) conflates 'presence of motion' and path.

(1) describe the movement of an AGENT from a defined SOURCE, that is *outside the borders of Israel/Palestine* to the GOAL, that is *Jerusalem* (Ezra 2:59; Ezra 7:6, 7, 28; Ezra 8:1; Neh 7:5, 61; Neh 12:1) and

(2) describe the movement of an AGENT from a defined SOURCE, that is *inside the borders of Israel/Palestine* to the GOAL, that is, the *Temple in Jerusalem* (1 Kgs 12:27; 2 Kgs 19:14; 2 Kgs 20:5, 8; 2 Kgs 23:2; 2 Chr 29:20; 2 Chr 34:30; Is 37:14; Is 38:22; Jer 26:10).

However, the verb **בוא** (*bw`*) + locality (Jerusalem) is used to either:

(1) describe the movement of an AGENT from a defined SOURCE, that is, *inside the borders of Israel/Palestine* to the GOAL, that is, *Jerusalem* (Judg 1:7; 1 Sam 17:54; 2 Sam 8:7; 2 Sam 20:3; 1 Kgs 10:2/ 2 Chr 9:1²⁴; 1 Kgs 12:21; 2 Kgs 23:30; 1 Chr 18:7; 2 Chr 24:6; 2 Chr 25:23; Neh 12:27; Jer 17:21, 27; Jer 35:11; Ezek 8:3) and

(2) describe the movement of an AGENT to the GOAL, that is, *Jerusalem (under siege/destruction)* (2 Kgs 14:13; 2 Kgs 21:12 (metaphorical – disaster); Ezra 2:68; Ezra 3:8; Ezra 8:32; Neh 2:11; Neh 13:7, 15; Jer 44:2 (metaphorical - destruction); Ezek 14:22 [metaphorical – punishment]).

The following schematic drawing best reflects the meaning of each verb in its contextual domain (**FIGURE 40**):

²⁴ The only example in the Hebrew Bible where an ‘outsider’ (*‘from outside the borders of Israel’*) **בוא** (*bw`*) ‘goes’ to Jerusalem, is in the narrative of the queen of *Sheba* in 1 Kings 10:1-13 and 2 Chronicles 9:1-12. However, a literal interpretation of the text as if the queen of *Sheba* was historically factual (*vis-à-vis* a literary formation) and coming from a foreign land, is problematic in light of the findings of Lamprecht (2005:107-127). So, in support of the hypothesis that “she” was a metonymy for a group in Israel, the use of the verb **בוא** (*bw`*) + locality (Jerusalem) calls attention to the **SOURCE** of the motion, that is ‘*from inside the borders of Israel*’.

עלה ('lh)	עלה ('lh)
SOURCE: <i>(from outside the borders of Israel)</i> GOAL: to JERUSALEM UP image schema: Axiological coding	SOURCE: <i>(from inside the borders of Israel)</i> GOAL: to the TEMPLE (in Jerusalem) <i>(and with a religious context)</i> UP image schema: Cultural-religion coding
בוא (bw')	בוא (bw')
SOURCE: <i>(from inside the borders of Israel)</i> GOAL: to JERUSALEM <i>(without a religious context)</i> NEAR-FAR image	SOURCE: Unrevealed GOAL: to JERUSALEM <i>(Under siege/ destruction)</i> CONTACT image

FIGURE 40: Contextual domains of עלה ('lh) and בוא (bw')

The verbs עלה ('lh) + locality (Jerusalem) and בוא (bw') + locality (Jerusalem) were categorised empirically as having either horizontal or vertical image schemas. The spatial orientation of the verb עלה's ('lh) image schema(s) exerted influences on spatial perception and memory. There are two implications of this result. *Firstly*, this result provides behavioural evidence that converges with linguistic theory (Lakoff, 1987; Langacker, 1987) and norming data (Richardson *et al*, 2003) in support of the “cognitive psychological reality of image schemas” (Gibbs & Colston, 2006). *Secondly*, this result suggests that linguistic representations are intimately linked with perceptual mechanisms. This evidence can be used in support of the assertion that certain aspects of lexical meaning, both literal and metaphorical, are captured by spatial representations.

The verb עלה's ('lh) conception interacts with perceptual-spatial processes that imply metaphorical spatial relationships such as the axiological coding and the cultural-religion coding. It seems that a collection of many perceptual experiences becomes associated

with the verb **עלה** (*ʾlh*), and the spatial commonalities among these experiences are reflected in the verb's representation. So, from these research data at hand the prediction is derived that comprehending concrete and abstract verbs with horizontal or vertical image schemas will interact with other forms of spatial processing along those axes. The study of Peleg (2013:109-115) has shown that upward movement of the patriarchs is considered positive in the biblical narrative, whereas movement downward is negative and has to do with the idea of going further away from God. So, journeys of biblical characters have also been perceived as connoting psychological and moral states. For the purpose of this section of the study, the conclusion can be made that **עלה** (*ʾlh*) is used for the conceptualisation of a certain stage or a certain process in the following target domains: SOCIAL/IDEOLOGICAL HIERARCHY or MORALITY. The conceptual metaphor identified is:

A HIGHER STATUS IS UP

A MORAL INCLINE IS UP

The mapping of the image-schematic structure of **עלה** (*ʾlh*) onto that of its target domain and the relationship this mapping has with its experiential grounding and its realisation in real life are roughly represented in **FIGURE 41**. The image-schematic structure of **עלה** (*ʾlh*) emerges directly from (our) everyday bodily experience. It is then projected onto the abstract target domains through metaphorical mappings. As a result, the target domains receive a spatial structure and become indirectly meaningful. The metaphorical mappings, once established, then impose their structures on real life and become realised in various ways.

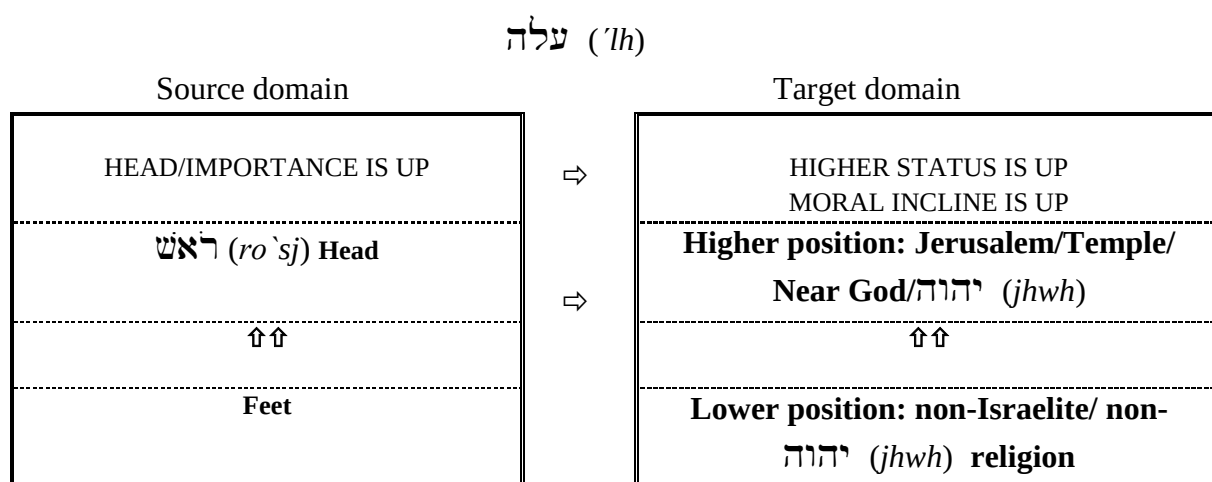


FIGURE 41: Metaphorical mapping: SOCIAL/IDEOLOGICAL HIERARCHY

The deduction that certain aspects of the lexical meaning of **עלה** (*'lh*), both literal and metaphorical, are intimately linked with perceptual mechanisms and captured by spatial representations, is also applicable to other conceptual symbols, such as 'Egypt as the oppressor' (example [b] of Section 4.5.1.1.1 and example [q] of Section 5.4.1.1.1), 'war, kill and steal as psychologically negative actions' (examples [d], [e], [g] – [j] of Section 5.4.4.1.1) and 'superior people'/'superior places' (examples [h] – [n] of Section 5.4.1.1.1), etc.

The distinction between the literal and metaphorical aspects of the lexical meaning of the verb **עלה** (*'lh*) involves representation types found in two distinct systems, namely the linguistic system and the conceptual system. An analysis of the data will now be presented in terms of the symbolic units, semantic structure, lexical concepts, polysemy, conceptual structure and cognitive models.

5.6 The Symbolic Unit **עלה** (*'lh*)

The symbolic unit is the basis for representation in the linguistic system (Evans, 2009:92). In Section 5.3.1, it has been shown that the two binding parts of a symbol, that is, the form/sign (**עלה** (*'lh*)) and the meaning, reflect a symbolic continuum (as in **FIGURES 34-37**). A further finding was that the associated image of the form/sign **עלה** (*'lh*) does not define a specific referential meaning in the world only, but the idea of MOTION and UP too. This conventional idea or semantic potential associated with the symbol is technically linked to a diverse range of perceptual information, to wit, space around the body, space of the body, structural space, and navigational space and is, therefore, capable of conveying meaning such as **עֲלָה** (*'âlêh*) 'foliage', **עֹלָה** (*'olâh*) 'burnt offering', **עֲלִיָּה** (*'alijjâh*) 'upper room', **מוֹעֵל** (*mo'al*) 'lifting', **מַעֲלָה** (*ma'alêh*) 'ascent' or 'steep path', **מַעְלָה** (*ma'alâh*) 'ascent' or 'step', **תְּעָלָה** (*te'alâh*) 'healing' and **עֵלִי** (*'eelij*) 'pestle'. The form **עלה** (*'lh*) thus 'connects' to a mental representation termed a *concept*. The variety of perceptual information of **עלה** (*'lh*) derived from the knowledge of the ancient Israelite world is integrated into a single conscious *mental image*, which gives rise to the concept MOVEMENT UP (see also Evans & Green, 2006:6-7).

However, meaning is not only restricted to form and perceptual information, but also depends on patterns of the verb argument constructions (Goldberg, 1995:1). The following meaning-bearing verb argument constructions are observable:

- Horizontal space: [SUBJ [V PP (SOURCE) PP (GOAL)]] – unbounded (bounded in extended meaning)
 - Modifications: [SUBJ [V] {PATH}] - formation
- Vertical space: [SUBJ [V PP (SOURCE) PP (GOAL)]] – bounded/unbounded
- Structural space: [SUBJ [V]] - bounded
- Bodily space: [SUBJ [V] {PATH}] - bounded
- Container space: [SUBJ [V PP (GOAL)]] - bounded
- Navigational space: [SUBJ [V] {PATH}] - formation

Motion within the horizontal and vertical space may be bounded or unbounded, while motion in structural, bodily and container space is bounded. Navigational space and modification reflect no motion, but designate a spatial configuration. However, the idea of motion is not completely lacking in navigational space and modification.

Similar to the findings pertaining to the inherent PATH-role construction of the verb ירד (*jrd*), the verb עלה (*ʿlh*) also reflects a bipolar structure in terms of verb argument roles. This construction role is evident from the examples in the formation, bodily and navigational space motion. The following two roles are noticeable:

- the *theta*-role, e.g. [SUBJ [V PP (SOURCE) PP (GOAL)]] and
- the *path*-role, e.g. [SUBJ [V] {PATH}].

The verb argument constructions and roles are properties of the symbolic unit. The following schematic anatomy [FIGURE 42] embodies the conventional pairing of the phonological form עלה (*ʿlh*), as the vehicle, and the semantic element/pole, also known as a lexical concept:

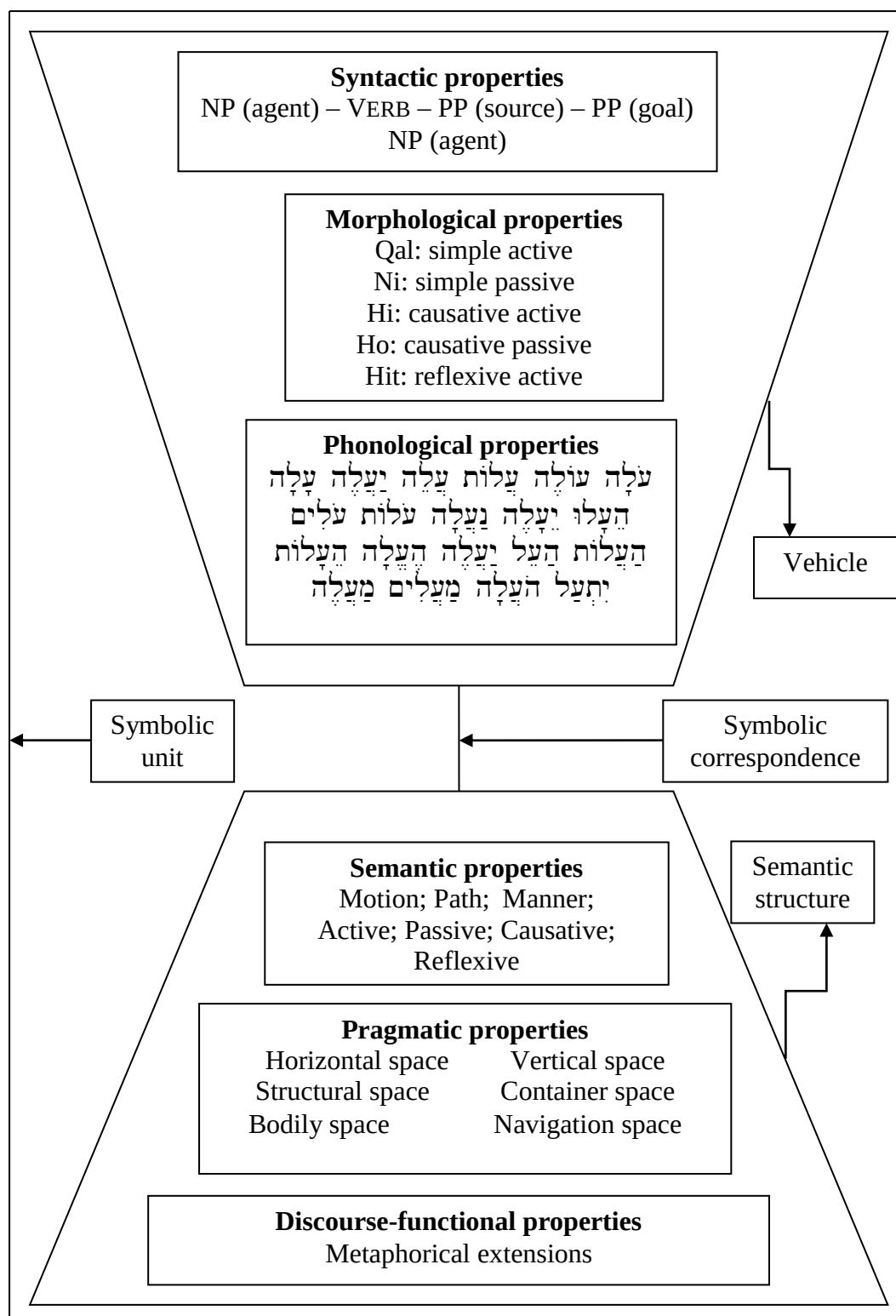


FIGURE 42: Composition of **עלה** (*lha*) lexical concept

In the above figure (**FIGURE 42**), we have a complete composition of the עלה ('lh) lexical concept - the semantic element that is paired with a phonological vehicle. In addition, the lexical concept עלה ('lh) also models the semantic structure.

5.6.1 Semantic Structure

Semantic structure has to do with linguistic content (Evans, 2009:105). The system of the semantic structure is divided into two subsystems, reflecting the *conceptual content system* and the *conceptual structuring system*. The first corresponds to the open-class semantic system, while the latter to the closed-class semantic system. This bifurcation matches up with the formal distinction between open-class elements and closed-class elements. The open-class elements of the verb עלה ('lh) are:

- Motion:
 - Go
- Modification
- Path:
 - up/above
- Manner:

The closed-class elements of the verb עלה ('lh) are:²⁵

- The free morphemes indicating *source* or *goal*:²⁶
 - like: ... going up *against/upon/to*, etc. ... עלה ('lh) + על ('al)
 - like: ... going up *against/upon/to*, etc. ... עלה ('lh) + אל ('el)
 - like: ... going up *from/out of*, etc. ... עלה ('lh) + מן (min)
 - like: ... going up *to/in/by*, etc. ... עלה ('lh) + בֶּ- (be)
 - like: ... going up *to/on*, etc. ... עלה ('lh) + לִ- (le)
 - like: ... going up *in/over/upon*, etc. ... עלה ('lh) + מֵעַל (me'al)

²⁵ See Addendum C for a complete list of textual references.

²⁶ This list of the free morphemes with the textual occurrences needs further refinement and will be left open for further research.

- like: ... going up *behind*, etc. ... עלה ('lh) + אַחַר ('êxar)
- like: ... going up *away from behind*, etc. ... מֵאַחַר ('lh) + עלה (me'êxar)
- like: ... going up *with*, etc. ... עִם ('im)
- like: ... going up *before*, etc. ... עלה ('lh) + לְפָנַי (lipnej)
- like: ... going up *behind*, etc. ... עלה ('lh) + בְּעַד (ba'ad)
- like: ... going up *from midst of*, etc. ... מִן תְּנוּךְ ('lh) + עלה (min + tâwêk) river
- like: ... going up *away from around*, etc. ... מִן סָבִיב ('lh) + עלה (min + sâbijb)
- like: ... going up *in midst of*, etc. ... בְּ קֶרֶב ('lh) + עלה (be + qêrêb)
- bound morphemes:
 - like: (st. cs – י - (-ej)) עֲלִי
 - like: (person, gender, number) אֶעֱלֶה
 - like: (conjunction) וַיַּעַל
- idioms:
 - like “the heat (anger) of the king arises”

Evans and Green (2006:159) also argued that active and passive structures are in themselves meaningful. The verb עלה ('lh) in Biblical Hebrew occurs in the Qal (simple active), Hiph'il (causative active) and once in the Hithpa'el (reflexive active/intensive) form where the focus is on the active participant in an event by placing this unit at the front of the construction. However, the verb עלה ('lh) also appears in the Niph'al (simple passive) and Hoph'al (causative passive) forms where the focus is on the participant that undergoes the action.

According to Evans (2009:106), it is only the open-class lexical concepts (motion, [modification], path and manner) that afford access to conceptual content. Thus, the conceptual content is the nature of the knowledge encoded by a cognitive model.

5.6.2 Cognitive Models

The principle of access to conceptual content will be explained in **FIGURE 43** with reference to the following Biblical Hebrew sentence (a) (repeated as example [a] in Section 5.4.5.2.1):

a. Proverbs 15:1

מַעֲנֶה-רַךְ יָשִׁיב חֵמָה וְדָבָר-עֶצֶב יַעֲלֶה-אַף

ma'anêh – rak – jâsjijv – xemâh – ûdevar – 'êtsêv – ja'alêh – `âf
A soft answer turns away wrath: but a grievous word boils up anger.

Morphology: יַעֲלֶה (*ja'alêh*) Hi imperf 3 masc sing of עלה (*'lh*)

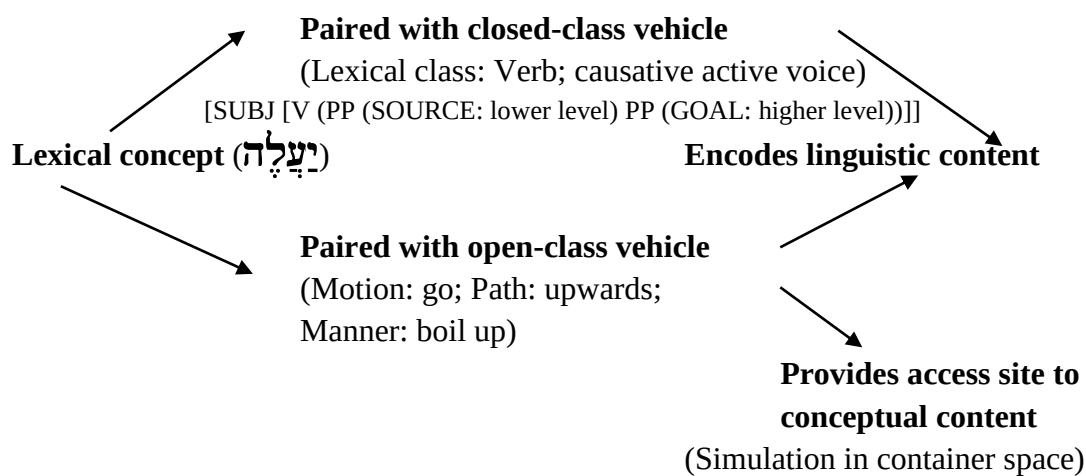


FIGURE 43: Access to conceptual content: Proverbs 15:1

The linguistic content includes large-scale and coherent bodies of knowledge such as the following:

TIME: Incomplete

SPACE: Bounded

MOTION: Go

PATH: Up

MENTAL STATE (Mood): Causative active

However, the word אַף (*`âf*) ('anger') in the above sentence is an abstract concept, and is perceived as being individuated on the basis of the perceptual experience of 'heating fluid caused by a heating instrument (burning wood, grass, dung etc.) goes up in a container' (see Lakoff & Kövecses (1987:196) and Kruger (2000:185). This is a case of self-moving

caused by a heating instrument, and in this instance the heating instrument is a grievous word. So, in this example, it is evident that the verb עלה ('lh) also encodes a nominal structure that relates to a highly salient, humanly-relevant dimension of embodied experience. **FIGURE 44** presents the individuation of עלה ('lh) in the form of an individuability continuum with animate entities that are more easily individuated and objects/structures less easily individuated:

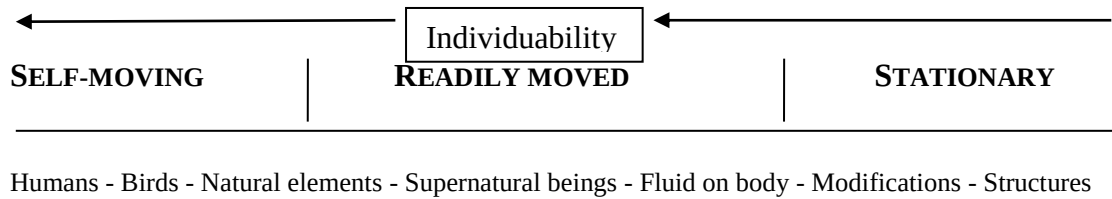


FIGURE 44: The individuation of עלה ('lh)

The vehicle *boil up* in example (a) is conventionally associated with a lexical concept which, given the linguistic content encoded and the cognitive model profile to which it affords access, might be glossed as CHANGE OF POSTURE IN A CONTAINER. The expression *boil up* refers to heating fluid caused by a heating instrument. Given that *boil up* is not being used in its spatial sense, we might informally describe its usage as being non-literal or figurative in nature. This metaphoric conception involves matching. The partial cognitive model profile for *go up (boil up)* describing the matching is provided below in **FIGURE 45**:

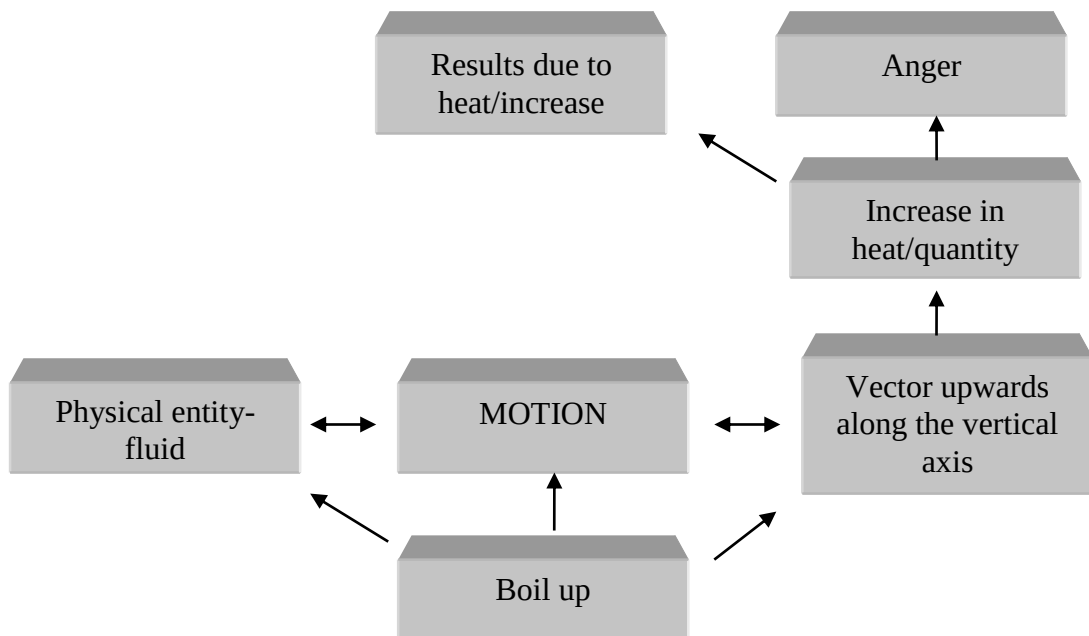


FIGURE 45: The partial cognitive model profile for *boil up*

This metaphorical extension A MORE INTENSE STATE/ ANGER IS UP is part of the discourse-functional properties of the symbolic unit עלה ('lh) and involves matching between the source domain and the target domain:

Source domain		Target domain
Heating fluid	↔	Anger
Heat instrument	↔	Grievous word
Container (cooking pot)	↔	Inner body (container)
Change of temperature (Up is higher)	↔	Change of behaviour

The basic features of example (a) as metaphorical expression are as follows:

Metaphorical expression: *A grievous word boils up anger.*

Source domain: Movement in container space

Target domain: Anger

Image schema: Container

Conceptual metaphor: A MORE INTENSE STATE/ ANGER IS UP

Lexical concepts are known to be vehicle-specific, but a single vehicle can be conventionally associated with a potentially large number of distinct lexical concepts. The exhibition of the polysemic relationship of lexical concepts as linguistic phenomenon was dealt with in the previous chapter (Chapter 4). However, in this chapter, I will only give a summary of the findings of עלה ('lh) as a single vehicle with multiple-related sense-units associated with it.

5.6.3 Category of Senses

The following summary presents a perspective on the relatedness held between the semantic units associated with the verb עלה ('lh):

SENSES OF עָלָה ('lh)

	TEXT Ref	EXAMPLE	Basic meaning	SENSE	
1	Num 27 :12	עָלָה אֶל־הָר הָעִבְרִים	climb up	MOVEMENT UP	AA
2	Prov 25:7	עָלָה הַנָּה (to the throne/king)	come up	MOVEMENT RESPECT/HONOUR	AA1
3	Gen 46:31	אָעֲלָה לַפָּרְעָה	go	STATUS	AA1.1
4	Gen 49:4	אֶל־תּוֹתֵר כִּי עָלִית מִשְׁכְּבִי אֲבִיךָ	climb up	ADULTERY	AA1.1.1
5	Ps 47:6	עָלָה אֱלֹהִים בְּתִרְוָעָה	enlarge	PRAISE	AA1.2
6	Neh 12:31	וְאָעֲלָה אֶת־שָׂרֵי יְהוּדָה מֵעַל לַחֹמָה	step up	MOVEMENT CONTROL	AA2
7	Jer 9:20/21	כִּי־עָלָה מוֹת בְּחַלּוֹנֵינוּ	slip in	INTRUDE	AA3
8	Gen 19:28	וְהִנֵּה עָלָה קִיטֹר הָאָרֶץ	rise up	MOVEMENT UP	AB
9	Judg 20:38	לְהַעֲלוֹתָם מִשָּׂאת הָעֵשֶׂן מִן־הָעִיר	rise up	PATH UP MOTION	AB1
10	Judg 13:20	וַיְהִי בַעֲלוֹת הַלֵּהב מֵעַל הַמִּזְבֵּחַ הַשָּׁמַיִמָּה	flame up	OFFERING	AB1.1
11	Ex 30:8	וּבַהֲעֹלֹת אֶהְרֹן אֶת־הַנֵּרֶת בֵּין הָעֲרֵבִים	alight	ALIGHT	AB1.2
12	1 Sam 14:12	וַיֹּאמֶר יוֹנָתָן אֶל־נִשָּׂא כָלִיו עָלָה אַחֲרִי	follow	FOLLOW	AB1.3
13	Num 9:17	וּלְפִי הָעֹלֹת הָעֹנֵן מֵעַל הָאֹהֶל	raise up	GUIDE	AB1.4
14	Josh 8:20	וְהִנֵּה עָלָה עֵשֶׂן הָעִיר הַשָּׁמַיִמָּה	rise up	DESTRUCTION	AB2
15	1 Sam 5:12	וַתַּעַל שׁוֹעַת הָעִיר הַשָּׁמַיִם	rise up	BEMOAN	AB2.1
16	Ps 74:23	שָׂאוֹן קָמִיד עָלָה תָמִיד	increase	DISORDER	AB2.2
17	Joel 2:20	וְעָלָה בְּאִשׁוֹ וַתַּעַל צַחֲנָתוֹ	whirl up	DEATH	AB2.3
18	Is 40:31	יַעֲלוּ אֲבָר כְּנֻשָּׁרִים	fly up	STRENGTH	AB3
19	Hos 13:15	יָבֹוא קָדִים רוּחַ יְהוָה מִמִּדְבָּר עָלָה	blow up	INTENSITY	AB3.1

20	Song 8:5	מִי זֹאת עֲלָה מִן־הַמִּדְבָּר	rise up	EXCELLENCE	AB3.2
21	Dan 11:23	וְעֲלָה וְעָצַם בְּמַעַט־גּוֹי	rise up	IMPORTANT	AB3.3
22	1 Ki 18:44	הִנֵּה־עַב קָטָנָה עֲלָה מֵיָם	become visible	MOVEMENT- APPEARANCE	AC
23	Gen 2:6	וְאֵד יַעֲלֶה מִן־הָאָרֶץ	rise up	APPEARANCE (mist)	AC1
24	1 Sam 28:13	אֱלֹהִים רָאִיתִי עֲלִים מִן־הָאָרֶץ	rise up	APPEARANCE (gods)	AC1.1
25	1 Sam 28:11	וַיֹּאמֶר אֶת־שְׁמוּאֵל הֶעֱלִי־לִי	rise up	APPEARANCE (god-like human beings)	AC1.1.1
26	Gen 28:12	מִלֵּאכֵי אֱלֹהִים עֲלִים וַיֵּרְדִים בּוֹ	go up	APPEARANCE (Angelic)	AC1.2
27	Prov 30:4	מִי עֲלָה־שָׁמַיִם וַיֵּרֵד	raise up	IMMORTALITY	AC1.2.1
28	Ps 107:26	יַעֲלוּ שָׁמַיִם יִרְדּוּ תְהוֹמוֹת	raise up	VISIBLE	AC2
29	Is 63:11	אֵי־הַמַּעַלָּם מֵיָם אֵת רַעִי צִאֲנוּ	bring up	ALIVE	AC2.1
30	Jer 38:10	וְהַעֲלִיתָ אֶת־יִרְמְיָהוּ הַנָּבִיא מִן־הַבּוֹר	pull up	RESCUE	AC2.2
31	Gen 17:22	וַיַּעַל אֱלֹהִים מֵעַל אֲבִרְהָם	go up	DISAPPEARANCE (godly)	AC3
32	Job 6:18	יַעֲלוּ בְתֵהוּ וַיֵּאֲבְדּוּ (the water)	disappear	DISAPPEARANCE (water)	AC3
33	Gen 41:22	וְהִנֵּה שִׁבְעַ שְׁבָלִים עֹלֹת בְּקִנְיָה אֶחָד	grow up	EXTENSION UP	AD
34	Jon 4:6	וַיַּעַל מֵעַל לִיּוֹנָה לִהְיוֹת צֶלַע־רֹאשׁוֹ	grow over	COVER	AD1
35	Ex 16:13	וַיְהִי בָעֶרֶב וַתַּעַל הַשָּׁלוּ וַתִּכַּס אֶת־הַמַּחֲנֶה	mass up	GATHER	AD1.1
36	Ex 7:29/8:4	וּבָכָה וּבִעֲמָדָה וּבְכָל־עֲבָדֶיךָ יַעֲלוּ הַצִּפְרָדִּים	mass up	OVERWHELM	AD1.1.1
37	Hos 1:11/2:2	וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעֲלוּ מִן־הָאָרֶץ	mass up	OVERPOWER	AD1.1.2
38	Eccl 10:4	אִם־רוּחַ הַמוֹשֵׁל תַּעֲלֶה עָלֶיךָ	rise up	CONFRONT	AD1.1.3
39	Lev 19:19	וּבִגְדֵי כְלָאִים שִׁעֲמָנֻהוּ לֹא יַעֲלֶה עָלֶיךָ	cover	CLOTHE	AD1.1.4

40	1 Kgs 10:29	וַתַּעֲלֶה וַתַּצֵּא מִרְכָּבָה מִמִּצְרַיִם	build up	ASSEMBLE	AD1.2
41	Ezek 13:5	לֹא עֲלִיתֶם בַּפְּרָצוֹת וַתִּגְדְּרוּ גֶדֶר	fill up	REPAIR	AD1.3
42	Ezek 19:3	וַתַּעַל אֶחָד מִגְרֵיהָ	raise up	BREED	AD1.4
43	Ezek 37:6	וַהֲעֵלֹתִי עֲלֵיכֶם בָּשָׂר וְקִרְמָתִי עֲלֵיכֶם עוֹר	bring up	HEAL	AD1.5
44	Prov 26:9	חוֹחַ עָלָה בִּיד-שְׂכוֹר	fester	FESTER	AD2
45	Ex 16:14	וַתַּעַל שְׂכַבַּת הַטָּל	fade away	UNCOVER	AD3
46	Gen 19:15	הַשָּׁחַר עָלָה	fade	TIME	AD3.1
47	Josh 15:6	וְעָלָה הַגְּבוּל בֵּית חֲגִלָּה	extend up	NORTH	AD4
48	2 Chr 24:13	וַתַּעַל אַרְוֹכָה לְמִלְאכָה בְיָדָם	go up	PROGRESS	AD5
49	1 Kgs 18:41	וַיֹּאמֶר אֵלֵיהֶם לֵאחָאֵב עָלָה אֶכֶל וְשָׂתָה	stand up	ARISE	AE
50	Zech 14:13	וְעָלְתָה יָדוֹ עַל-יַד רַעְהוּ	rise up	FIGHT	AE1
51	Is 14:8	מֵאִז שְׂכַבַּת לֹא-יַעֲלֶה הַכֶּרֶת עָלֵינוּ	go up	KILL	AE1.1
52	Jer 35:11	וַיְהִי בַעֲלֹת נְבוּכַדְרֶאצַּר מֶלֶךְ-בָּבֶל	gather and fight	WAR	AE2
53	Judg 6:3	וַהֲיָה אִם-זָרַע יִשְׂרָאֵל וְעָלָה מִדִּין	gather and steal	STEAL	AE3
54	2 Kgs 1:4	הַמָּטָה אֲשֶׁר-עָלִית שָׁם לֹא-תִרֹד מִמֶּנָּה	step up	DEATH	AE4
55	Gen 31:10	וַהֲנָה הָעֵתִידִים הָעֲלִים עַל-הַצֹּאן	climb up	MATE	AE5
56	Ps 62:9/10	בְּמֵאזְנִים לַעֲלֹת	weigh	MATCH UP	AF
57	Prov 31:29	וְאַתָּה עָלִית עַל-כָּלָנָה	weigh up	COMPARE	AF1
58	Ps 102:24/25	אֶל-תַּעֲלֵנִי בַחֲצֵי יָמִי	weigh up	JUDGMENT	AF1.1
59	Jer 51:50	וַיְרוּשָׁלַם תַּעֲלָה עַל-לִבְבָכֶם	weigh up	THOUGHT	AF2
60	Amos 3:5	הִיעֲלָה-פֶּח מִן-הָאֲדָמָה	spring up	CATCH UP	AG
61	1 Sam 2:14	כָּל אֲשֶׁר יַעֲלָה הַמִּזְלָג	pick up	POSSESS	AG1

62	1 Chron 27:24	עָלָה הַמִּסְפָּר בַּמִּסְפָּר דְּבָרֵי־הַיָּמִים	add up	COUNTING	AH
63	Ezek 36:3	וַתֵּעָלוּ עַל־שִׁפְתָּ לִשּׁוֹן וְדַבַּת־עִם	take up	INSULT	AH1
64	Lev 16:9	עָלָה עָלָיו הַגּוֹרֵל	fall upon	FATE	AI
65	1 Kgs 5:13/27	וַיַּעַל הַמֶּלֶךְ שְׁלֹמֹה מִסּ מִכָּל־יִשְׂרָאֵל	raise up	TAX	AI1
66	Job 36:20	אֶל־תִּשְׁאָף הַלֵּילָה לַעֲלוֹת	turn upside	CHANGE	AJ
67	Judg 21:19	לְמִסְלָה הָעֹלָה מִבֵּית־אֵל שְׁכֵמָה	extend up	ELONGATE	AK
68	Mi 2:13	עָלָה הַפְּרִץ לִפְנֵיהֶם	extend up	DISJOINTING	AK1
69	Judg 13:5	וַיִּלְדֶּת בֶּן וּמִוְרָה לֹא־יַעֲלָה עַל־רֹאשׁוֹ	take up	CONTACT	AL
70	Lam 2:10	הָעָלוּ עֹפֹר עַל־רֹאשָׁם	throw up	MOURN	AL1
				MOVEMENT AWAY	AM
71	Num 16:27	וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרֶחַ	go away	EVACUATE	AM1
72	Ex 3:17	אֵעָלָה אֶתְכֶם מֵעֵנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי	go	ESCAPE	AM2
73	Song 6:6	שָׁעָלוּ מִן־הַרְחֵצָה	go up	MOVEMENT OUT	AN
74	2 Sam 11:20	וְהָיָה אִם־תַּעֲלֶה חֲמַת הַמֶּלֶךְ	arise	ANGER	AN1
75	Lev 11:4	כִּי־מַעֲלָה גֵרָה הוּא	bring up	RUMINATE	AN2

As we have seen in the summary, עלה ('lh) in Biblical Hebrew is highly polysemous with a large number of distinct lexical concepts stored in semantic memory. In every example, the reader/hearer has to select the appropriate lexical concept for עלה ('lh) from amongst the range of available lexical concepts. In example (1), the language user will select a single lexical concept MOTION UP to build a conception. This conception must be understood literally and no metaphorical extension is present. In example (59), the user selects two lexical concepts, that is, MOTION UP and THOUGHT. This comparison indicates that the verb עלה ('lh) also exhibits non-spatial senses:

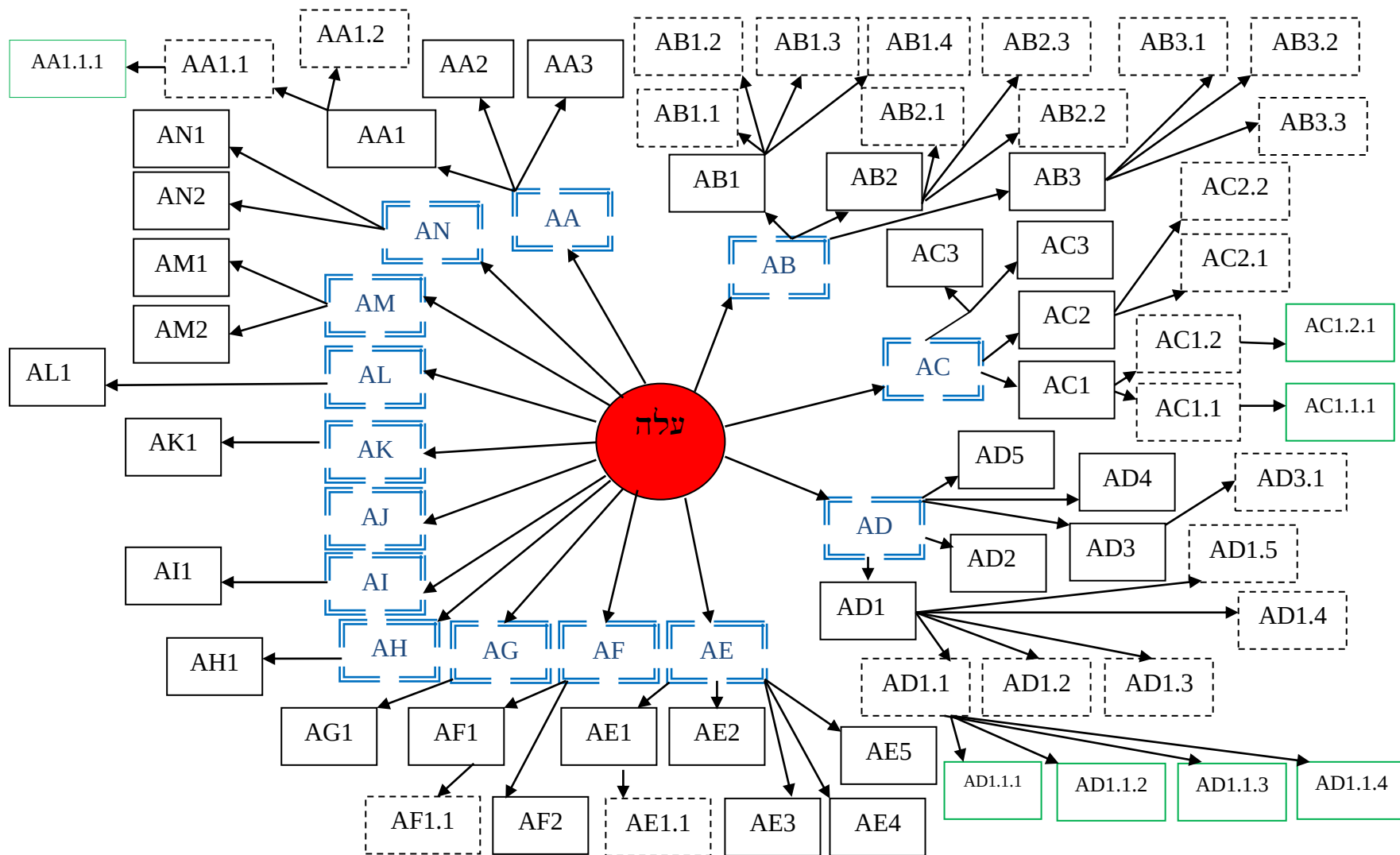
Example sentence 59: Jeremiah 51:50

זָכְרוּ מִרְחוֹק אֶת־יְהוָה וִירוּשָׁלַם תַּעֲלֶה עַל־לִבְבְּכֶם
zīkrû – merâxwoq – `êt – jehwâh – wijrûsjâlam – ta'alêh – 'al – levavekêm
 Remember the LORD from afar, and let Jerusalem weigh up against your heart.

In this example, the meaning of עלה ('lh) might be characterised as a THOUGHT sense. However, while the basic sense of עלה ('lh) relates to a spatial configuration, the THOUGHT sense does not. The intuition that the spatial meanings are somehow prototypical led me to argue that the THOUGHT sense of עלה ('lh) is derived metaphorically from the more prototypical spatial meaning of עלה ('lh). However, in example sentence (3), the user will select more than one lexical concept, namely MOTION and UP and STATUS. The lexical concept MOTION is used literally, while the UP lexical concept extends metaphorically to the STATUS lexical concept. This is a unique use of metaphorical extension and as far as I know only detected in Biblical Hebrew.

The system responsible for the prototypical spatial meaning is known in Cognitive Semantics as radial categories (Evans & Green, 2006:331). The principle underlying radial categories is that lexical conceptual categories have structure: more prototypical senses are 'closer' to the central prototype, while less prototypical senses are 'further' from the prototype. The radial category of עלה ('lh) using examples (1) – (75), can be modelled in terms of the following radiating network configuration:

Radial category of עלה (7h)



- **Movement-appearance** ⇒ Appearance (mist) ⇒ Appearance (gods) ⇒ Appearance (god-like human beings)
 - ⇒ Angelic ⇒ Immortality
 - ⇒ Visible ⇒ Alive
 - ⇒ Rescue
 - ⇒ Disappearance (water)
 - ⇒ Disappearance (godly)
- **Extension up**
 - ⇒ Cover ⇒ Gather ⇒ Overwhelm
 - ⇒ Overpower
 - ⇒ Confront
 - ⇒ Clothe
 - ⇒ Progression
 - ⇒ Assemble
 - ⇒ Repair
 - ⇒ Breed
 - ⇒ Heal
 - ⇒ Fester
 - ⇒ Uncover ⇒ Time
 - ⇒ North
- **Arise**
 - ⇒ Fight ⇒ Kill
 - ⇒ War
 - ⇒ Steal
 - ⇒ Death
 - ⇒ Mate
- **Match up**
 - ⇒ Compare ⇒ Judgment
 - ⇒ Thought
- **Catch up**
 - ⇒ Possess
- **Consulting**
 - ⇒ Insult
- **Fate**
 - ⇒ Tax
- **Change**
- **Elongate**
 - ⇒ Disjointing
- **Contact**
 - ⇒ Mourn
- **Movement away**
 - ⇒ Evacuate

- **Movement out**
 - ⇒ Escape
 - ⇒ Anger
 - ⇒ Ruminant

Furthermore, Cognitive Semantics claims that senses are structured in terms of image schemas. Based on the 75 representative examples of **עלה** ('*lh*) at hand, it is noticeable that the spatial sense is more prototypical than non-spatial meanings. This observation supports some Semitic scholars' hypothesis that roots were originally bi-consonantal (see for example Horowitz, 1960). The more prototypical spatial sense is observable in the bi-consonantal root **על** ('*l*). In this study, it is argued that the reason for the transformation process from the root **על** ('*l*) to semantic relationships and a cognitive model profile, is a shared spatial cognition. The central sense of the polysemous lexical item **עלה** ('*lh*) combines elements of both *movement* and *up*. These elements include SPACE and TIME. **עלה** ('*lh*) is incorporated as a component of the UP-DOWN image schema. This means that the trajector (TR) moves in relation to TIME and SPACE from the landmark (LM). This central image schema is shown in the following figure (FIGURE 46):

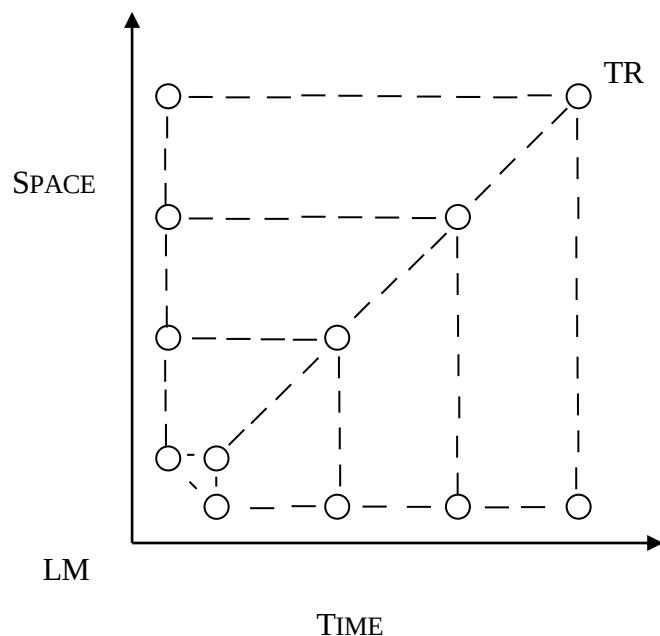


FIGURE 46: The trajector's (TR) movement in relation to TIME and SPACE

One reason why a word can acquire seemingly contrastive meanings is because each meaning profiles a different image schematic component of the scene. This implies that the

extension of עלה ('lh) includes image schema transformations (and conceptual metaphors). Relating to this central schema, consider the following number of more detailed image schemas for the 75 representative examples:

- SOURCE-PATH-GOAL: UP-DOWN (FIGURE 7)
- VERTICALITY (FIGURE 8)
- CONTAINER (FIGURE 9)
- LINK (FIGURE 10)
- MORE-LESS (FIGURE 11)
- BIG-SMALL (FIGURE 12)
- PART-WHOLE (FIGURE 13)
- FORCE (FIGURE 14)
- ATTACH-DETACH (FIGURE 15)
- COVER-UNCOVER (FIGURE 16)
- MASS-COUNT (FIGURE 17)
- BALANCE (FIGURE 18)
- SECURE (FIGURE 19)

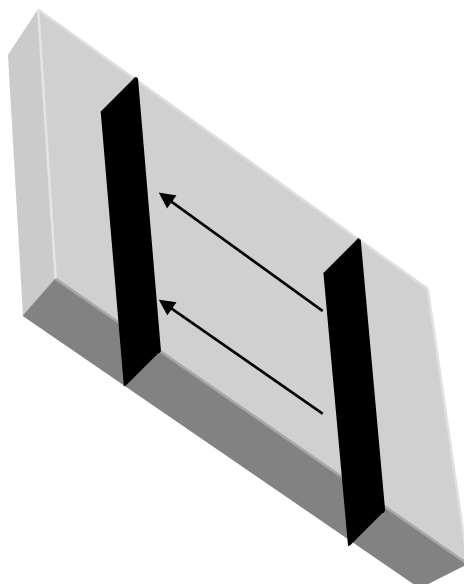


FIGURE 7: UP-DOWN schema²⁷

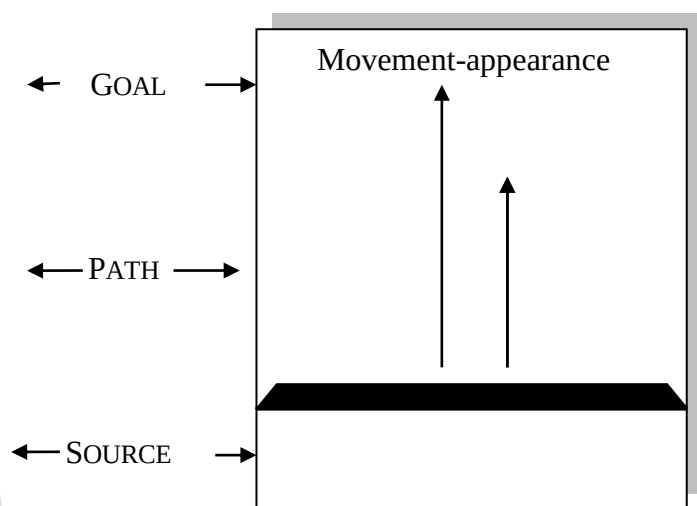


FIGURE 8: VERTICALITY schema²⁸

²⁷ The trajectory of the Figure is gradual.

²⁸ The trajectory of the Figure is rapid.

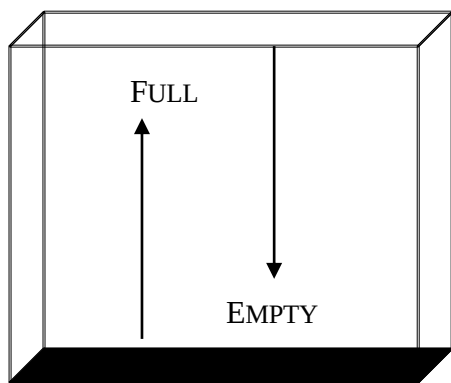


FIGURE 9: CONTAINER schema

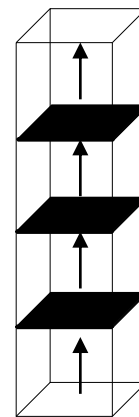


FIGURE 10: LINK schema

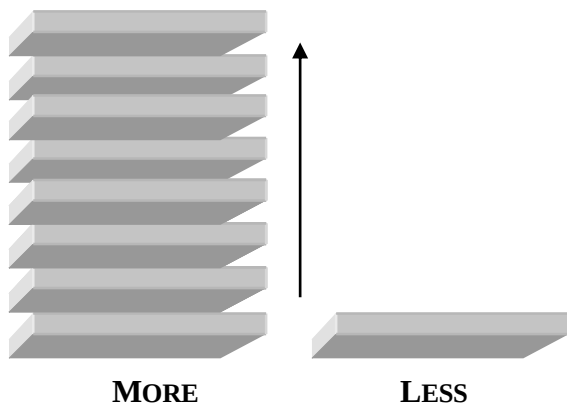


FIGURE 11: MORE-LESS schema

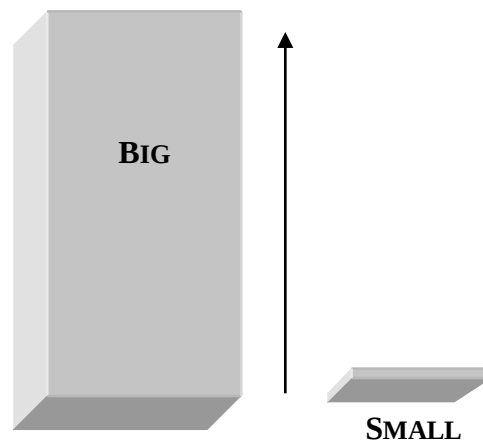


FIGURE 12: BIG-SMALL schema

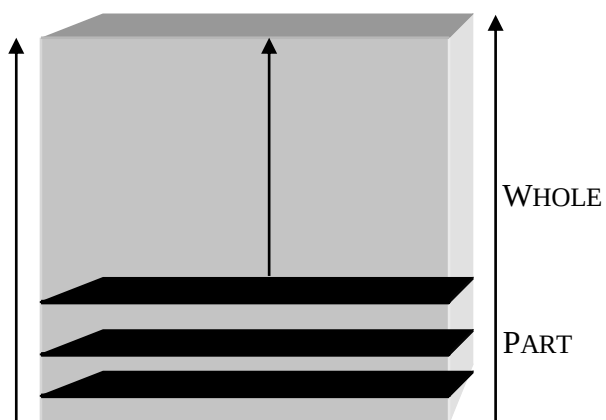


FIGURE 13: PART-WHOLE schema

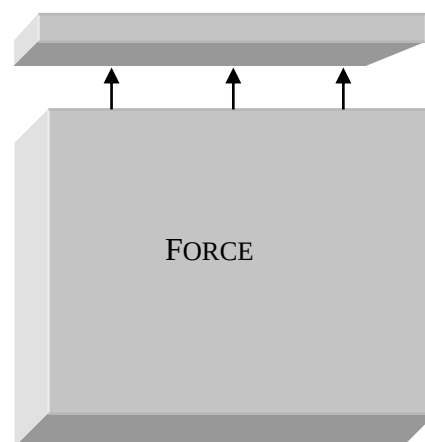
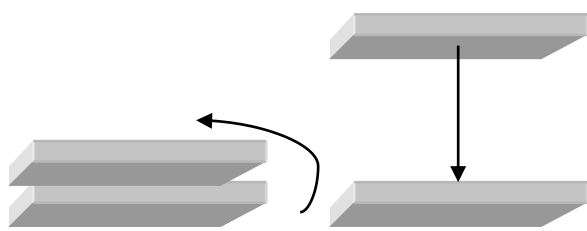


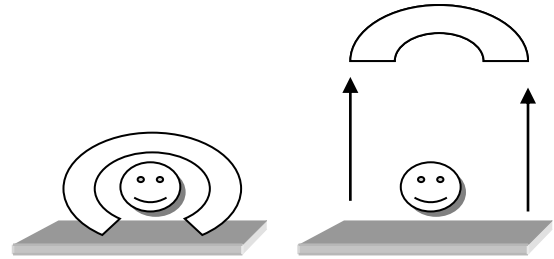
FIGURE 14: FORCE schema



ATTACH

DETACH

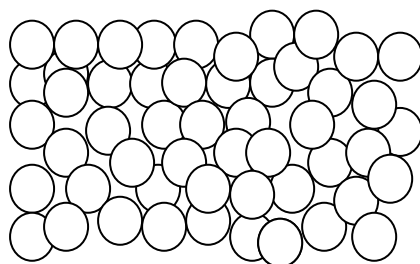
FIGURE 15: ATTACH-DETACH schema



COVER

UNCOVER

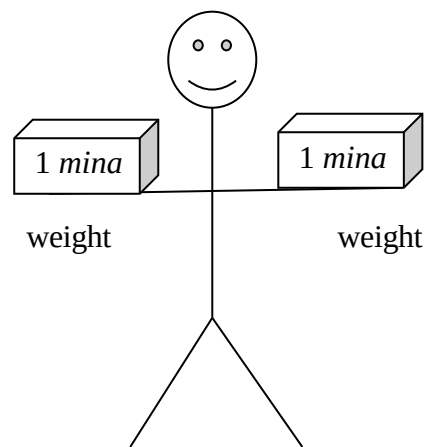
FIGURE 16: COVER-UNCOVER schema



MASS

COUNT

FIGURE 17: MASS-COUNT schema



BALANCE

FIGURE 18: BALANCE schema

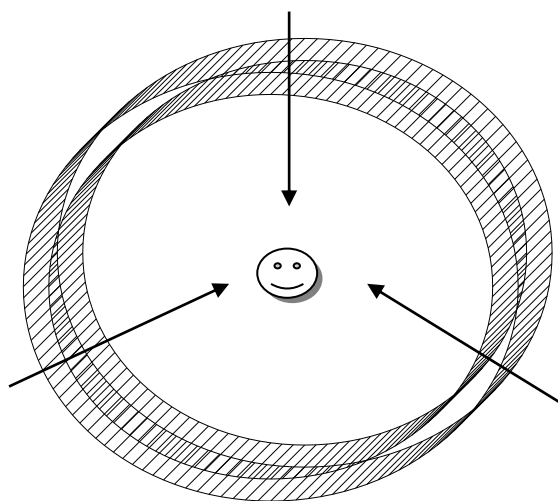


FIGURE 19: SECURE schema

Because image schemas are dynamic representations that emerge from embodied experience, one image schema can be transformed into another and may operate as a potential reason for the existence of distinct senses. For example, when we understand the relationship between a SOURCE and a GOAL in terms of a PATH as in image schema **FIGURE 7**, the consequence of a shift in focus to the GOAL alone as in **FIGURE 9** and **FIGURE 17** is that we achieve GOAL focus: the goal takes on particular prominence. In other words, image schema transformations relate to the construal of a scene according to a particular perspective. So, the transformation from a SOURCE-PATH-GOAL schema to a GOAL schema gives rise to the distinct senses associated with the MOVEMENT-UP schema (**FIGURE 7**), namely the link up, more-less, big-small-, part of whole, full container, mass-count, cover-uncover and balance senses.

One of the major findings regarding the ancient Israelites' conceptual system is that abstract concepts, such as *overpower*, *time*, *death*, *importance*, *disorder*, human *behaviour* (thought), etc. are systematically structured in terms of conceptual domains deriving from their experience involving properties like motion, horizontal and vertical elevation, containment, structures and body. It seems that, when the Biblical Hebrew language talks about ideas such as *thought*, it provides powerful evidence that the ancient Israelites' conceptual system 'organises' abstract concepts in terms of more concrete kinds of experience, which helps to make the abstract concepts more readily accessible.

5.7 Conclusions

The following observations concerning the encyclopaedic knowledge system of the verb **עלה** (*'lh*) in the Hebrew Bible are explicable within the parameters of the cognitive linguistic analysis:

- The meaning of **עלה** (*'lh*) is encyclopaedic. This implies that the lexical concept cannot be understood independently of larger knowledge structures.
- The 'meaning' associated with **עלה** (*'lh*) cannot be understood independently of the semantic frame with which it is associated.
- The variety of perceptual information of **עלה** (*'lh*) derived from the knowledge of the ancient Israelite world is integrated into a single conscious *mental image*, which gives rise to the concept MOVEMENT UP and SPATIAL CHANGE.

- The motion verb **עלה** (*ʾlh*) provides linguistic representation of spatial change and may be classified further into change of location, change of position, change of posture, change of numbers, change of temperature and configuration.
- The verb **עלה** (*ʾlh*) is a conceptual category which represents distinct yet related meanings that exhibit typicality effects.
- The radial category of **עלה** (*ʾlh*) is structured with respect to a prototype (*movement and up*), and the various category members are related to the prototype by convention. As such, word meanings are stored in the mental lexicon as highly-complex structured categories of meanings or *senses*.
- In support of the findings in Sections 4.4.2.4 and 4.5 of Chapter 4 regarding the language type of Biblical Hebrew, the analysis in this chapter also supports the observation that Biblical Hebrew is an example of a *verb-framed-equipollently-type* language. **עלה** (*ʾlh*) is a motion verb and encodes Path (UP) as well as Manner. In some instances the verb **עלה** (*ʾlh*) may leave out the Manner of motion or express it as a complement of manner.
- The verb **עלה** (*ʾlh*) displays a very high functional load for describing the motion of all sorts of entities (humans, animals, inanimates). One could, for instance, choose to gloss the verb **עלה** (*ʾlh*) as ‘*move in the manner characteristic of the entity*’.
- From the example sentences in Biblical Hebrew, we have seen that not all change of spatial relations involves motion. The verb **עלה** (*ʾlh*) can be used to designate spatial configurations. Here a steady-state situation is encoded in a way that evokes a sense or a conceptualisation of something in motion.
- The absolute frame of reference system builds the vertical dimension into the relevant linguistic system, so that ‘up’ is often the same specialised part of speech, as ‘North’. So, it seems as if the Biblical Hebrew language systematically united **עלה** (*ʾlh*) ((go) up) and ‘North’ for symbolic purposes.
- The verb **עלה** (*ʾlh*) in Biblical Hebrew possesses an inherent system of directional roles which are used to indicate that some entity or event (static or dynamic) is aligned with respect to a given point of orientation. The opposition of ‘downwards’, viz. ‘upwards’ is assigned to the verb **עלה** (*ʾlh*).

- At least six meaningful basic-level conceptual categories for עלה ('lh) are present, namely: horizontal space, vertical space, structural space, bodily space, container space and navigational space.
- An important observation is that the motion of folk superstition/superior figures is assigned to the Vertical spatial category. However, the Vertical spatial category is a culturally specific FRAME in which the SHEOL-EARTH-HEAVEN worldview becomes active in linguistic expressions concerning religious-cultural activities. However, the description of human movement does not appear in the Vertical spatial category.
- Motion in Vertical space is restricted to folk superstition/superior figures, meteorological activities and “heavenly” inhabitants like birds. This implies fixed cosmic borders which humans cannot transgress.
- In certain examples superior figures manifest metaphorically within Structural space as, e.g. a cloud. This manifestation is usually expressed in the movement-appearance senses.
- עלה ('lh) + locality (Jerusalem) is used to describe the movement of an AGENT from a defined SOURCE, that is *outside the borders of Israel/Palestine* to the GOAL, that is *Jerusalem*, and to describe the movement of an AGENT from a defined SOURCE, that is *inside the borders of Israel/Palestine* to the GOAL, that is, the *Temple in Jerusalem*. This movement indicates a moral incline.
- The verb עלה's ('lh) conception interacts with perceptual-spatial processes that imply metaphorical spatial relationships such as the axiological coding and cultural-religion coding.
- It has been suggested in this study that certain aspects of the lexical meaning of עלה ('lh), both literal and metaphorical, are intimately linked with perceptual mechanisms and captured by spatial representations, such as ‘Egypt as the oppressor’, ‘war, kill and steal as psychological negative actions’ and ‘superior people’/‘superior places’.
- This chapter has proposed a **unipolar conceptual metaphor** for the description of a distinctive operation in which new information is abstracted in the PATH role, while the MOTION role of the verb is still regarded literally or concretely (a physical movement from a source *via* a path to a goal).

- The meaning of עלה ('lh) is not only restricted to form and perceptual information, but also depends on patterns of the verb argument constructions.
- The verb עלה ('lh) reflects a bipolar structure in terms of verb argument roles.
- The verb עלה ('lh) encodes a nominal structure that relates to a highly salient, humanly-relevant dimension of embodied experience.
- The following construal of space in the Biblical Hebrew language and ancient Israelite thought is suggested, namely *Temporalis ordo naturalis* (source – path – goal), Egocentric coding, Social coding and Axiological coding.
- A very important observation concerning the knowledge structures underlying the conceptual structure of עלה ('lh) is **binary structures**. Binary structures as a kind of theoretical construct which imposes a conceptualisation of experience have not yet been identified in Cognitive Linguistics. The data analyses of עלה ('lh) in this chapter tend to identify binary structure as a third basic level of conceptual organisation, and correspond with the level of imaginability. However, this observation needs further research.
- The following summary is an indication of the semantic and contextual domains in which the verb עלה ('lh) occurs in the Hebrew Bible:

עלה

verb | העלה העלות העלו יעלה יעלה נעלה עלות עלים עלה עולה עלות עלה יעלה עלה
יתעל העלה מעלה מעלים מעלה העלות העל יעלה

A. Basic level conceptual category: Horizontal space

Structure of conceptual information: Topography ~ depending upon the gradient – distance
– up

a. **Events:** *Move up*

Verb: qal

= to go up, come up, ascend, climb up, move up; pick up ► *From* a topographic lower to a higher location; ► *From* ground level to a human-made object; ► *From* ground level on/to another living being/plant; ► *From* subterranean level to ground level; ► Modifications

Horizontal movement from a topographic lower to a higher location

To a **mountain** *to go up, ascend, climb* (Gen 19:30; Ex 19:12, 13, 23; Ex 24:2, 13, 15, 18; Ex 34:2, 3, 4; Num 14:44; Num 20:27; Num 27:12; Num 33:38; Deut 1:43; Deut 3:27; Deut 5:5; Deut 9:9; Deut 10:1, 3; Deut 32:49, 50; Judg 4:5, 12; Judg 9:48; 1 Sam 25:5, 35; 2 Sam 15:30; 1 Kgs 18:42; 2 Kgs 1:9, 13; 2 Kgs 19:23; Ps 104:8; Is 37:24; Is 40: 9; Is 57:7; Ob 1:21; Hag 1:8)

To a **town** (Gen 12:38; Gen 35:1; Gen 38:12, 13; Josh 7:2; Josh 8:11; Josh 10:6, 9; Judg 1:16; Judg 2:1; 1 Sam 6:9; 1 Sam 13:15; 1 Sam 14:21; 1 Sam 15:34; 1 Sam 23:19; 2 Sam 2:1, 2; 2 Kgs 2:23; 2 Kgs 16:5; Hos 4:15)

To a **city** (1 Sam 9:14)

To a **higher location** (Judg 14:2, 19; 1 Kgs 11:15; Neh 2:15)

To a **hill-country** (Num 13:17, 31; Num 14:40, 42; Num 20:19; Deut 1:22, 41; Josh 7:2; Josh 14:8; Judg 6:5; Jer 22:20; Jer 46:11)

To/up a **hill** (Ex 17:10; 1 Sam 9:11, 14; 2 Kgs 2:23; 2 Chr 20:16)

To a **forested country** (Josh 17:15)

To an **allotted territory** (Judg 1:3)

To a **vine terrace** (Jer 5:10)

To a **threshing floor** (2 Sam 24:18, 19; 1 Chr 21:18, 19; Job 5:26)

To a **gate** (Deut 25:7; Ruth 4:1)

To a **High place (place of religion/offering)** (Ex 34:24; Deut 17:8; 1 Sam 9:13, 14, 19; 2 Kgs 20:8; Is 15:2)

From a **river** (1 Kgs 1:45; 1 Kgs 18:42)

From a **river** *to* a **town** (2 Sam 19:34)

From a **plain** *to* a **mountain** (Deut 34:1)

From a **wilderness** *to* a **mountain** (1 Sam 23:29)

Horizontal movement from ground level to a human-made structure/object

To a **stronghold** (1 Sam 24:22/23)

Onto a **roof/upper-chamber/top of house/tower** (Judg 9:51; 2 Sam 18:33/19:1; 1 Kgs 6:8; 2 Kgs 4:21, 34, 35; Is 22:1)

Onto a **chariot** *climb up* (1 Kgs 12:18; 2 Chr 10:18)

Onto a **bedstead** (Ps 132:3)

Onto a **wall** *go up, jump up* (Neh 3:35/4:3; Joel 2:7, 9)

On **stairs/incline** (Ex 20:26; Neh 12:37; Is 15:5; Jer 48:5; Ezek 40:6, 22, 49)

Horizontal movement *from* ground level *on/to* another living being/plant

Onto an **animal** *climb, jump unto* (Jer 46:4)

Up to a **tree** *climb* (Song 7:8/9)

Horizontal movement *from* subterranean level *to* ground level

From a **well** *step, emerge, resurface* (Gen 24:16; 2 Sam 17:21)

Modifications (stative)

Road *slope, slope upwards, incline* (Judg 20:31; Judg 21:19; 1 Chr 26:16; Ezek 40:40)

Wall (Neh 12:37; Ezek 41:7)

Breach in wall *crack upwards* (Mi 2:13)

b. **Events:** *Move up*

Verb: *hi* (active), *ho* (passive)

Causative of (a) = to bring up, carry up, pull up, lead up ► cause someone/something to go up *from* a lower location *to* a topographic higher location; ► cause someone/ something to go up *from* lower ground *to* a human-made object/animal

Cause someone/something to **go up *from* a lower location *to* a topographic higher location**

From a **lower location** (1 Sam 7:1)

From a **town** (2 Sam 21:13)

From **sea-level** *to* a **town** *carry up* (2 Chr 2:16)

From a **valley/rock ravine** (Judg 15:13)

From **water level, fishhook** *to* *pull up* (Hab 1:15)

To a **higher location** (Judg 16:31)

To a **mountain** *to* *go up, carry up* (Num 20:25; Judg 16:3)

To a **town** (1 Sam 6:21; 2 Sam 2:3)

To a **palace** (1 Kgs 8:4; 2 Chr 5:5; 2 Chr 8:11)

To a **High Place (place of religion/offering)** (Num 22:41; 1 Sam 1:24; 1 Sam 2:19; 2 Sam 6:2, 15; 1 Kgs 8:1; 1 Chr 13:6; 1 Chr 15:3, 12, 14, 25, 28; 2 Chr 1:4; 2 Chr 5:2, 5)

Cause someone/something to **go up *from* ground level *to* a human-made object**

To the **roof of a house/ upper room** (Josh 2:6; 1 Kgs 17:19)

Onto a **wall** (Neh 12:31)

Onto a **chariot** (1 Kgs 20:33; 2 Kgs 10:15)

Cause someone/something to **go up *from* subterranean level *to* ground level**

From a **well** *pull up* (Gen 37:28; Ps 40:2/3; Jer 38:13)

c. **Events:** *Move up*

Verb: *qal*

= as in (a), but **metaphorically extended to:**

Moral incline ► *To* the gods (*to* a mountain) (Ex 19:3)

Moral incline ► *To* the gods (*to* Bethel) (1 Sam 10:3)

Moral incline ► *To* יהוה (*Jhwh*) (*to* a mountain) (Ex 24:1, 9; Ex 32:30; Judg 21:5, 8)

Moral incline ► To יהוה (Jhwh) (in/on the mountain) (Ex 19:20, 24; Ex 24:12)

Moral incline ► To house of יהוה (1 Kgs 12:27; 2 Kgs 19:14; 2 Kgs 20:5, 8; 2 Kgs 23:2; 2 Chr 29:20; 2 Chr 34:30; Is 37:14; Is 38:22; Jer 26:10)

Moral incline ► To house of God (Judg 20:18)

Moral incline ► To mountain of יהוה (Ps 24:3; Is 2:3; Mi 4:2; Jer 31:6)

Status ► To a King: to Pharaoh (in Egypt) (Gen 46:31)

Status ► To messengers of the king (2 Kgs 1:3, 6, 7)

Moral incline ► To High Priest (2 Kgs 22:4)

Moral incline ► To Father (Gen 44:33, 34; Gen 45:9; Gen 46:29)

Moral incline/protection ► To Army of the living God (Israelite army) (1 Sam 17:23, 25)

Moral incline ► From Babylon to Jerusalem (Ezra 2:59; Ezra 7:6, 7, 28; Ezra 8:1; Neh 7:5, 61; Neh 12:1)

Moral incline ► To cultic space (Jerusalem, Shiloh, Bethel) (Gen 35:3; 1 Sam 1:3, 21; 1 Kgs 12:28; 2 Kgs 23:9; Ps 122:4; Zech 14:16, 17, 18, 19)

Moral incline ► From Ephraim to Assyria (as friend) (Hos 8:9)

Moral incline ► Out of /away from captivity (Ezra 2:1; Neh 7:6)

Moral incline ► From Egypt (as the oppressor) (Gen 13:1; Gen 44:17, 24; Gen 45:25; Gen 46:4; Gen 50:6, 7, 9, 14, 50; Ex 3:17; Ex 13:18; Ex 33:1; Num 32:11; Judg 19:30; Judg 11:13, 16; 1 Sam 15:2, 6; 1 Kgs 9:16; Is 11:16)

Moral incline ► From prey (Gen 49:9)

Human behaviour, glory ► To a throne (place of honour) (Prov 25:7)

Status ► To bed of family head (Gen 49:4; Is 57:8)

Death-personification ► To window, death (Jer 9:20/21)

d. *Events: Move up*

Verb: Ni

= as in (a), but **metaphorically extended to:**

Moral incline ► Away from captivity (Ezra 1:11)

Moral incline ► Away from being part of profane space (Num 16:24)

e. *Events: Move up*

Verb: hi (active), ho (passive)

= as in (b) but **metaphorically extended to:**

Moral incline ► To house of God (Neh 10:38/39)

Status ► To king of Babylon/Assyria (2 Kgs 17:4; 2 Kgs 25:6; Jer 39:5; Jer 52:9)

Moral incline ► To king (Israel) (1 Sam 19:15)

Moral incline ► From Babylon to Jerusalem (1 Chr 17:5; Ezra 1:11; Jer 27:22; Nahum 2:7)

Moral incline ► To city of David (2 Sam 6:12)

Moral incline ► Moral incline: From an oppressive position, From Egypt (as the oppressor) (Gen 46:4; Gen 50:24; Ex 3:8; Ex 17:3; Ex 32:1, 4, 7, 8, 23; Ex 33:1, 12, 15; Lev 11:45; Num 14:13; Num 16:13; Num 20:5; Num 21:5; Deut 20:1; Josh 24:17; Judg 2:1; Judg 6:8, 13; 1 Sam 8:8; 1 Sam 10:18; 1 Sam 12: 6; 2 Sam 7:6; 1 Kgs 12:28; 2 Kgs 17:7, 36; Neh 9:18; Ps 81:10/11; Jer 2:6; Jer 11:7; Jer 16:14, 15; Jer 23:7, 8; Hos 12:13; Amos 2:10; Amos 3:1; Amos 9:7; Mi 6:4)

Moral incline: From Egypt (as the oppressor), object to carry up (Gen 50:25; Ex 13:19; Josh 24:32)

B. Basic level conceptual category: Vertical space

Structure of conceptual information: Underworld + earth + heaven ~ universe - distance – up

f. **Events:** *Move up, action, process*

Verb: qal

= to go up, come up, ascend, climb up, fly up ► *from earth's surface to heaven/skywards; ► from underworld to earth's surface*

Vertical movement from earth's surface to heaven/skywards

Natural elements – **flame/fire** (Judg 6:21; Judg 13:20)

Natural elements – **smoke/soot** (Gen 19:18, 28; Josh 8:20, 21; Judg 20:40; 2 Sam 22:9; Ps 18:8; Is 5:24; Is 34:10)

Natural elements – **Fragrance of cloud**, *ascend, go up* (Ezek 8:11)

Supernatural beings: **God/ Glory of God** (Gen 17:22; Gen 35:13; 1 Sam 6:20)

Supernatural beings: **יהוה (Jhwh)**, *to a place on high/ home of God* (Ps 68:18)

Supernatural beings: **Glory of יהוה /Vision** (Ezek 11:23, 24)

Supernatural beings: **Angel of יהוה (Jhwh)** – *in flame* (Judg 13:20)

Supernatural beings: **Angels** – *structure climb up* (Gen 28:12)

Natural, Birds *fly up* (Is 40:31)

Human, Elijah – *in windstorm* (2 Kgs 2:11)

Vertical movement from underworld to earth's surface

Out of earth, water (Gen 2:6)

Out of earth, god-like beings (1 Sam 28:13, 14)

From Sheol (Job 7:9)

g. **Events:** *Move up, process*

Verb: hi (active), ho (passive)

causative of (f) = to go up, come up, ascend, ► cause someone/something to go up *from earth's surface to heaven/skywards; ► cause someone/something to go up from underworld to earth's surface*

Vertical movement from earth's surface to heaven

Cause something/someone **to go up from earth's surface to heaven**

Natural elements – **smoke signal** (Judg 20:38)

Natural elements – **fog/damp** (Jer 10:13; Jer 51:16; Ps 135:7)

To **light a candlestick/lamp** *to light, to burn* (Ex 25:37; Ex 27:20; Ex 30:8; Ex 40:4, 25; Lev 24:2; Num 8:2, 3)

Human, Elijah – *in windstorm* (2 Kgs 2:1)

Cause someone **to go up from underworld**

Out of earth, god-like beings (1 Sam 28:8, 11, 15)

From nether parts of the earth (Ps 71:20)

From grave (Ezek 37:12, 13)

From Sheol (Ps 30:3/4)

From pit (Jon 2:6)

h. **Events:** *Move up, attitude, process*

Verb: qal

= as in (f), but **metaphorically extended** to:

Destruction ► Natural elements – flame, smoke, city/inhabitants (Judg 20:40)

Human behaviour, grief ► *To heaven/God, cry* (Ex 2:23; 1 Sam 5:12)

Supernatural's superiority ► Sheol, human (life) (1 Sam 2:6)

Human behaviour, renewed strength ► Bird's uniqueness, Human (Is 40:31)

Mortality, humanness ► Contra Supernatural beings: God/יְהוָה (*Jhwh*)/Angels,

human come up, ascend (Prov 30:4; Eccl 3:21; Is 14:13, 14; Deut 30:12;

Amos 9:2)

Disappearance ► Natural elements – smoke, rivulet, nothingness *filter away, disperse* (Job 6:18)

i. **Events:** *Move, attitude, process*

= as in (g), but **metaphorically extended** to:

Offering/sacrifice ► to light a candlestick/ smoke, cloud of incense, *ascend, go up* (Gen 8:20; Gen 22:2, 13; Ex 24:5; Ex 30:9; Ex 32:6; Ex 40:29; Lev 2:12; Lev 14:20; Lev 17:8; Num 23:2, 4, 14, 30; Deut 12:13, 14; Deut 27:6; Josh 8:31; Josh 22:23; Judg 6:26, 28; Judg 11:31; Judg 13:16, 19; Judg 20:26; Judg 21:4; 1 Sam 2:28; 1 Sam 6:14, 15; 1 Sam 7:9, 10; 1 Sam 10:8; 1 Sam 13:9, 10, 12; 2 Sam 6:17, 18; 2 Sam 24:22, 24, 25; 1 Kgs 3:4, 15; 1 Kgs 9:25; 1 Kgs 10:5; 1 Kgs 12:32, 33; 1 Kgs 18:29, 36; 2 Kgs 3:27; 2 Kgs 16:12; 1 Chr 16:2, 40; 1 Chr 21:24, 26; 1 Chr 23:31; 1 Chr 29:21; 2 Chr 1:6; 2 Chr 8:12, 13; 2 Chr 9:4; 2 Chr 23:18; 2 Chr 24:14; 2 Chr 29:7, 21, 27, 29; 2 Chr 35:14, 16; Ezra 3:2, 3, 6; Job 1:5; Job 42:8; Ps 51:19/21; Ps 66:15; Is 57:6; Is 60:7; Is 66:3; Jer 14:12; Jer 33:18; Jer 48:35; Ezek 43:18, 24; Amos 5:22)

C. Basic level conceptual category: Structural space

Structure of conceptual information: Formative substance/create ~ structures, plants, clouds – no distance – positive

j. **Events:** *Move up, action, process*

Verb: qal

= to go up, ascend, come up, come into existence, brewing, grow, to cover, overflow, gather, assemble ► Structures/formative substance; ► Scale; ► Trap

Structures/ formative substance

Natural structures: Cloud *come up/come into existence* (1 Kgs 18:44)

Windstorm *get up, working up, brewing* (Hos 13:15)

Pillars of smoke *come up/come into existence* (Song 3:6)

Plants *grow, cover, sprout* (Gen 41:5, 22; Deut 29:23; Prov 24:31; Is 53:2; Is 55:13; Ezek 47:12; Am 7:1)

Plant (Jon 4:6)

Thorns (thorny bush) *grow* (Is 5:6; Is 32:13; Is 34:13; Hos 10:8)

Water flood/sea *(raise up, to cover, to overflow, to flood)* (Is 8:7; Jer 46:7, 8; Jer 47:2; Jer 51:42; Am 8:8; Am 9:5)

Quails *gather, get together, flock together* (Ex 16:13)

Covering substance, uncover, disappear, evaporate (Ex 16:14)

Artificial structures: Chariot *to build, manufacture, assemble* (1 Kgs 10:29; 2 Chr 1:17)

Breach (in wall) *fill up, cover* (Ezek 13:5)

Scale: Weighing (Ps 62:9/10)

Trap: *From ground* (bird trap) *spring up* (Amos 3:5)

k. **Events:** *Move up, action, process*

Verb: *hi* (active), *ho* (passive)

Causative of (j) = to go up, ascend, come up, to cover, overflow, breed, raise, assemble fill up
► structures /formative substance

Cause **structures/ formative substances** to go up

Natural structures: Water flood/sea *(to cover, to overflow, to flood)* (Is 8:7; Ezek 26:19)

Waves of sea (Ezek 26:3)

Animal breed, raise (Ezek 19:3)

Artificial structures: Target/Shield *to build, manufacture, mount* (1 Kgs 10:16, 17; 2 Chr 9:15, 16)

House/garment, gold *to cover, assemble* (2 Sam 1:24; 2 Chr 3:5, 14)

Wall (defence) *fill up* (2 Chr 32:5)

l. **Events:** *Move, attitude, process*

Verb: *qal*

= as in (j), but **metaphorically extended** to:

Calculate, create ► Formative substance - clouds, quails, number *add up/ to insert, record* (1 Chr 27:24)

Time, dawn ► Formative substance – covering substance, black/reddish, uncover, disappear, evaporate, fade (Gen 19:15; Gen 32:24, 26; Josh 6:15; Judg 19:25; 1 Sam 9:26; 2 Kgs 3:20; Neh 4:21; Jon 4:7)

Escalation (of sound) ► Formative substance – clouds, plants, tumult, *rise up, increase, enlarge* (Ps 74:23)

Violence ► Formative substance – windstorm, battle (1 Kgs 22:35; 2 Chr 18:34)

Flamboyancy/excellence ► Formative substance – pillar of smoke, human *come into existence* (Song 3:6; Song 8:5)

Human behaviour, glory/pride/power/status ► Formative substance – wall, human stature, *go up, build* (Deut 28:43; Job 20:6; Jer 51:53; Dan 11:23)

Human behaviour, diligence ► Scale, human capacity, *outdo, exceed, surpass* (Prov 31:29)

Overwhelm/overpower ► water/flood, human (Ex 8:4/7:29 (frogs); Ex 10:12, 14 (locusts); Is 8:7)

Control ► wall, plants, water/flood, human *take control* (Ex 1:10, Hos 1:11/2:2)

Anger ► Formative substance – cloud, spirit of the ruler (Eccl 10:4)

To follow/pursue ► Plants, waves of sea, human *go after, go behind* (Gen 41:3, 19, 27; 1 Sam 14:12; 1 Sam 25:13; 1 Kgs 1:35, 40; 1 Chr 14:14)

Stop pursuing ► Plants, waves of sea, human (1 Sam 14:46; 2 Sam 20:2)

Go together/go along ► Formative substance – clouds, humans (Ex 33:3, 5; Num 13:17, 21, 22; Num 16:12, 14; Num 32:9; Deut 1:24; Josh 7:24; Josh 10:5; Josh 19:47; Judg 4:10; 2 Sam 15:24; 2 Kgs 12:10; 1 Chr 13:6; 2 Chr 36:23; Ezra 1:3, 5)

Gather together/concentrate forces ► Formative substance – cloud/windstorm, Humans/animals/ornaments (Judg 12:3; Judg 15:10; Judg 18:12; Judg 20:23, 26; Jer 4:13; Ezek 38:9, 16; Joel 3/4:12)

Chaos ► inverted cosmic world picture, night (Job 36:20)

Consecration/thought ► Scale, external concepts (Jerusalem/Idols/Cosmic world/Money), heart/spirit *to weigh up* (2 Kgs 12:4; Ps 137:6; Is 65:17; Jer 3:16; Jer 44:21; Jer 51:50; Ezek 20:32; Ezek 38:10)

Glorification ► Formative substance – image of God (Ps 47:5/6)

Progression ► Formative substance – restoration (2 Chr 24:13)

m. **Events:** *Move, attitude, process*

Verb: hi (active), ho (passive)

= as in (k), but **metaphorically extended** to:

Calculate, create ► Formative substance - clouds, quails, number *add up/ to insert* (2 Chr 20:34)

Judgment ► scale – counterbalance, human, scale (Ps 102:24/25)

Overwhelm/overpower ► water/flood, land, frogs *infested* (Ex 8:5/1; Ex 8:7/3; Duet 28:61)

Consecration/thought ► Scale, external concept, heart *to weigh up* (Idols) (Ezek 14:3, 4, 7)

Gather together/concentrate forces ► Formative substance – cloud/windstorm, Humans/animals/ornaments (Judg 16:8; Jer 50:9; Jer 51:27; Ezek 16:40; Ezek 23:46; Ezek 32:3; Ezek 39:2; Ezra 4:2)

n. **Events:** *Move up, action*

Verb: ni (passive)

= as in (j), but **metaphorically extended** to:

Guidance ► Natural structures, plants, cloud *to lead the way, guide* (Ex 40:36, 37; Num 9:17, 21, 22; Num 10:11)

Guidance ► Glory of God *guide, rise up* (Ezek 9:3)

Evacuation ► Natural structures - covering substance, human *to withdraw from/evacuate from* (Num 16:27)

Insult ► Formative substance – artificial structures, human, lip *take up* (Ezek 36:3)

Glorification ► Formative substance: image, God (Ps 47:9/10; Ps 97:9)

Stop pursuing ► Plants, waves of sea, Human (2 Sam 2:27)

D. Basic level conceptual category: Bodily space

Structure of conceptual information Bodily space ~ inner body space, outer body space, bodily movement – no distance

o. **Events:** *Move up, action, process*

Verb: qal

= to go up, cover, grow, putrefy, arise, jump, fly up ► outer body; ► inner body; ► bodily movement/force

Outer body

Yoke, neck go up (Num 19:2; 1 Sam 6:7; Lam 1:14)

Razor, head go up (Judg 13:5; Judg 16:17; 1 Sam 1:11)

Clothes, body clothe, cover (Lev 19:19; Ezek 44:17)

Inner body

Horn *grow* (Dan 8:3, 8)

Wound (thorn) *fester, putrefy* (Prov 26:9)

Sinews and flesh *cover, overgrow* (Ezek 37:8)

Bodily movement/force

Human body *arise* (1 Sam 9:13; 1 Kgs 18:41, 42, 43)

Animal body, horse *jump* (Jer 46:9)

Bird *fly up* (Jer 49:22)

p. **Events:** *Move, action*

Verb: *hi (active)*

Causative of (o) = to go up, chew, throw, cover, ► cause something to go up ► on outer body; ► inner body; ► bodily movement/force

Bodily space ~ in space – no distance

Cause to *bring up*, **Inner body**

Cud *chew* (Lev 11:3, 4, 5, 6, 26; Deut 14:6, 7)

Sinews and flesh *cover, overgrow* (Jer 30:17; Ezek 37:6)

Cause to *go up* on **Outer body**

Dust, head *throw* (Josh 7:6; Ezek 27:30; Lam 2:10)

Clothes, body *clothe, cover* (Amos 8:10)

Cause to *go up* **Bodily movement**

Animal body, horse *jump* (Nah 3:3)

q. **Events:** *Move, action*

Verb: *hit (active)*

Reflexive of (o) = **to go up himself/herself/itself**, cover, ► on outer body

Clothes, body *clothes, cover* (Jer 51:3)

r. **Events:** *Move, action, process*

Verb: *qal*

= as in (o), but **metaphorically extended** to:

Fate ► on outer body – yoke, **lot**; (Lev 16:9, 10; Josh 18:11; Josh 19:10)

Warfare/fighting ► Bodily movement – force, **Hand** *hit, fight* (1 Sam 14:13; 1 Chr 11:6; Zech 14:13)

Kill/destruction ► Bodily movement – force, **Tree**, *cut/chop/saw* (Is 14:8)

Stop fighting/oppression ► Bodily movement – force, **Human** (1 Kgs 15:19; 2 Chr 16:3; Jer 21:2)

Death judgment ► Outer body, *unto nostrils*, **stench/stink** (Joel 2:20; Is 34:3)

Mating ► Outer body, animal (Gen 31:10, 12)

= as in (j) and (o) (blending), but **metaphorically extended** to:

Mobilise against/gather to fight against/make ► formative substance –
cloud/windstorm and ► Bodily movement –
force

(Num 13:30, 31; Num 21:33; Deut 1:21, 26, 28, 41, 42; Deut 3:1; Deut 9:23;
Josh 6:5, 20; Josh 7:3, 4; Josh 8:1, 3, 10; Josh 10:4, 7, 33, 36; Josh 15:15;
Josh 22:12, 33; Judg 1:1, 2, 4, 22; Judg 4:10; Judg 6:35; Judg 8:8, 11; Judg 15:6, 9;
Judg 18:9; Judg 20:3, 18, 23, 28, 30; 1 Sam 7:7; 1 Sam 11:1; 1 Sam 13:5;
1 Sam 14:9, 10, 12; 1 Sam 27:8; 1 Sam 29: 9, 11; 2 Sam 5:17, 19, 22, 23;
2 Sam 23:9; 1 Kgs 12:24; 1 Kgs 14:11, 25; 2 Kgs 3:8; 1 Kgs 16:17; 1 Kgs 20:1, 22,
26; 1 Kgs 22:6, 12, 15, 20, 29; 2 Kgs 3:7, 21; 2 Kgs 6:24; 2 Kgs 12:17/18;
2 Kgs 15:14, 17; 2 Kgs 16:7, 9; 2 Kgs 17:3, 5; 2 Kgs 18:9, 17; 2 Kgs 18:13, 25;
2 Kgs 23:29; 2 Kgs 24:1, 10; 1 Chr 14:8, 10, 11; 2 Chr 11:4; 2 Chr 12:2, 9;
2 Chr 16:1; 2 Chr 18:2, 5, 11, 14, 19, 28; 2 Chr 21:17; 2 Chr 24:23; 2 Chr 25:21;
2 Chr 35:20; 2 Chr 36:6; Prov 21:22; Is 7:1, 6; Is 21:2; Is 36:1, 10; Jer 4:13;
Jer 6:4, 5; Jer 35:11; Jer 46:7; Jer 48:15, 18; Jer 49:28, 31; Jer 50:3, 21;
Ezek 38:11; Joel 1:6; Joel 3:9; Hab 3:16)

Mobilise to kill/organise to kill ► human (Judg 16:5, 18; 1 Kgs 2:34; Jer 46:8)

Mobilise to kill/organise to kill ► **animal mass together/crowd together** (Is 35:9)

Mobilise to steal (Judg 6:3; Judg 18:17)

Stop mobilising/ to kill/fight/make war (Jerusalem), human (2 Kgs 12:18/19;
Jer 34:21)

s. *Events: Move, attitude, process*

Verb: hi (active), ho (passive)

= as in (p), but **metaphorically extended to:**

Levy/compulsory service ► on outer body – yoke, levy *to raise* (1 Kgs 5:13; 1 Kgs
9:15; 1 Kgs 9:21; 2 Chr 8:8)

Health ► inner body - sinews and flesh, human *to heal* (Jer 33:6)

Death judgement ► Outer body, *unto nostrils, stench/stink* (Amos 4:10)

Mobilise against/gather to fight against/make war ► human (2 Chr 36:17; Ezek
26:3)

t. *Events: Move, attitude, process*

Verb: Ni (passive)

As in (o), but metaphorically extended to:

Stop mobilising/ to kill/fight/make war (Jerusalem) ► formative substance –
cloud/windstorm and ► Bodily movement – force, human (Jer 37: 5; Jer 37:11)

E. Basic level conceptual category: Container space

Structure of conceptual information Container space ~ in space – no distance – in-out

u. *Events: Move up, action*

Verb: qal

= to go up, come up, spring up, appear, raise up, ascend ► container

Container (liquid)

Out of/from **wash basin** (Song 4:2; Song 6:6)

Out of/from **well (water)** *spring up*, (Num 21:17)

Out of a **river** *come up* (Gen 41:2, 3, 18; Ex 7:28; Ex 8:6; Josh 4: 16, 17, 18, 19)

Out of a **pit, water** (Is 24:18; Jer 48:44)

Sea level, ship *come up, raise up* (Ps 107:26)

Container (composite substance, protection)

Out of/from **Bush/Shelter** *appear* (Jer 4:7; Jer 49:19; Jer 50:44)

v. **Events:** *Move, action*

Verb: **hi** (active)

Causative of (u) = to go up, chew, throw, cover, ► cause someone/something to go up, container

Out of a **river** *come up* (Ezek 29:4)

Out of **sea** *come up* (Is 63:11)

Out of **pit** (Jer 38:10)

Out of **pot/pan/kettle/cauldron** – meat, fleshhook (1 Sam 2:14)

w. **Events:** *Move up, attitude, process*

Verb: **qal**

= as in (u), but **metaphorically extended** to:

Anger ► Container, wrath (Ps 78:21, 31; 2 Sam 11:20; Ezek 38:18; 2 Chr 36:16)

Human behaviour, consciousness ► Container, chaos/revolt *became aware of, fill* (2 Kgs 19:28; Is 37:29)

Recover (of illness) ► Container, to a bed to *step up* (2 Kgs 1:4, 6, 16)

x. **Events:** *Move up, attitude, process*

Verb: **hi** (active)

= as in (v), but **metaphorically extended** to:

Anger ► Container, wrath (Prov 15:1; Ezek 24:8)

F. Basic level conceptual category: Navigational space

Structure of conceptual information Navigational space ~ in space – no distance – north

y. **Events:** *Stative*

Verb: **qal**

= to go up, ascend, ► direction

Direction

North (Josh 11:17; Josh 12:7; Josh 15:3, 6, 7, 8; Josh 16:1; Josh 18:12; Josh 19:11, 12)

This chapter has focused on the semantic primitives of **עלה** (*'lh*) and it showed that far from being topological, the primitives of **עלה** (*'lh*) are packed with derived meaning; and that by unpacking these meanings we can throw a good deal of light on the ancient Israelites' geographical experiences, ideological presuppositions and cultural beliefs.

One of the strong arguments developed in this chapter is that **עלה** (*'lh*) furnishes an important clue to both the changes and continuity in ancient Israelite culture, society, and speech and also offers us a vantage-point from which to investigate a whole network of Biblical Hebrew attitudes and values. Furthermore, it also shows that once the precise meaning of such a prototype is accurately portrayed, it can provide important clues to the values, attitudes, and modes of interaction characteristic of a given society or speech community.

This chapter has shown that the meaning of the verb **עלה** (*'lh*) is not in the word as such. The findings have demonstrated that the observable verbal input constitutes only the tip of the iceberg of what is actually prompted at the cognitive level. The linguistic expressions of an abstract concept like DEATH and *death experiences* in the Hebrew Bible have been interpreted in an attenuated literal sense without recognising the underlying perceptual experiences, knowledge structures and conceptual framework of the original speaker/writer. In the next chapter the aim is to explain the relationship between the linguistic signs **ירד** (*jrd*) and **עלה** (*'lh*) and the understanding of the composite mental image of spatial cognition, motion and DEATH.

DEATH IN SPATIAL CONCEPTION

6.1 Introduction

Death is a constant for all – humans, *fauna* and *flora*. For humans, it is certainly one of the most enigmatic and impenetrable concepts. There are no experts on death. What it is to die, that is, the knowledge of death is not available to humans. Yet, humans constantly reason about *death* to better understand it. Given its difficulty to grasp, *death* is not a basic domain of understanding,¹ but is complex and evokes multifaceted linguistic expressions in most languages.

In the Hebrew Bible, the concept of DEATH is a familiar theme and is represented and reasoned about in different explicit ways.² Because death was accepted and not considered tragic if it arrived at the end of a full life, expressions about death reflect a common desire to continue, even after death, to be part of a community and to be placed in an afterlife (Johnston, 2002:16).

To understand the concept of DEATH represented in the Hebrew Bible, this chapter will explore the concept of DEATH within the context of its essential and relational motion and spatial expressions. The aim is not to solve the riddle of *death*, but to open up the range of intelligible discourse to a more inclusive meaning of *death*. Armed with a detailed encyclopaedic account of the spatial motion verbs יָרַד (*jrd*) and עָלָה (*ʿlh*), this chapter now turns to the representation of the concept DEATH in the spatial language of the Hebrew Bible.

¹ Langacker (1987:150) uses “abstract domain” to refer to a domain which is not basic, “any concept or conceptual complex that functions as a domain for the definition of a higher-order concept.”

² A serious problem scholars have identified is the significant difference between the Hebrew and Greek Bible’s perspectives on human fate after death. For many scholars the different perspectives are not just distinctive but actually contradictory (Johnston, 2002:16).

The discussion in the following sections gives an overview of the representation of *death* in the Hebrew Bible as described in studies on *death*. Thereafter, the discussion will attempt to establish whether the domains of *motion*, *space* and *death* are conceptually integrated, and whether *motion* and spatial schemas can be used and are necessary to understand *death*. After determining this relation, this chapter will focus on the spatial-moving aspect of conceptual *death*, that is, the way movements are spatially ordered (by means of spatial direction and frames of reference) with respect to each other and to the speaker. Lastly, this chapter will discuss certain narratives in the Hebrew Bible that make distinctions among these explanations. The narratives will test the validity of the claim that abstract conceptual domains such as *death* are structured by metaphorical mappings as distinguished from more concrete experiential domains such as *motion* and *space*.

6.2 An Overview of Studies on the Representation of *Death* in the Hebrew Bible

Numerous studies have been devoted to the subject of *death* in the Hebrew Bible. Amongst them are studies on *Spiritism and the Cult of the Dead in Antiquity* (Paton, 1921), *Israel in Life and Culture* (Pedersen, 1926), *Die Errettung vom Tode in den individuellen Klage – und Dankliedern des Alten Testaments* (Barth, 1947), *The Vitality of the Individual in the Thought of Ancient Israel* (Johnson, 1949), *Tod und Jenseits nach dem Alten Testament* (Maag, 1964), *Der Tod im Alten Testament* (Wächter, 1967), *Primitive Conceptions of Death and the Nether World in the Old Testament* (Tromp, 1969),³ *Israel's Beneficent Dead: Ancestor Cult and Necromancy in Ancient Israelite Religion and Tradition* (Schmidt, 1994), *The Archaeology of Death in the Ancient Near East* (Campbell & Green, 1995) and *Shades of Sheol: Death and Afterlife in the Old Testament* (Johnston, 2002). These studies reflect a number of different ways in which *death* is represented and reasoned about.⁴ Some elements of *death*, for example, were apparent in the ancient Israelite's experience with the word מוֹת (*mwot*) (death). Johnston

³ This study attempts to use the results of philological research on the Ugaritic texts and its application to biblical literature and tries to obtain a better perspective of Israelite views on death and the beyond with the help of conceptions found in the Ugaritic texts.

⁴ See Block-Smith (2002:140) for a discussion on proponents and opponents of a *death cult* in pre-exilic Israel.

(2002:23-24), amongst others, has recalled the many factors that shape the human attitudes to *death*, i.e., the harshness or ease of life; experiences of bereavement, individual temperament and personality; and individual and communal religious views. The wide range of human emotions conversely describes the very different attitudes to *death*, i.e., grief at the loss of relationship, anger at the separation, regret at unresolved business or unachieved ambitions, fear of pain and the process of dying, relief at the end of suffering, fear for the unknown, peace through faith, and many more.

Within the traditional methodologies on the study of death in the Hebrew Bible, two opposite views on the ‘underworld’ language were noticeable:⁵

- (1) Several influential scholars have argued that the Biblical Hebrew writers’ use of underworld language is *literal*: Pedersen (1926:466), for example, has argued that ancient thought was inherently concrete and that language structure *reflects* thought forms.⁶ This view implies, *inter alia*, that ancient Israelites interpreted illness and distress as death itself, because they could only think in terms of totalities. Despite the influential scholarship of Pedersen, Barr (1961:31) and Johnston (2002:90, 97) have successfully indicated the flaws in this view of Pedersen. Barth (1947) in his study on *Die Errettung vom Tode in den individuellen Klage – und Dankliedern des Alten Testaments* links up with Pedersen’s view but differs to some extent regarding the totality idea in that he describes the ‘underworld’ language as a ‘real but partial experience’ of death. He furthermore personifies death and *Sheol* as powers active in the world, ignores death as an event which ends human life and ignores *Sheol* as a subterranean abode of the departed. He assumes that texts should be taken literally if at all possible. However, “he never attempts to justify his view in any way, logically, linguistically or culturally ... and nowhere explains how an experience of death can be real but partial” (Johnston, 2002:92-93). Many other scholars like Johnson (1949), Maag (1964), Keel (1978) and Tromp (1969) have accepted this ‘literal’

⁵ The term “underworld” language refers mainly to the notion of *Sheol* and movement to *Sheol*.

⁶ This principle has been comprehensively critiqued by Barr (1961:31).

view in principle, despite offering various criticisms of its specifics (Johnston, 2002:93-94).

- (2) Not all scholars have followed Pedersen and Barth on their ‘literal’ view, but some scholars consider the ‘underworld’ language as figurative. Support for this figurative view is seen in the variety of ways in which the underworld is mentioned, namely as a *simile*, *indirect statement* and *direct statement* (Johnston, 2002:87). Johnston (2002:87, 96-97) himself, following scholars like Calvin, Gunkel and Eichrodt, echoes this view and concludes that the “reference to being in the underworld is metaphorical.”

So, it is apparent that the descriptions of *death* in the Hebrew Bible were commonly thought (with exception of the literal view which is far more problematic) as poetic or figurative language (Johnston, 2002:87, 97) and therefore as beyond ordinary language. This view echoes similar answers of what the objectivists’ view on language has to the questions posed by Gibbs (2003:1-15) on linguistic meaning and described in Section 2.4 of Chapter 2. The answers are these:

- Only figurative meaning can constitute abstract meaning (Johnston, 2002:96);
- All figurative and abstract meanings are understood in a non-literal way (Johnston, 2002:97).⁷

As discussed in Section 2.4 of Chapter 2, these answers are explainable within the objectivist view on language⁸ but became very persistent amongst linguists (Reddy, 1993:164-201) given that “a lexical item can only be understood against the background knowledge of a complete cognitive domain” (Langacker, 1990:147). Biblical Hebrew scholars such as Davies and Van der Merwe echo this persistency by saying that the literary world presented in the Hebrew Bible should not be taken as a ‘*reflection*’ of the ‘real world’ of the first millennium BCE (Davies, 1994:23) and that it is ironic that most Bible scholars today claim to value the position of the source text in Biblical

⁷ See also Kövecses (2002:183) for a discussion on these answers.

⁸ The third and fifth issue (Kövecses, 2006:6-12) explains this from an objectivist and experientialist view concerning the aspects of human language.

interpretation and translation, but that most still use mainly philological methods to determine the meaning of words (Van der Merwe, 2002:228).

Yet, some of the traditional studies on death (along with a number of personifications of *death*⁹) (e.g. Johnston, 2002) have indicated that the Hebrew Bible also uses *metaphoric portrayals* as tools for understanding the concept of DEATH. Despite attempts by these studies to account for the “figurative expressions” (Johnston, 2002:87) in terms of a metaphorical explanation, they regard any description of *death* as beyond ordinary language. The main flaw in the approach of these studies is that they have not taken into account conceptual integration as a tool for understanding the concept of DEATH.¹⁰ Chapters 4 and 5 have concluded that there are many abstract concepts such as (human) BEHAVIOUR (haughtiness, misbehaviour, mourning [sadness], pride, humiliation [shame], humbleness), TIME, MORALITY, STATUS, and SUBJECTION that are systematically structured in terms of conceptual domains deriving from their experience involving properties like motion, horizontal and vertical elevation, containment, structures and body. Like these most thoughtful and complex abstract domains, an analysis of the data in the Hebrew Bible has shown that there are numerous other linguistic expressions (examples [d] and [e] in Section 4.6.3.1.1 and example [c] in Section 4.6.5.1.1 of Chapter 4) that import relational structures of the basic domain (motion in space) to the target domain, namely DEATH.

Therefore, a reasonable hypothesis is that the conception of DEATH in the Hebrew Bible was also expressed by a (or more than one) conceptual metaphor.¹¹ According to the nature of metaphor, the authors of the Hebrew Bible used the modes of thought that humans possess. But before we can have implicit knowledge of any structure of a metaphor, it will be necessary to gain deeper insight into the ancient Israelite’s experience/modes of thought concerning *death* and the way in which the concept of

⁹ *Sir Death, The Hungry One, Archenemy, King of Terrors, Death the Shepherd, Terra Mater* and *Belial* (Tromp, 1969:99-129) are some of the (quite speculative) personifications of death in the Hebrew Bible.

¹⁰ However, see Badham (1976) for a discussion on the resurrection as the creation of an exact replica of our bodies in another space.

¹¹ See Johnston (2002:23-46) and Tromp (1969). Liess (2010:167-195) and Schnocks (2010:235-249) discuss life and death metaphors in the Psalms.

DEATH is represented in the Hebrew Bible.¹² The following section elaborates on conceptual integration as a tool for understanding.

6.3 Conceptual Integration of the Domains of *Motion*, *Space* and *Death*

Reflecting on the data analysed in Chapters 4 and 5, one of the conclusions was that the ancient Israelite's conceptual system is structured around a set of experiential concepts - concepts that emerge directly out of experience (*see also* Lakoff & Johnson, 1980). As we have seen in Section 3.4 of Chapter 3, meaningful structure from experiences gives rise to concrete concepts. The ancient Israelites' experiential concepts included the basic spatial relations (such as up-down), physical ontological concepts (such as container, structure) and the basic experiences or actions (like motion). So, if we want to understand linguistic meaning, we must have a grip on the ancient Israelites' conceptual system. To describe this process in the words of Winton Thomas (1960:427): "if we are today to try and understand the Israelite mind, we must try our best to discover (decode¹³)... the living and lively language of the people."¹⁴

Though groundbreaking work on specific aspects of *death* in the Hebrew Bible has been published during the past fifty years¹⁵ (and regardless of the different methodologies and speaker intuitions towards Biblical Hebrew word studies),¹⁶ the traditional methodological approaches left some gaps in our understanding of linguistic expressions: recent scholarship on death and afterlife in the Hebrew Bible has tended to focus more on the descriptions of *death* and reflections on *death*, the naming and consulting of the Dead than it has on the experiential concepts such as the *motion* and *spatial dimensions* of death. And despite this comprehensive list of studies on *death* in the Hebrew Bible, each exercising a different linguistic approach and literary overview (*see e.g.* Tromp, 1969; Johnston, 2002), studies focusing on the use of spatial experiences

¹² Death or the description of death is not only restricted to humans, but also to animals and plants. However, in this study I will focus on the description of death concerning humans and will briefly refer to the description of death regarding animals and plants.

¹³ My insertion.

¹⁴ See also Day (2013) concerning Winton Thomas.

¹⁵ See the discussion in the previous section, as well as, for example, Johnston (2002); Keel (1978), Tromp (1969), Wächter (1967), Maag (1964) and Johnson (1949).

¹⁶ See Section 1.2 of Chapter 1.

and in particular spatial movement to express non-spatial meanings such as *death*, have not received much attention. It is, therefore, not too surprising that the numerous studies on *death* in the Hebrew Bible reflect *firstly*, on a total absence of the question of why conceptual systems contain one set of metaphorical mappings, e.g. *sleep* or a *journey* for *death* rather than another, e.g. a *house* or *running* for *death*, and *secondly*, the complete absence of the identification of linguistic manifestations¹⁷ of conceptual DEATH metaphors. No adequate conceptual framework has been developed for understanding the spatial dimensions of *death* as it is represented in the Hebrew Bible. The following section makes an effort to elaborate on the conceptual system of the ancient Israelites and explain the inseparability of basic experiences such as *sleep* and *motion* from a concept such as *death*.

6.3.1 Basic Experiential Concepts: Sleep and Death

The concept of SLEEP is formed through our embodiment of *sleep*. The experience around *sleep* allows humans to mentally characterise *sleep* in terms of bodily posture, actions, consciousness (or a lack of sensory activity), etc. and to reason about it.¹⁸ This SLEEP concept is typically conceptualised in terms of what is called prototypes and it permits humans to do some sort of inferential or imaginative task relative to the *sleep* prototype. The typical-case *sleep* prototype is used in the drawing of inferences about DEATH.

In the Hebrew Bible, the use of prototypical attributes of *sleep* to reason about *death* is an example of this conceptual integration. From a cognitive semantic point of view, it is evident that *death* has (also) been depicted as a metaphorical blend, for example, *sleep*:

¹⁷ This is also known as a metaphorical linguistic expression (Kövecses, 2002:4) or a lexical metaphor. Thus, a lexical metaphor is a linguistic expression illustrating a conceptual metaphor.

¹⁸ See Section 1.1 of Chapter 1.

a. 2 Samuel 7:12¹⁹

To David: *You will sleep* (literally: lie down) (שָׁכַב [sjkv]) *with your fathers.*

b. Daniel 12:2

And many of the sleepers (יָשְׁנוּ [jsjn] used as a noun) *in the dust of the earth shall awake.*

c. Job 14:12

So people lie down and do not rise again;

Until the heavens are no more, they will not awake

They will never stir from their sleep (שָׁנְאוּ [sjenâh]).

I will illustrate this metaphorical blend in this brief section with a discussion of what has already been reviewed in literature on the concept of DEATH (*see for example* Evans & Green, 2006:431; Kövecses, 2006:129):

- DEATH IS SLEEP

Examples such as the lexical items in (a) - (c) are taken to be metaphoric in nature. But how do we understand so easily and naturally that the sequence of things the writer mentions in (a) – (c) refers to *death*? The answer, in part, and the reason for the Biblical Hebrew's depiction of the conceptual integration of *sleep* and *death* lies most probably in the prototypical attributes of *sleep* and *death* underlying the human mind. Understanding the schematic representation of the prototype of *sleep*, we need to consider our conventional schema of what *sleep* 'looks' and feels like, together with nonimagistic knowledge about people sleeping, that is associated with that schema. Our

¹⁹ Other references include 1 Kings 2:10, 11:43, 14:31, 15:8, 15:24, 16:6, 16:28, 22:40, 22:50; 2 Kings 8:24, 10:35, 13:9, 13:13, 14:16, 14:22, 14:29, 15:7, 15:22, 15:38, 16:20, 20:21, 21:18, 24:6; 2 Chronicles 9:31, 12:16, 14:1, 16:13, 21:21, 26:2, 26:23, 27:9, 28:27, 32:33, 33:20; Deuteronomy 31:16; Job 3:11 and Psalms 13:3.

own experiences of sleep include lying down, eyes closed, not seeing, dark, silence, inactive, unaware of time passing, not speaking etc. These experiences outline the structure of the domain in terms of which we understand the concept SLEEP. In this way, the structure of the domain to be understood (DEATH) corresponds with the SLEEP domain on an epistemic level: a dead person's eyes are closed; he/she is lying down, inactive and silent. It happens subconsciously that the corresponding experiences between *sleep* and *death* combine conceptually and are expressed in an infinite variety of linguistic expressions such as those in sentences (a) – (c). The ontological correspondences will be illustrated using sentence (a):

You will sleep (lie down) with your fathers.

Obviously, in the intended sense we are not literally identifying “you” sleeping with all “your” family on a bed. So this sentence must express a figurative meaning.

There are many mental spaces here: the first input space is a reality space with *you*, the living family member; the second input space is a counterfactual space with fathers, lying dead in a burial space; and the third space is a generic space with an abstract pattern of *sleep* and *death* features. This is illustrated in **FIGURE 47**. A further distinguishing feature of this integration-network is that it consists of a fourth blended space. This is the space that contains new or emergent structure information: information that is not contained in either of the inputs. The blend takes elements from both inputs, but goes further in providing additional structure. In this DEATH IS SLEEP blend, the corpse corresponds to the body of a person sleeping on a bed, and the appearance of the corpse, that is motionless and inattentive, to the appearance of the sleeper. So, death is regarded as a particular sort of sleep.

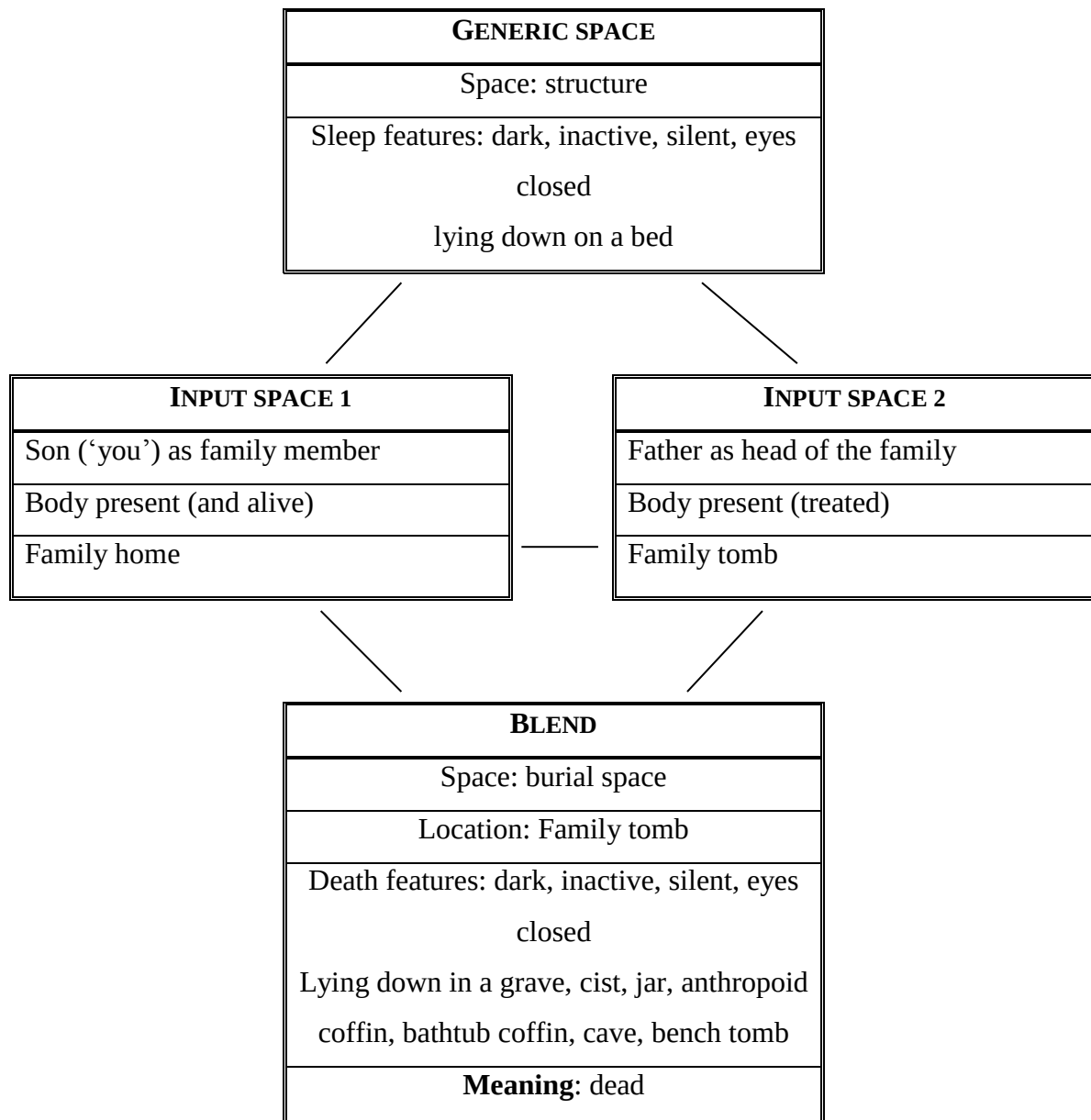


FIGURE 47: The SLEEP-DEATH blend

One input space has the person when alive, and the other input mental space has the person when dead, but typically, looking very similar to the living person when asleep. Archaeological records suggest that family members were buried fully-clothed (covered) and together in a chamber dug out of soft rock (a family tomb) (De Vaux, 1961:56-59), in a grave, cist, jar, anthropoid coffin, bathtub coffin, cave or bench tomb.²⁰

²⁰ See Bloch-Smith (1992) for ancient Israelite (Judahite) burial types.

This relation connects the input space with the person *you* as family member and part of a family burial tradition, the input space with the father as family member and death, and the input space of the characteristics of sleep and death.

The primary metaphorical blend DEATH IS SLEEP arises *via* a correlation between (1) a sensori-motor process (sensory activity) and (2) a subjective experience or judgment (such as a judgment of consciousness). The conflation of these two is the simultaneous activation of their respective prototypical attributes. This confirms the hypothesis that the ancient Israelites made use of existing concepts to reason about abstract concepts such as DEATH.

An additional basic experiential concept is MOTION. The following section explains the inseparability of motion and death as it is linguistically manifested.

6.3.2 Basic Experiential Concepts: MOTION and DEATH

In our modern day experience *death* does not “exist” as a skeleton moving among us. Neither is *death* in itself self-evidently spatial. Although *death* is certain, many aspects of our concept of *death* are not observable in the world. This vagueness of *death* makes it abstract. However, aspects of this *death*-abstract are specified *in* our language – most often through motion metaphors.²¹ Whether one *passes* over, *passes* on, takes the *downward* path, *crosses* the river or *goes* west, we are relying on motion (and spatial) terms to talk about *death*.

To show the close conceptual relationship existing between MOTION and *DEATH*, I shall briefly refer to one of the many common DEATH metaphors: English has many everyday expressions that are based on a conceptualisation of *death* as a *journey* or *departure* (movement in space). These expressions are used not just for talking about *death*, but for reasoning about it as well. Some are necessarily about *death*; others can be understood in that way:

²¹ See also example sentences (3a-b) in Chapter 1.

He has reached the end.
He crossed the border to eternity.
He departed this life.
He went gently into that good night.
He went over the Big Ridge.
He went home in a box.
He went to a better place.
He went to the last roundup.
He went the way of all flesh.
He went to his reward.

Two questions arise from these expressions:

- Is there a general principle involved in how these linguistic expressions about *journeys* or *departures* are used to characterise *death*?
- Is there a general principle governing how our patterns of inference about *journeys* or *departures* are used to reason about *death* when expressions such as these are used?

The answer to both questions is “yes”. There is a single general principle and it is part of the conceptual system underlying in English. It is a principle for understanding the domain of *death* in terms of the domain of *journeys/departure*. The principle can be stated informally as a metaphorical scenario:²²

The human being is a traveller on a journey. Yet, the journey is limited to an earthly time frame. The traveller must face one inevitable obstacle during his/her journey. And once one crosses that border, it is impossible to return. The starting point for the traveller is his/her birth and the path of the journey is his/her life. The goal is the travelling at the other side of the obstacle. The action of death is

²² Radden (1996:423-458) in his study indicates that motion plays an important role in humans’ perceptual organisation and in their linguistic conceptualisation of reality. He carefully shows how motion is metaphorised.

the crossing of the obstacle during lifetime. The journey thereafter continues into the other-worldly time and space.

The metaphor involves understanding one domain of experience, *death*, in terms of a very different domain of experience, *journeys/departures*.

In the Hebrew Bible, one of the ways in which *death* is depicted is by means of this journey or departure metaphor, e.g.:

- DEATH IS DEPARTURE

In Joshua 23:14 and 1 Kings 2:2, Joshua and David know that they will “go (הלך) (*hlk*)) *the way of all the earth*”, while Job in Job 30:23 knows that God will “bring (שוב) (*sjwv*)) [him] *to death, and to the house appointed for all the living*”. In Genesis 15:15 it is stated that “[Abraham] will go (בוא) (*bw*)) *to his ancestors/fathers in peace*”. The Psalmist in Psalms 39:14 also depicts this complete end of earthly existence by saying “*before I depart (הלך) (*hlk*)) and am no more*”.

According to these citations, death is portrayed as a departure to a final destination. This means that the complex metaphor DEATH IS DEPARTURE assumes the SOURCE-PATH-GOAL image schema. The source from which the ‘departing agent’ departs is this life, but then at the end of life. The event of death/dying that takes place is an action. Following Kövecses (2006:129) we can say that the DEATH IS DEPARTURE metaphor is an instance of the higher-level metaphor EVENTS ARE ACTIONS. This life is regarded as a location. This means that being alive is a state and therefore is also a location in life. When someone dies, the departure is seen as the beginning of a journey to a final destination. Being dead is a final state, and therefore, metaphorically, a final location. So, a change of state, from being alive to dead, is metaphorically a change of location (see also Lakoff & Turner, 1989:7-8).

The primary metaphor DEATH IS A JOURNEY arises *via* a correlation between (1) a sensori-motor process (the act of motion from a source *via* a path towards a goal) and (2) a subjective experience (such as a judgment of a change in existence). The conflation of these two is the simultaneous activation of their respective networks.

However, the concept DEATH is unlike most other concepts. In most references to this ‘departure action’, the conceptual metaphor or the explanation of the conceptual metaphor by linguists does not indicate the details of *who* or *what* the departing agent is or *how* this agent departs. The next section elaborates on this.

6.3.2.1 The Departing Agent

Tromp (1969:167) in his study has indicated that “the transition from the land of the living to the region of the dead can be called a ‘return’ on the basis of the conception that man comes forth from the womb of the earth, from the nether world”. In Psalms 78:39 the return is portrayed with a comparison: “*like a **cloud** that fades and vanishes or a **wind** that passes*”. Tromp (1969:170) also indicates that in some instances, the use of the various expressions of dying depends upon the way a person died, and when death approaches, the happening ought not to take one by surprise.

So, what was the ancient Israelite’s thought on *who* or *what* is actually the agent of this departing process?

The Hebrew Bible regarded humans as composed of two elements, e.g. נֶפֶשׁ (*nêfêsj*) (*breath*) (Gen 1:20; Job 41:13) and בָּשָׂר (*bâsâr*) (*flesh*) (Gen 2:21). While בָּשָׂר (*bâsâr*) was the material element that returned after death to bone and dust, נֶפֶשׁ (*nêfêsj*) was an ethereal substance or living soul that inhabited the בָּשָׂר (*bâsâr*). Genesis 44:30 even identifies נֶפֶשׁ (*nêfêsj*) with the life and the seat of knowledge, appetite, emotion and activity.²³ This נֶפֶשׁ (*nêfêsj*) resided in the blood of a human²⁴ and death was caused

²³ See for example Genesis 34:3, 1 Samuel 2:16 and 2 Samuel 5:8.

²⁴ Deuteronomy 12:23.

by the “outgoing” (צֵא *jts*’) of the נֶפֶשׁ (*nêfêsj*).²⁵ Evidence that the ancient Israelites and other ancient Near Eastern peoples believed that the נֶפֶשׁ (*nêfêsj*) persisted after death, is well-attested in literature and deposits found in tombs (Lewis, 2002:178). A striking example of such a belief in the continued existence of the נֶפֶשׁ (*nêfêsj*) is exemplified in 1 Samuel 28. In a number of instances found in the Hebrew Bible, e.g. Isaiah 63:16, 1 Samuel 28:16-19, Job 24:12, powers of thought and feeling were ascribed to the dead. The disembodied נֶפֶשׁ (*nêfêsj*) or spirit could sometimes adopt superhuman or psychic powers and take possession of stones, images²⁶ or people²⁷. However, in later writings of the Hebrew Bible, the נֶפֶשׁ (*nêfêsj*), when parting from the body, has lost memory, knowledge and desire (Tromp, 1969:187-190).²⁸ Notwithstanding the disembodied nature of the נֶפֶשׁ (*nêfêsj*), the נֶפֶשׁ (*nêfêsj*) was believed to retain a close connection with its dead בָּשָׂר (*bâśâr*)²⁹ (see also Paton, 1921:232-239).

Despite the different physical and insubstantial characteristics allotted to נֶפֶשׁ (*nêfêsj*) and בָּשָׂר (*bâśâr*), the distinction is something foreign to the Hebrew mentality, and *death*, therefore, is not regarded as the separation of these two elements. Life in itself is considered endless. Death only makes an end to life, not to the existence of the נֶפֶשׁ (*nêfêsj*). As long as the body exists and the bones at least remain, the נֶפֶשׁ (*nêfêsj*) exists (De Vaux, 1961:56).³⁰ Therefore, the understanding was that a living human is a living נֶפֶשׁ (*nêfêsj*), while a dead human is a dead נֶפֶשׁ (*nêfêsj*). The dead נֶפֶשׁ (*nêfêsj*) exists, like a shade, in a different condition in subterranean space (Job 26:5-6; Is 14:9-10). Xella (1995:2067) indicates that “death is not conceived as an extension of a human being *but as a change of existence*, a reduction to the smallest limit of one’s vital force and

²⁵ Genesis 35:18.

²⁶ 2 Samuel 18:17.

²⁷ Although rarely mentioned in the Hebrew Bible, 1 Samuel 28 is an example of an appearance of a spirit.

²⁸ See also Isaiah 14:10.

²⁹ Jeremiah 31:15.

³⁰ See also Job 2:6.

activity.” Death or the existing dead נֶפֶשׁ (*nêfêsj*) was commonly accepted and not considered tragic if it arrived at the end of a full life.

The specific details of the final location of this existing dead נֶפֶשׁ (*nêfêsj*) varied. In the Hebrew Bible, the subterranean space was primarily used to identify the final location. A number of terms and metonymies for this subterranean space are used, among which were שְׁאוֹל (*sjê`wol*) (*Sheol*). Johnston (2002:80) has indicated that Sheol’s most frequent use was to indicate human destiny. Other terms used for this subterranean space are בּוֹר (*bwor*) (pit), אֶרֶץ תַּחְתִּיּוֹת (*êrêts taxtijjwot*) (earth below), קִצְבֵי הָרִים (*qitsvej hârijm*) (bottoms/roots of mountains), מְצוֹלָה (*metswolâh*) (depths [of the sea])³¹ and עָפָר (*’âfâr*) (dust).³² The continuous motion reality of the existing dead נֶפֶשׁ (*nêfêsj*) is further marked by two mountains which functioned as the entrance to this subterranean space.

However, the dividing line between the concept DEAD or ALIVE is uncertain, and dependent on context. But if a writer/storyteller describes (whether literal or metaphorically) a person as dead בָּשָׂר (*bâsâr*), then they are implicitly committing themselves to the truth of the proposition that the person concerned is not alive. So, it seems reasonable to assume that if someone describes someone else as dead, they are prepared to stand by the assertion that the person is not alive. As I have proposed in Section 4.7.3 of Chapter 4 and Section 5.6.2 of Chapter 5, the boundaries of a category can range over a certain region of conceptual space, and this defines the borderline zone. By categorising the conceptual space in the Hebrew Bible, it becomes possible to eliminate the uncertainty of the dividing line between the concept DEAD or ALIVE.

³¹ See Kruger (2007:208-209) for a discussion on the netherworld as a realm below versus the normal world above.

³² See also Tromp (1969:21-79) for a complete discussion of the epithets of *Sheol* in the Old Testament. However, the terms mentioned in this paragraph are specifically used in relation to the particular spatial motion verbs יָרַד (*jrd*) and עָלָה (*’lh*).

In studying a wide variety of literature about *death* in English, *death* is conceptualised through a mixture of methods: narratives, metaphors, tales, charts, films, photographic images, paintings, etc. Although visual images are different from language and can be much more easily manipulated, changed or created, people cannot choose any conceptual domain at random in order to describe concepts in language. This is also true for the expressions of death in Biblical Hebrew. Rather, people rely upon expressions that relate to the conceptual domain (Lakoff & Johnson, 1980:7). The overwhelming number of expressions for *death* seems to fit a specific pattern: events (like *death*) are understood in terms of actions, for example: a *journey* is an event and *death* an action.³³ The very general metaphor EVENTS ARE ACTIONS then combines with other, independently existing metaphors for *death*. An event like a *journey* is only possible within space, while movement in space from a *source*, along a *path* towards a *goal* becomes a recurrent pattern or image schema and the source domain of the conceptual metaphor. However, the metaphor EVENTS ARE ACTIONS is also constrained in the following way: the action must have the same overall event-shape as the event (Turner, 1987:145-148). So, the overall shape of the event of *death* is similar in this respect to the overall shapes of the events of a *journey*.

In the analysis of the data on sleep, motion and death in the Hebrew Bible thus far, it is evident that there were a number of conceptual correspondences from the source domain (SLEEP and MOTION), the realm of a physical or more concrete reality, to a target domain (DEATH). Therefore, we may conclude that Biblical Hebrew had conceptual metaphors for DEATH and, as a result, the ancient Israelites could reason about DEATH (or DYING) using the knowledge from a different conceptual experience. This provides significant information concerning the ways in which the lexical item DEATH was actually used, perceived and reasoned about in Biblical Hebrew.

The evidence described so far is not sufficient to conclude that DEATH in the Hebrew Bible is understood as a metaphor involving space. Just because movement in

³³ Other studies on DEATH IS A JOURNEY include the one of Nyakoe *et al* (2012:1452-1457) in EkeGusii, a language in Kenya.

space and DEATH are talked about in similar ways, does not necessarily mean that they share deeper conceptual similarities. But, one of the key-findings in this study (Chapters 4 and 5) is that the Biblical Hebrew language reveals systematic processes at work in the ancient Israelites' imagination. More specifically, in unveiling the encyclopaedic knowledge systems of the verbs יָרַד (*jrd*) and עָלָה (*`lh*) the complexity and richness of the ancient Israelites' imagination became evident. Space as a source domain is used for a number of basic conceptual target domains. These target/abstract domains ([human] BEHAVIOUR (haughtiness, misbehaviour, mourning [sadness], pride, humiliation [shame], humbleness), TIME, MORALITY, STATUS, and SUBJECTION) appear to recruit conceptual structure from the more concrete domains of motion and space. Evidence for this recruitment arises based on that of the Biblical Hebrew language data as reflected in Chapters 4 and 5. To claim that the ancient Israelites' understanding of *death* was shaped by their understanding of space, it is at least necessary to demonstrate that *space* and *death* have similar relational structure, and that spatial schemas could, in principle, be used to organise *death*. So, did the ancient Israelites use spatial schemas to express *death*? If they did, then it should be possible to differentiate prime particular spatial schemas to express how ancient Israelites thought about *death*.

The way of structuring the ancient Israelites' perceptions of the world shows that the ancient Israelites (often) made use of existing concepts such as SLEEP and MOTION that, in our modern eyes, show some similarity to the perceptions of sleep and motion.

However, in the Hebrew Bible, a number of linguistic expressions exist that not only utilises the SLEEP or MOTION concepts, but are conceptualised as perceptually interacting with *spatial localities* and *spatial parts* (*up/down*). The following section elaborates on this conceptual relation.

6.3.3 Conceptual Relation between Up-Down Motion, Space and Death

The examples (d) – (i) below are variations within the speech of the Biblical Hebrew writers/communities according to situation. These usages are characteristic of a particular register which have the power to create a situation. Style as a component of registers as represented in the examples is a matter of the formality of the utterance. The examples in (d) – (i) from the Hebrew Bible³⁴ belong to a higher (more formal) register (than, say *die*)³⁵ and summon the additional inseparability of motion within a specific spatial part, spacial locality and death:

d. Job 7:9

כָּלָה עֵנָן וַיֵּלֶךְ כֵּן יוֹרֵד שְׁאוֹל לֹא יַעֲלֶה

kâlâh - 'ânân – wajjelak – ken – jwored - sje`wol - lo` - ja'alêh

As the cloud is consumed and vanishes (goes away): so he *that* goes down to Sheol (the downgoers of Sheol) shall come up no more.

e. Psalms 88:4/5

נֶחְשַׁבְתִּי עִם־יוֹרְדֵי בּוֹר הָיִיתִי כְּגֹבֵר אֵין־אַיִל

nêxsjavgij - 'im – jwor_edej – vwor³⁶ – hâjijtij – kegêvêr - `ejn - `eejâl

I am counted with them that go down into the pit.³⁷ I am like a strong man without strength.

f. Ezekiel 32:24

שֵׁם עֵילָם וְכָל־הַמִּוֶּנֶה סְבִיבוֹת קְבֻרָתָהּ אֲשֶׁר־יָרְדוּ עָרְלִים אֶל־אֶרֶץ תַּחְתִּיּוֹת

sjâm - 'ejlâm – wekôl – hamwonâh – sevijvwot – qevûrâtâh - `asjêr – jâredû - 'arelj - `el - `êrêts - taxtijjwot³⁸

There is Elam and all her multitude round about her grave, which are gone down uncircumcised into the nether parts of the earth.

³⁴ See also the discussion in Section 4.5.2.1 of Chapter 4.

³⁵ See also Cruse (2004:59-60) for a more detailed discussion on register allegiance.

³⁶ The construction **יוֹרְדֵי בּוֹר** (*jwored_ej vwor*) is a description for the dead. Literally it means “downgoers of (the) pit.”

³⁷ The word **בּוֹר** (*bwor*) (pit) is a metonymy for Sheol. This word occurs 69 times in the Hebrew Bible and physically indicates a well for water, sometimes it means a dry pit for a prison, a hideout, an animal trap or a mass grave (Johnston, 2002:83-84).

³⁸ The phrase **אֶרֶץ תַּחְתִּיּוֹת** (*`êrêts taxtijjwot*) means literally “earth below,” and recurs as one of several underworld terms and is most probably a metonymy for Sheol.

g. Jonah 2:6/7

לְקַצְבֵּי הָרִים יִכְרְתִי הָאָרֶץ בְּרַחֲיָהּ בְּעֵדֵי לְעוֹלָם

leqitsvej – hârijm³⁹ – jâradtij – hâ`ârêts – berixêjhâ – va`adij – le`wolâm

I went down to the bottoms/roots of the mountains; the earth with her bars was about me for ever.

h. Exodus 15:5

תִּהְיוּת יִכְסִּימוּ יָרְדוּ בַּמְצוֹלָת כְּמוֹ-אֶבֶן

tehomot – jekasjumû – jâredû – vimtswolot – kemwo – `âvên

The primeval oceans⁴⁰ covered them: they sank into/went down to the depths as a stone.

i. Psalms 22:29

לְפָנָיו יִכְרְעוּ כָּל-יֹרְדֵי עָפָר

lefânâjw – jikre`û – kôl – jworedej – `âfâr⁴¹

...all they that go down to the dust shall bow before him...

In Sections 4.5 and 4.7.2 of Chapter 4 we have seen that the verbal expression ‘go down’ associated with the common verbal form יָרַד (*jrd*) used to express motion in the examples, is polysemic and connected with either the domain of horizontal space, vertical space, structural space, bodily space, container space or navigational space. Also, the verbal expression is connected in a relationship between elements in the domain of motion and is considered part of such a relational profile. The elements include the trajector and the landmark. In examples (d) – (i) the expression “go down to ...” designates not only a movement, but a spatial relationship as well. The ‘go-er’, the trajector, is the most salient of this relationship, while the end position of the motion activity functions as the landmark in the relational profile. The following section

³⁹ The construction קַצְבֵּי הָרִים (*qitsvej hârijm*) means literally the “roots of the mountains” and are located at the bottom of the sea (Johnston, 2002:102).

⁴⁰ In the cultural understanding/praxis of the ancient Near East the primeval ocean was usually inhabited by the Leviathan (Ps 74:14/ Job 3:8). The experience and commonplace knowledge underlying this metaphor that link the source and target domains are:

- The eddy of an ocean sucks up anyone/anything and takes it down;
- The water of an ocean is cold, dark and there is no oxygen to breathe;
- Dead people do not breathe and are cold, as is the ocean’s water;
- Dead people cannot return to life/ cannot escape death as if they are captured.

⁴¹ The construction יֹרְדֵי עָפָר (*jowredej `âfâr*) is a description for the dead. Literally it means “downgoers of (the) dust”. The word עָפָר (*`âfâr*) (dust) is here a metonymy for the Dead (conceptual experience for the physical end state of a dead person).

elaborates on the conceptual relations between motion, the domain of space and death, by explaining, *firstly*, the semantic structure of the lexical item יָרַד (*jrd*) in terms of the cognitive model and *secondly*, by describing the conceptual content to which the focal lexical concepts in the examples (d) – (i) afford access.

6.3.3.1 Cognitive Model: Down Motion, Space and Death

The following summary of example (d), representing examples (d) – (i), reflects the cognitive model of a linguistic expression in the Hebrew Bible which utilises the MOTION concept of the verb יָרַד (*jrd*) and its conceptualisation with the perceptually-interacting spatial localities and spatial parts.

Example sentence	כָּלָה עָנָן וַיִּלָּךְ כֵּן יוֹרֵד שְׂאוֹל לֹא יַעֲלֶה		Text
			Job 7:9
Transliteration	<i>kâlâh - 'ânân – wajjelak – ken – jwored - sje`wol<sup>42</sup> - lo` - ja'alêh</i>		
Translation	As the cloud is consumed and vanishes (goes away): so he that goes down to Sheol (the downgoers of Sheol) shall come up no more.		Author's translation
Morphology	Qal part masc sing	of	√יָרַד
Figure	Human נֶפֶשׁ (<i>nêfêšj</i>)		
Source	Earth/ alive		
Goal	Fictional: folk superstition (<i>Sheol</i>)		
Spatial concept	Kinesis: motion		
Spatial part	Vertical: bottom		
Motion	Fictive telic: translocative, unbounded		
Path	Static: under		
Manner	Die		
Basic meaning	Go down		
Sense	Death		

As we have seen in Section 2.4 of Chapter 2, there is a distinction to be made between semantic structure and conceptual structure. Semantic structure has to do with

⁴² Although the construction יוֹרֵד שְׂאוֹל (*jwored - še`wol*) is a very peculiar and strange use of a nominalised form of the verb יָרַד (*jrd*), it does make sense in a novel usage.

linguistic content, while conceptual structure has to do with conceptual (non-linguistic) content to which the lexical concepts afford access (Evans, 2009:105). In an example such as ‘*He goes down to Sheol*’, the expression features three open-class vehicles: *he*, *go down* and *Sheol*. Each of these lexical concepts HE, GO DOWN and SHEOL encodes linguistic content and provides access to conceptual content. The principle of access to conceptual content regarding the verb will be explained in **FIGURE 48** with reference to the example sentence in (d) (Job 7:9):

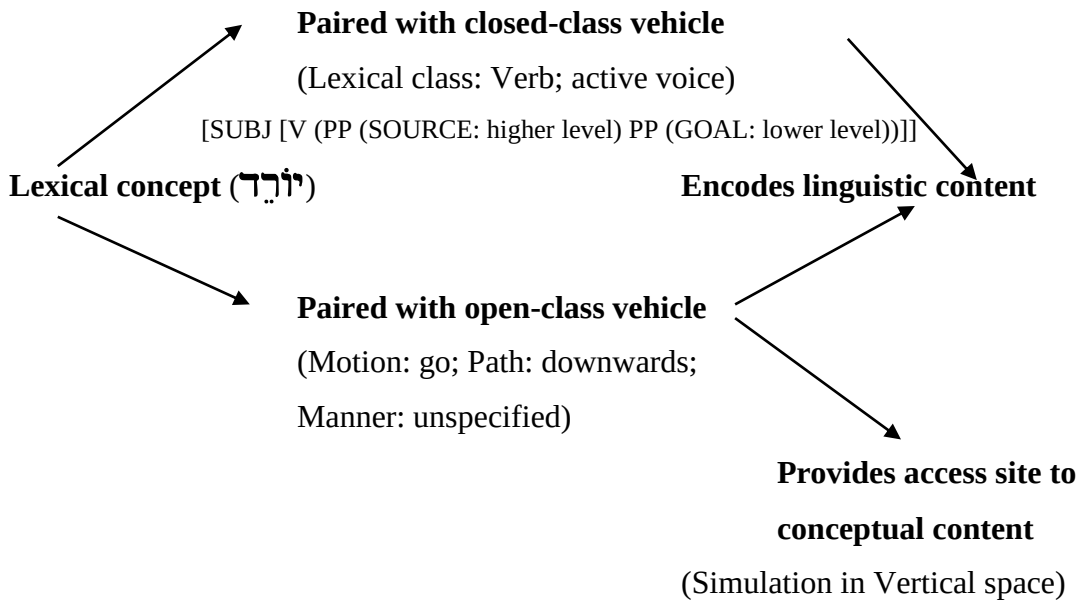


FIGURE 48: Access to conceptual content: Job 7:9

Dealing with the linguistic content first, the lexical concept HE encodes schematic information; namely, that we are dealing with a property of the ethereal substance of a human. The **בָּשָׂר** (*bâśâr*) as material element of the human, and the ethereal substance that inhabited the **בָּשָׂר** (*bâśâr*), that is the **נֶפֶשׁ** (*nêfêšj*), designate a physical entity and therefore relate to the domain of space. This ‘property’ of humans gives rise to “an analogue mental rehearsal of a multimodal experience that is recorded and represented in the conceptual system” (Evans, 2009:108): the lexical concept HE relates to knowledge concerning a conscious part of a person being alive or present and responding in a particular way. This sort of knowledge constitutes conceptual content. In addition,

although there is a relation between the נֶפֶשׁ (*nêfêšj*) and the בָּשָׂר (*bâśâr*), the lexical concept HE is conceptually autonomous: it relates to an entity which is independently identifiable.

The second focal lexical concept SHEOL is an information structure consisting of large collections of perceptual symbols (see Section 3.5.3.1 of Chapter 3), encoding information which is stable over time yet also incorporates variability. This variability of the concept includes cosmological extremity, a general underworld term, a place of confinement, existence, an escape, a destiny and the underworld (Johnston, 2002:80). This incorporated variability means, as indicated in Section 3.5.3 of Chapter 3, that the spatiality of the world was schematised by the ancient Israelites as a FRAME. An important feature is that the extension of the world is confined within certain spatial limits imposed by the ancient Israelites' sense of perception. The world view depicted as a three-levelled structure in the Hebrew Bible functions in the Biblical Hebrew language as a basic-level theoretical construct which imposes a conceptualisation of experience. So, the HEAVEN-EARTH-SHEOL FRAME is a level of imaginability and represents a large amount of underlying knowledge, whether it entails perceptual experiences or mythical ideas. This FRAME represents the structure of conceptual information that ancient Israelites possessed in connection with concepts such as SPACE, TIME, LIFE and DEATH.

Knowing this FRAME is knowing specific instances about it and how various characters like angels, gods, animals, structures, the human body, and even alleged attributes of humans, i.e. the נֶפֶשׁ (*nêfêšj*), operate inside it.

An important property of frames, and specifically of the ancient Israelite cosmological/world view FRAME, is that it is idealised or schematised. Thus, what the frame defines does not actually exist in the world. However, from the perspective of the experiential cognitive science, meaning is defined by frames (Fillmore, 1977). Given the characteristics of a frame, frames often impose a certain perspective on a situation (Kövecses, 2006:67-69) and it is this knowledge of the frame that constitutes conceptual

content. The use of the verb ירד (*jrd*) with the ancient Israelite cosmological/world view FRAME is such an example. The vertical axis encompasses the constitutive elements of the ancient Israelites' spatial cognition concerning the cosmological/world view.

In contrast to the two conceptually-autonomous lexical concepts HE and SHEOL, the lexical concept GO DOWN is conceptually-dependent. This means that the lexical concept associated with the vehicle *go down*, which I gloss as GO DOWN, relates to conceptually autonomous lexical concepts associated with the vehicles *he* and *Sheol*, establishing a relationship involving 'going down' between the conceptually-autonomous participants in the conception, namely, HE and SHEOL. The lexical concept GO DOWN is thus dependent on those other entities in order to fully determine the nature of the relationship. Analogously, the lexical concept GO DOWN also establishes a vertical spatial part relation (down) between the lexical concepts associated with *he* and *Sheol*. This conceptually-dependent structure of the relational lexical concepts HE, SHEOL and GO DOWN is modelled in terms of a schematic participant role. This means that the lexical concept GO DOWN as exemplified in (d) – (i) encodes two schematic participant roles. It is important to realise that the rich content relating to the participant roles is not specified in linguistic content, but arises from access to the conceptual structure (*see also* Evans, 2009:119). So, conceptual structure encodes rich content relating to 'going down' in that: it involves an agent or trajectory (in this instance the נִפְשׁ [nêfêsj]) moving and 'interacting' with spatial localities (earth and *Sheol*), and a spatial part (down), the end position of the motion activity as the landmark. Conceptual structure also encodes information relating to the process involved in movement through space, which involves the movement of the trajectory in relation to a landmark.

Consistent with the findings in Chapters 4 and 5, motion can be described in two different ways, namely in a minimal way (instances of physical movement [see for example, Section 4.5.1.1 of Chapter 4 and Section 5.4.1.1 of Chapter 5]) and in an imagistic way (see for example, sentences (q) in Section 4.5.1.1 of Chapter 4 and (z) in Section 5.4.1.1 of Chapter 5). When it is described in an imagistic way, fictive motion is also included in its description. As we have seen in the previous sections, the portrayal of

מוֹת (*mwot*) (death) in the Hebrew Bible is unambiguous: death in itself is not self-evidently moving or spatial. Motion then must be fictional. But why, in metaphorical death expressions in the Hebrew Bible, does death inhabit any space or move through space as depicted in Joshua 23:14, 1 Kings 2:2, Genesis 15:15 and Psalms 39:14? This is an important basic question which needs to be answered. The following section attempts to establish the appropriate conceptual framework for the description and investigation of the ways in which the Biblical Hebrew language encodes the concept of movement through space.

6.3.3.2 Concept of Movement through Space

The most likely explanation for Biblical Hebrew activating spatial systems and movement in space for the processing of the abstract target domain *DEATH* is the belief in the continued existence of the נִפְשׁ (nêfêšj). The existing dead נִפְשׁ (nêfêšj), located in a different condition in subterranean space, needs to translocate to this space. This movement can only be happening in TIME because “motion is the change of an entity’s location over time” (Evans, 2004:5).

In the Hebrew Bible, the concept of TIME is not defined in terms of a ticking clock, but reckoned by the course of the sun and the moon. The day which regulates all life is measured by the apparent revolution of the ‘sun around the earth’, the month by the moon’s revolution around the earth, and the year by the earth’s revolution around the sun (De Vaux, 1961:178). But more vaguely, TIME is defined in terms of activities that take place at certain moments in the day, month or year (Deist, 2000:111). Thus, a TIME PERIOD is thought of as linear with a beginning and an end. This implies that a TIME PERIOD ‘occupies’ some space and space-time allows someone to move forward continuously in time.

Furthermore, in the Hebrew Bible, at least two examples occur denoting TIME in terms of UP-DOWN movement through space. Consider example sentences (j) and (k)⁴³:

j. 2 Kings 20:11

וַיָּשָׁב אֶת־הַצֵּל בַּמַּעֲלוֹת אֲשֶׁר יָרְדָה בַּמַּעֲלוֹת אָחֻז אַחֲרֵינִית עֶשֶׂר מַעֲלוֹת
 wajjâsjêb - `êt – hatstsel -bamma`alwot - `asjêr – jâredâh - bema`alwot - `âxâz
 - `axorannijt - `êšêr - ma`alwot
 ... and he returned (brought back) the shadow on the staircase that goes down
 on the staircase of Ahaz, ten steps back ...

k. Judges 19:11

וְהַיּוֹם כָּךְ מָאֵד

wehajjwom – rad - me`od
 ...and the day went down much.

TIME is conceptualised as having an UP-DOWN orientation, as in *the shadow is going down on the staircase* (sentence (j)) or *the day is going down* (sentence (k)), where *down* refers in (j) to the slow but sure movement of a shadow-line against a diagonally measurable mark (line of steps), while *down* in (k) refers to measurable daylight (like fluid in a container) that becomes rapidly less.

a) Topology of Spatial Death

Death, like time, is directional and irreversible, because events have these characteristics. In other words, events cannot “unhappen”. When someone dies, you cannot ‘bring the person back to life’. Therefore, death is an event located on the TIME PERIOD axis and is described as the temporal trajector (TR). TIME PERIOD is thought of as linear with a horizontal front-back orientation. The temporal landmark (LM) is a period, such as life, beginning at sunrise or birth. The search domain for death is a time-sphere, which is determined relative to a life. In ‘*He went down to Sheol*’, the temporal search domain is the whole of life, but the event of breathing the last breath only lasted for a brief moment in life. In the static temporal relation, death occurs at a fixed location in time. *Death is ‘located’ within the time frame of sunset or the end of time.* This temporal topology of DEATH is schematically sketched in **FIGURE 49**:

⁴³ See also the discussions of these examples in Sections 4.5.1.1 and 4.5.1.1.1 of Chapter 4.

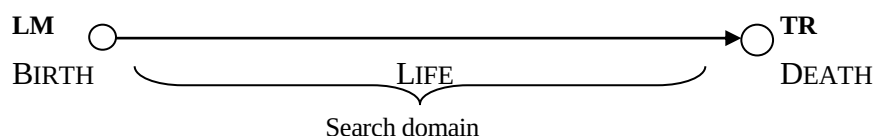
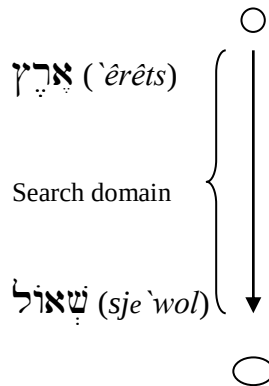


FIGURE 49: Temporal topology of DEATH

The spatial topology of DEATH differs in the axis, where DEATH is spatially conceptualised as having a vertical orientation. Space for the ancient Israelite was experientially construed with שָׁמַיִם (*sjâmajim*) HEAVEN as being spatially UP and שְׁאוֹל (*sje`wol*) SHEOL as being spatially DOWN. The belief in the continued existence of the נֶפֶשׁ (*nêfêsj*) concludes one of the remaining conceptual components in a motion-event typology, namely *figure*. So, the existing dead נֶפֶשׁ (*nêfêsj*) acts as the *agent* and therefore the spatial trajector. The spatial landmark is also an object, and in this spatial topology of DEATH the subterranean space (portrayed as שְׁאוֹל [*sje`wol*]) fulfils the GOAL in the ancient Israelites' FRAME information structure. The search domain for the existing dead נֶפֶשׁ (*nêfêsj*) as spatial trajector is the spatial region between אֶרֶץ (*`êrêts*) earth/land and שְׁאוֹל (*sje`wol*). In the dynamic spatial relation, the existing dead נֶפֶשׁ (*nêfêsj*) trajector moves along a path in a DOWN direction. So, the existing dead נֶפֶשׁ (*nêfêsj*) trajector occupies a fixed location in space, as in 'He went down to Sheol'. This spatial topology of DEATH is schematically sketched in **FIGURE 50**:

נֶפֶשׁ (*nêfêsj*) and בָּשָׂר (*bâsâr*) LM



(existing dead נֶפֶשׁ (*nêfêsj*)) TR

FIGURE 50: Spatial topology of DEATH

The central sense of the polysemous lexical item יָרַד (*jrd*) combines elements of both death as the temporal trajector and the existing dead נֶפֶשׁ (*nêfêsj*) as the spatial trajector. These elements include SPACE and TIME. The verb יָרַד (*jrd*) is incorporated as a component of the VERTICALITY image schema. The combined trajector (DEATH + existing dead נֶפֶשׁ [*nêfêsj*]) moves in relation to TIME and SPACE (from the combined landmark). This central image schema is shown in the following figure (**FIGURE 51**):

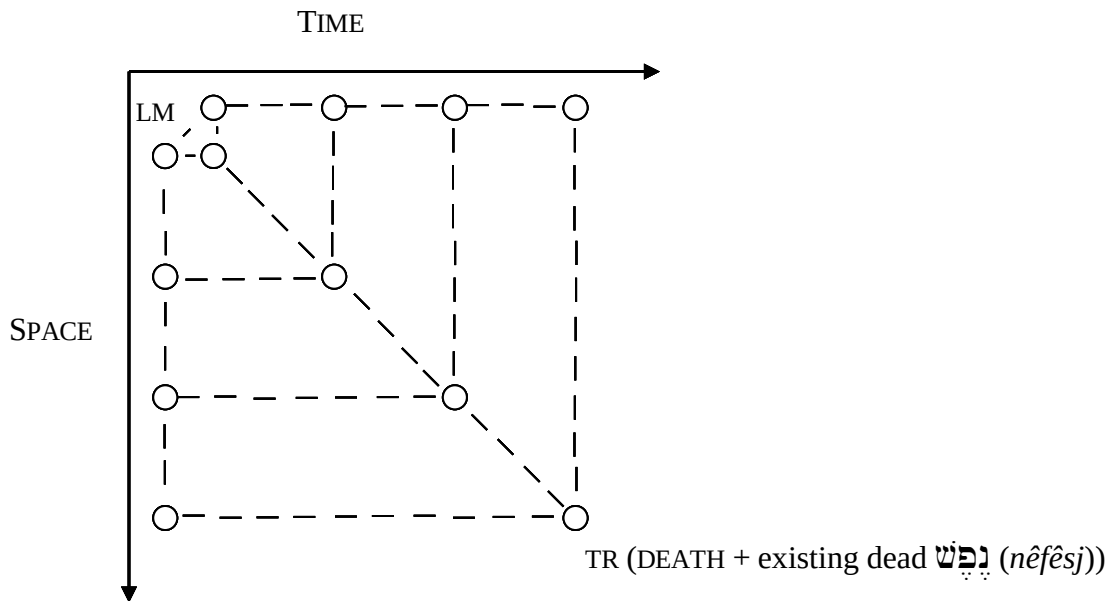


FIGURE 51: Central image schema of DEATH

It seems that, when the Biblical Hebrew language talks about ideas such as DEATH, it provides powerful evidence that the ancient Israelite conceptual system ‘organises’ abstract concepts in terms of more concrete kinds of experience, which help to make the abstract concepts more readily accessible. DEATH corresponds in such experiences to a movement in TIME and a TIME PERIOD, as well as to a location in conceptual space. So, the spatial topology of DEATH and the temporal topology of DEATH motivate the coding of the DEATH concept that is not in itself self-evidently spatial.

The conceptual integration of the concepts of MOTION and SPACE in the Biblical Hebrew language affords us insight into how the domain of DEATH is structured and reasoned about. The ability to use motion and space as structural templates to understand and describe DEATH can be assumed to be universal, but may differ according to cultural phenomena. So, in this section we have seen that Biblical Hebrew utilises spatial schemas to think about abstract concepts. This implies that the relational information necessary to organise movement in space is imported on-line from the domain of SPACE and is not stored in the domain of the abstract concept. Therefore, thinking about an abstract concept like DEATH requires accessing not only the physical aspects of a scenario, but also the spatial knowledge and knowledge structures necessary to organise these physical aspects. The spatial knowledge and knowledge structures used in (d) – (i) are summarised as follows:

Spatial knowledge	
Spatial direction	Absolute: cosmological features
Frame of Reference	Space of the body
Knowledge structures	
Categorisation	Vertical space
FRAME	HEAVEN-EARTH-SHEOL
Image schema	VERTICALITY

However, one of the more contentious questions concerning the conception of DEATH in the Hebrew Bible is whether examples such as in (d) – (i), given that “what we

know of the ancient Hebrew belief system” (Jackendoff & Aaron, 1991:327),⁴⁴ are literal beliefs, literary devices, or metaphorically structured.

Jackendoff and Aaron argue that metaphorical conceptions such as DEATH IS SLEEP and DEATH IS DEPARTURE are literal beliefs, since “the writer believed the soul would quite literally depart from the body during sleep and be restored upon awakening” and “many cultures view death literally as the soul (or person) passing on to its next existence” (1991:327-328).

Following these two arguments, in traditional studies on death and Sheol in the Hebrew Bible, scholars argue that examples like in (d) – (i) simply *reflect* a/the specific cultural model. Johnston in his work on *Shades of Sheol - Death and Afterlife in the Old Testament*, for example, bases his argument on his analysis of *Sheol* as a term of personal engagement (2002:69-85), while Barth (1947) and Tromp (1969) base their arguments on *Sheol as a power* and *Sheol’s underworld description*, respectively. Also, Harris (1961:129-135) argues that *Sheol* always means the grave and that references to existence in *Sheol* must be interpreted figuratively.⁴⁵ Regarding this view, the conception of ‘descent to Sheol’ may be regarded as ‘metaphorical’ (Allen, 1987:89; Johnston, 2002:95-96), but it is metaphorical in terms of a literary device expressing an imminent experience. This interpretation has been justified within the framework of a literary device as a “variegated metaphorical tapestry” (Tate, 1990:401) and has been widely influential, as Johnston (2002:96) notes in his study. On this view, the use of figurative language arises from the context-dependent interpretation of literal language, and thus involves principles of pragmatic inferences being applied once the context-independent sentence-meaning has been derived. However, there are serious flaws in this thesis:

- (i) The general problem is the strict separation that Biblical scholars have drawn between context-independent meaning (semantics) and context-

⁴⁴ They have unfortunately consulted only the study of Frazer, *The Golden Bough* (1963:210-211) in their argumentation.

⁴⁵ Johnston (2002:74) has pointed out that Harris was a senior member of the NIV translation committee and decisively influenced the translation of *Sheol* as “grave.”

dependent meaning (pragmatics). As indicated in Chapters 4 and 5, the meanings of the words יָרַד (*jrd*) and עָלָה (*lh*) are traditionally held to be stable and relatively circumscribed knowledge units and context-independent. This chapter, thus far, has indicated the opposite, namely: the verb יָרַד (*jrd*)/ lexical concept GO DOWN in an expression like ‘*He goes down to Sheol*’ is dependent not only on other lexical concepts in the expression, but also on other kinds of knowledge such as encyclopaedic knowledge.

- (ii) This thesis has not accounted for the various cultural and bodily experiences that constitute the HEAVEN-EARTH-SHEOL FRAME.

Cognitive Semantics claims that a lexical item can only be understood against the background knowledge of a complete cognitive domain (Langacker, 1990:147-166). The findings in Chapters 4 and 5 have revealed to some extent this background knowledge by categorising movement in space in the Hebrew Bible in terms of horizontal space, vertical space, bodily space, container space, structural space and navigational space. Adding the cognitive model on *down motion*, *space* and *death*, the meaning of the words ‘he’, ‘go down’ and ‘Sheol’ do appear to relate to and draw upon a potentially large body of knowledge. This kind of knowledge is primarily non-linguistic, or conceptual in nature and serves as a kind of context against which the words ‘he’, ‘go down’ and ‘Sheol’ receive and achieve meaning. The conception associated with the transitive motion vehicle GO DOWN relates to a change in existence. This change in existence is a kind of metaphoric conception embodied by the abstract concept DEATH. The interpretation involves relating knowledge dealing with the entity נֶפֶשׁ [*nêfêsj*] that changes and a trajectory/agent that departs in a journey event, and knowledge relating to a HEAVEN-EARTH-SHEOL FRAME and the landmark in a journey event.

So, in contrast to the notion that examples like in (d) – (i) simply *reflect* a/the specific cultural model, this study echoes the claim by Lakoff and Kövecses (1987) that examples like in (d) – (i) *are metaphors that largely constitute the cultural model*. The

difference between ‘*reflect* a specific cultural model’ and ‘*constitute* the cultural model’ is as follows:

A metaphor is not a “figure of speech,” a linguistic object, which is just used for artistic purposes (see Lakoff & Johnson, 1980). Rather, a metaphor is a conceptual or cognitive organisation expressed by the linguistic object. The consequence is that many different linguistic expressions as in examples (d) – (i) may evoke the same metaphor. These metaphors in ordinary language reveal cognitive and cultural conceptions of the world.

If one should ask a student to draw an elbow (of a human), many students would include the upper arm, forearm and hand. If the elbow is just the synovial hinge, why did students draw a complete arm? The answer is that the synovial hinge is a joint between the upper arm and the forearm. Without this complete FRAME, it is very difficult to explain the concept ELBOW. The same principle is appropriate to the texts in (d) – (i) concerning the concept SHEOL. The ancient Israelite’s understanding of ‘*Sheol*’ can not be separated from the cultural FRAME: HEAVEN-EARTH-SHEOL. In Section 3.5.3.1 of Chapter 3 we saw that there are various sorts of entities and events encapsulated in this FRAME. This FRAME was not a literal belief, but a composition of experiences such as sickness, dust, sleep, etc. So, this study proposes that the metaphoric or abstract concept DEATH is understood and structured through metaphorical mappings from a set of fundamental experiential concepts.

This metaphorical expression is not an isolated linguistic incident. In Section 4.5.1.1.1 of Chapter 4 we saw that the SOURCE-PATH-GOAL image schema is also often used metaphorically (e.g. Jer 48:18; Ps 49:17, etc.). This motion does not refer to a literal motion.

The following basis of the conceptual metaphor DEATH IS A CHANGE OF EXISTENCE in the examples (d) – (i) can be derived:

Metaphorical expression: *He goes down to Sheol*

Source domain: Motion down to Sheol

Target domain: Death

Conceptual metaphor: CHANGE OF STATE IS CHANGE OF LOCATION/
DEATH IS A CHANGE OF EXISTENCE

The experience and commonplace knowledge underlying this metaphor that link the source and target domains are:

- Sheol is a place of *no return* (Job 16:22), a place of captivity with gates (Is 38:10) and cords (Ps 18:5; 116:3);
- Sheol is a place of darkness (Job 10:21, Ps 88:6, Lam 3:6) of inactivity and silence (Ps 94:17; 115:17);
- Dead people cannot return to life/ cannot escape the dead. It is as if one is captured in that state and bound with cords;
- Dead peoples' eyes are closed (dark), their bodies are lifeless and they cannot speak.

In the DEATH schema, the motion is one in which an entity (נֶפֶשׁ [nêfêsj]), over time, reaches a final state. The end-point is not the location, but rather the final *state*. The ancient Israelite cosmological/world view FRAME gives access to the conceptual ground (source and goal) and path components in a motion-event typology. The belief in the continued existence of the נֶפֶשׁ (nêfêsj) concludes one of the remaining conceptual components in a motion-event typology, namely *figure*.

It emerges from this research that the ancient Israelites had, like other human beings, a conceptualising capacity that consisted of:

- The ability to form symbolic structures that correlated with preconceptual structures in their everyday experience. Such symbolic structures are basic-level

concepts such as motion, up-down and the body, a FRAME such as the HEAVEN-EARTH-SHEOL FRAME and image-schematic concepts such as SOURCE-PATH-GOAL, CONTAINER and TIME PERIOD;

- The ability to project metaphorically from structures in the physical domain (MOTION) to structures in the abstract domain (DEATH);
- The ability to form complex concepts and general categories using the SOURCE-PATH-GOAL, CONTAINER and TIME PERIOD image schemas as structuring devices.

To conclude, in Biblical Hebrew, it seems that one dominant spatial metaphor is used to sequence the moving-process from an existing alive נֶפֶשׁ (*nêfêsj*) and בָּשָׂר (*bâsâr*) (life) to an existing dead נֶפֶשׁ (*nêfêsj*) but non-existing בָּשָׂר (*bâsâr*) (death): The movement to an existing dead נֶפֶשׁ (*nêfêsj*) but non-existing בָּשָׂר (*bâsâr*) metaphor, in which the destiny is *Sheol* seems to be dominant. This metaphor is classed among the ancient Israelite cosmological/world view FRAME, organised within vertical space and is descriptive of an outer-ego as in ‘*He goes down to Sheol*’. The examples in (d) – (i), representative of the examples (k) - (s) in Section 4.5.2.1 and examples (c) – (f) in Section 4.5.2.2 of Chapter 4, provide analytical evidence for the reality of conceptual metaphors for DEATH.

In two consecutive narratives in the Hebrew Bible, i.e. the story of Elijah and Elisha’s journey to Bethel and the account of Elijah’s ‘ascension’ (2 Kgs 2:1-25), both narratives utilise one of the binary spatial motion verbs, namely יָרַד (*jrd*) or עָלָה (*‘lh*) in their depiction of the specific episode. However, the use of these spatial motion verbs is equally problematic within a literal understanding of the text:

- At first glance, three independent stories are seen in 2 Kings 2:1-25: The main story in 2:1-18 depicts the seemingly problematic ‘down’ journey of Elijah and Elisha from Gilgal to Bethel (2 Kgs 2:2),⁴⁶ Elisha’s receiving of a double portion, the seemingly challenging Hebrew Bible’s testimony that heaven is not for the

⁴⁶ The anomaly in this text will be discussed in the following section (Section 6.4).

mortal by the ascension of Elijah in a whirlwind account⁴⁷ and the fifty prophets' searching for Elijah. Besides, the composition of this main story is in question since the geographical itinerary in 2:1-18 makes vv.2-6 seem out of place (Gomes, 2006:57).

- The remaining two brief anecdotes in 2:19-22 and 2:23-25 report about the healing of Jericho's water and the curse upon the boys that were mocking, respectively. The inappropriate and gruesome slaughtering of the boys due to their insignificant bad behaviour as well as the inappropriate revitalising of the water with salt next to the Dead Sea full of salty water, is, at least, conspicuous.

All in all, the text of 2 Kings 2:1-25 is remarkably challenging for traditional linguistic and literary approaches to roughly guide the reader to a coherent reconstruction of the text's meaning.

The following section attempts to demonstrate, *firstly*, that the subconscious linguistic operations of the ancient Israelite mind were neglected in favour of an effortless literal interpretative conversion of text, and *secondly*, that it is not coincidental that the two narratives used the binary spatial motion verbs in the specific way that they did.

6.4 Story of Elijah and Elisha's Journey to Bethel - 2 Kings 2:2

Despite three independent stories in 2 Kings 2:1-25, Lundbom (1973:41) argues that it is the geographical sequence in 2 Kings 2:1-25 that holds the narrative together. In conjunction with this argument, the hypothesis of this section is that the geographical sequence is not the only 'glue' that 'holds the narrative together', but it is the literary (fictionalized) composition of the complete text including, *firstly*, an imitation of the reverse movement of the ancient Israelites from a state of death to a state of being alive, *secondly*, the binary concept appropriate-inappropriate applied to mourning as part of a ritual process, and *thirdly*, the conceptual use of the binary spatial-motion verbs יָרַד

⁴⁷ See Section 1.4 of Chapter 1.

(*jrd*) and עֵלֶה (*`lh*) that holds the key to the understanding of the complete narrative. Only through a close, contextual and textual analysis that avoids imposing ideas alien to the world of the text on the text can we develop a nuanced understanding of this apparent ‘inexact’ or ‘peculiar’ use of language in the narrative. So, contrary to the argument of some scholars (*i.e.* Schmitt, 1972:104ff) that 2 Kings 2:2-6 is “a redactional addition since it varies considerably from its literary setting,” and given the realistic judgment that “it would make no sense for Elijah and Elisha to walk from Gilgal to Bethel and back again to the Jordan” (Gomes, 2006:57), this section will demonstrate that such remarks are examples of an effortless literal interpretative conversion of the text.

Language, as an expression of our minds, is used in creative ways. Evidence for such creativity is the semantic structure of our expressive thoughts about certain abstract concepts within a concrete symbolic assembly. In addition to the metaphorical examples discussed in the previous section, take the concrete expression in the lines of T.S. Elliot’s footman as a complementary example:

*I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat,
and snicker,
And in short, I was afraid.*

(The Love Song of J. Alfred Prufrock)

In these lines of T.S. Elliot’s footman, metaphorical language processing is triggered by the failure of a literal interpretation to make sense. While neither death nor departure is explicitly mentioned in the lexical forms, both death and departure are evoked by the ‘eternal Footman’ and account for the underlying DEATH IS DEPARTURE metaphor. In our natural understanding of these lexical lines, it is apparent that the person to be carried in the carriage corresponds metaphorically to *the person leading a life*. The departure of the carriage corresponds to *dying* and the Footman as an *agent* who helps one depart is a personification of death. But how do we understand so easily and naturally that the entities the writer mentions refer to death? Or put it in another way: how is it that

we come to know that the Footman's behaviour in this case does not literally refer to some kind of gentleness but rather to "you have no choice, it is time to go!"? The answer from an experientialist philosophical view is, *firstly*, that we know subconsciously and automatically many basic metaphors for understanding DEATH: the writer (Elliot) relies on our knowledge of these metaphors to lead us to connect the lexical entities to the entities of death (Lakoff & Turner, 1989:5, 10). *Secondly*, our knowing the kind of literature or the kind of story form in which the linguistic and/or poetic metaphors are represented also plays a part in the identification and understanding of the metaphor.⁴⁸ The narrator invites the reader to view the one in the light of the other and to derive meaning from the blend. Close to this cultural Western contemplative conception of DEATH are the words of the biblically based African-American spiritual "*He crossed over Jordan*," an example where the metaphorical (or 'special') meaning of 'he died' is appropriate. This expression is used so pervasively that the once-novel conceptual metaphor becomes conventionalised. However, in contrast to the above-mentioned lines in Elliot's poem, the expression in "*He crossed over Jordan*" is never intended in its literal sense. Although familiarity with the accounts of Joshua 3 and 2 Kings 2:1-25 is insufficient to account for the ease with which this metaphor is comprehended in this expression, the power of the metaphor comes from its ability to communicate creatively about the complex interrelationships that occur between elements of the novel (Lakoff & Turner, 1989:69).

So, it seems as if the subtle manoeuvres employed by novelists and poets often challenge linear analyses prompted by simply applying a literal understanding. Croft and Cruse (2004:206) explain this phenomenon by saying that "if a literal interpretation of an utterance is anomalous, that is normally a signal that we need to apply a different interpretive strategy." As is the case with Elliot's poem and the African American song,

⁴⁸ Elena Faur (2012:109-110) explains the difference between a linguistic and poetic metaphor and argues that "poetic metaphors are not *derived from* our conventionalized conceptual metaphors". She proposes an anthropological approach in poetics in an attempt to explain the metaphorical creativity in poetic texts.

the anomaly that is found in 2 Kings 2:2 demands a different interpretive strategy to what has been proposed previously.⁴⁹

The anomaly in 2 Kings 2:2 - “from Gilgal ... they ירד (*jrd*) (went down) to Bethel” is that Gilgal is geographically 449 feet lower than Bethel. Driver (1957:74-77) in his article “On עלה ‘went up country’ and ירד ‘went down country’” discusses amongst other instances the so-called “inexact” or “peculiar” sense in which ירד is used in 2 Kings 2:2 and makes an effort to give an explanation for this anomaly in a topographic setting alone. He concludes by saying that “[T]he explanation of ... ירד ‘descended’ is not so easy; but it might be that, ירד might originally have meant ‘journeyed in hilly country’, ...” (1957:77). This argument, however, lacks supporting data since this example in 2 Kings 2:2 is the only occurrence in the Hebrew Bible where ירד (*jrd*) is used to describe a journey to Bethel. In all the other instances describing a journey to Bethel, the word עלה⁵⁰ (*lh*) or בוא⁵¹ (*bw*) or הלך (*hlk*) is used, e.g.:

עלה (*lh*): Genesis 35:1; Judges 1:22; 20:18; 20:26; 1 Samuel 10:3.

Notice also 2 Kings 2:23 - from Jericho (verse 18) Elisha עלה (*lh*) to Bethel. (Elijah and Elisha must have had to pass Jericho on their way from Gilgal to Bethel in 2 Kings 2:2.).

בוא (*bw*): 1 Kings 13:1, 10, 29; Judges 21:2.

הלך (*hlk*): Genesis 13:3.

⁴⁹ In an attempt to give a solution to the ‘going down to Bethel’ anomaly, Burnett (2010:281-297) argues that “one might consider whether the reference to ‘going down’ to Bethel might be understood not as topographically correct but as theological and polemical in nature”.

⁵⁰ When the location of a sanctuary is involved (Bethel, Gen 35:1, 3; Judg 20:18, 23; Hos 4:15; Beer-sheba, Gen 26:23; Shiloh, 1 Sam 1:3, 7, 21 f.; 2:19; Jerusalem, 1 Kgs 12:27 f.; Zech 14:16-19) one always goes up to the temple (Jenni & Westermann, 1997:886).

⁵¹ It seems as if the lexical behaviour of בוא (*bw*) + ‘locality’ was pragmatically a ‘fixed’ (horizontal) term denoting ‘to go’ to a place usually expressed, e.g. Jonah 1:3 “he found a ship תַּרְשִׁישׁ בָּאָה which was going to Tarshish” (Gesenius, [1786-1842] 1950:107).

Above and beyond this evidence, Bethel was geographically also known in the literature as a **הָרַר בֵּית-אֵל** (*hâr bejt ‘el*) (‘mountain city’) (Josh 16:1; 1 Sam 13:2). Thus, the common perception was that one would ascend to Bethel.

Translations simply ignore this anomaly, translate the word literally and continue showing exceptional variation only in topographic depiction, e.g.:

“And they went down to Bethel” (NIV)

“En hulle het na Bet-el afgegaan” (OAV, NAV)

From this data it is evident that **יֵרֶד** (*jrd*) in 2 Kings 2:2 requires a different construal strategy to determine its meaning.

What makes it difficult to identify the metaphor in this text, is the fact, *firstly*, that modern readers of the Bible do not sense any problem because they do not know the geographical locations of the two places, and *secondly*, that readers usually follow classic literal and nonliteral distinctions that are incorporated into the standard pragmatic model of metaphor-processing (see Grice, 1975; Searle, 1979). In this standard model, metaphor comprehension begins when the reader realises that the writer has intentionally violated the Gricean Maxim of Quality, ‘be truthful’. This traditional assumption about literal and nonliteral language has been challenged by cognitive linguists.

For the identification of a metaphor, a conceptual contrast has to be perceived and a primary pragmatic process of transfer is required and depends on a mapping between cognitive domains in order to determine the metaphorical provisional meanings or transferred meanings.⁵² Thus, a metaphor requires a contextual abnormality for its identification. In general, the contextual oddity or abnormality must be understood as the use of an expression in an unusual linguistic or extra-linguistic context and different from the notions of the anomaly normally found in the literature (Kittay, 1987). In 2 Kings 2:2,

⁵² See the discussion in (d) Section 2.4 of Chapter 2.

the contextual abnormality is the use of יָרַד (*jrd*) to denote a geographically downward movement from Gilgal to Bethel even though Bethel is a city known for its high location in the mountains.

Based on linguistic patterns (as we have seen in the previous section), the Hebrew Bible is an example where metaphoric meanings are systematically related to literal ones. Chapters 4 and 5 have concluded that several clusters of expressions use the same words, i.e., יָרַד (*jrd*) and עָלָה (*`lh*), to talk about very different experiential domains. The *lexical* death metaphors are no exception to this phenomenon: in trying to understand death, the Hebrew Bible conceives DEATH in terms of, amongst others, *sleep*, *a journey* and *motion in vertical space*.

However, as we have seen in the case with Elliot's footman and the African American song, it is not only on the lexical level that metaphors can be expressed. As regards to Biblical Hebrew literature, Deist (2000:112) indicates that "language does not only betray cultural orientations in its metaphors, values and beliefs; it also interprets the world and represents reality in story form." Every story has a way of being. At times, stories end without reflection, but habitually, stories are shared in various creative ways. One such expresser of the mind is a text using language and its written code to 'transmit' one's ideas to another person. However, the ordering of the written codes or linguistic signs in the text is not in itself the end of the story. The semantic structure of the writer's expressive thoughts about certain perspectives, beliefs, thoughts, etc. within a concrete symbolic assembly is evidential for such textual creativity. Also, textual organisation and textual function help the receiver to understand the encoded message. The text of 2 Kings 2 is an example of such creativity in which linguistic signs are ordered to help understand what is meant (*see also* Burnett, 2010:281-283), as well as complex interrelationships on semantic, stylistic and rhetorical level that occur between elements of the novel.

This means that there must be sensitivity to the extra-intellectual dimension of the text and awareness that literature expresses 'truth' in its own way. In a restricted sense, this type of literature is often called 'imaginative literature' or 'creative writing'. The

narrator invites the reader to view the one in the light of the other and to derive meaning from the blend. So, a story is sometimes told to embody something else. Fortunately, linguistic operations leave traces behind since “every word the speaker uses is associated in his mind with a certain mental representation” (Putnam, 1988:19). This suggests an important thing about literature: its subject matter is (also) human experience (Ryken, 1984:11-22). Because literature presents an experience, it constantly appeals to our imagination. The mappings between concepts from disparate domains of knowledge are established by metaphors. Thus, metaphors are a major source of conceptual change and allow us to structure vague or ambiguous ideas in terms of more concrete realms of experience (Lakoff & Johnson, 1980).

In translating ancient religious texts, it is therefore the present-day interpreter’s task to investigate the many complicated rules to do justice to the intended meaning. This study hypothesises that 2 Kings 2:2 is part of an inclusive metaphorical story form (novel) and must be understood as such. Furthermore, this study argues that the spatial cognition of ‘down’ from a bodily experience was responsible for the metaphorical interpretation and records a derivation of what Johnston (2002) describes as the ‘underworld experience’. The use of ירד (*jrd*) in 2 Kings 2:2 is an example of how biblical language assists people in understanding new things (*dying*) in the light of the known (*journey*).

The experiential approach to the text and the recognition of “the design or arrangement of the parts of a work of literature to form a unified whole” (Morner & Rausch, 1991:213) allow us to identify the macro-conception of literature or point out the parts that work together to construct the overall meaning of 2 Kings 2:2. So, it is not strange that images in our minds can be used to systematically scaffold the literary elements even within a novel. The following section will be executed from a cognitive literary approach (see Van Wolde, 2009:5), meaning that 2 Kings 2 will be studied, *firstly*, as work of literature in relation to its cultural moment and *secondly*, be examined as the result of constructive processes in the individual mind *in interaction* with social, historical, cultural, linguistic, and communicative determinants. The central idea behind

this approach is that novel metaphor (newly ‘minted’ metaphor) involves structural alignment of the target and source domains – metaphors act to set up correspondences between isomorphic conceptual structures. The next section examines, *firstly*, the processing of the metaphor by explicating the structural alignment in 2 Kings 2:2, and *secondly*, the interrelatedness of the various seemingly problematic and inappropriate events in this text with its larger narrative context. *Lastly*, it will be shown that some of these events function within a complex logic that not only continues into the sentences that follow, but also governs the entire novel, while others disclose the background of the event which influences the plot.

6.4.1 Structural Alignment in 2 Kings 2:2

The taxonomic relation between the target and source in a novel metaphor is not merely a comparison or categorisation statement, but must, *firstly*, be understood within the conceptually-dependent structure of relational concepts (Evans, 2009:119). *Secondly*, a variety of topic and vehicle properties and property attributions are involved. This implies, amongst others, that stories do not necessarily work in a linear or chronological manner. Instead, the authors conceive stories as working holistically, as the human mind operates, integrating a variety of conflicting considerations until resolution has been achieved in all categories.

The conceptually dependent structure of the relational concepts in 2 Kings 2:2: *They ירדו (jrd) (went down) from Gilgal to Bethel* is modelled in terms of a schematic participant role. The lexical concept GO DOWN encodes three schematic participant roles as concepts, namely THEY, GILGAL and BETHEL. The lexical concept THEY encodes that we are dealing with physical entities, viz. Elijah and Elisha. These physical entities therefore are related to the domain of space. The agents “Elijah and Elisha” move and “interact” with two spatial localities, i.e., GILGAL, the source, and BETHEL, the end position/goal of the motion activity. Gilgal and Bethel together comprise the landmark. The lexical concept GO DOWN also establishes a spatial part-relation (down) between the lexical concepts associated with *They*, *Gilgal* and *Bethel*.

The structural elements in the following paragraphs are merely juxtaposed so as to provide the reader with a variety of perspectives on the related events. The story of Elijah and Elisha's journey presents the reader with perspectives on changes, movements and destinations, each perspective adding to the picture by complementing the others. The following sections deal with the schematic information or vehicle properties and property attributions of the lexical concepts GO DOWN, THEY, GILGAL and BETHEL.

6.4.1.1 Structural Element ירד (*jrd*)

Chapters 2 and 4 have shown that the expression of thoughts and ideas as a crucial function of language becomes effective by the use of symbols. Symbols are forms and meanings which are usually paired and which may be spoken (as in the sound – *j(â)r(a)d*), written (an orthographic representation GO DOWN) or signed (as in ירד). The associated image of ירד (*jrd*) defines not only a specific referential meaning in the world, but the idea of movement and a downwardly orientated path too. This conventional idea or semantic content associated with the symbol conveys meaning.

The form/symbol ירד (*jrd*) thus 'connects' to a mental representation termed *concept* rather than directly to a physical object or downward movement in a particular context. Thus, the various perceptual information of ירד (*jrd*) derived from the knowledge of the (mainly) ancient world is integrated into a single conscious *mental image*, which gives rise to the concept GO DOWN (*see also* Evans & Green, 2006:7). A concept such as GO DOWN is therefore a sensory perception that concerns perceptual data derived from a particular geographical and cultural context. Section 4.5 of Chapter 4 has shown that ירד (*jrd*) has *down movement* properties and property attributions such as:

- Movement in horizontal space
 - From a topographic higher to a lower location
 - From a human-made object to lower ground
 - From another living being to lower ground

- From ground level to subterranean level
- Modification
- Movement in vertical space
 - From heaven
 - To underworld
- Movement in structural space
 - Structures
- Movement in bodily space
 - Movement on body (outer)
 - Movement in body (inner)
 - Bodily force
 - Movement of body
- Movement in container space
- Movement in navigational space
 - Direction

Although the concept GO DOWN can itself only be understood in terms of SOURCE-PATH-GOAL, UP-DOWN, VERTICALITY, CONTAINER, LINK, ATTACH-DETACH, FORCE, SECURE or DEATH schema (the findings in Section 4.7.3 of Chapter 4), an important finding in Cognitive Linguistics is that the conceptual system of the mind is expandable (Lakoff & Johnson, 1999:565). From literature akin to the cultural background of the Hebrew Bible, an important expansion for the concept ירד (*jrd*) is observable. The verb ירד (*jrd*) as an open-class element (*see also* Evans & Green, 2006:193) elaborates as a culturally dependent function-marker towards the following abstract conceptual systems:

- Emotion
- Interpersonal relations
- Status
- Human Behaviour

- Time
- Destruction
- Insecurity
- Death

A revelatory new connotative understanding is apparent which does not so much fulfil a referential function anymore, but rather an expressive function in the text.

6.4.1.2 Structural Elements: Cities and Prophets

a) Gilgal and Bethel

Although Finkelstein (1990:203-2015) lists seven sites called *Gilgal*, the Gilgal mentioned in 2 Kings 2:2 was most probably the same Gilgal mentioned in Joshua 4:19 (Laughlin, 1989:49-51). In this conquest tradition, Gilgal was inaugurated by Joshua since the Israelites first camped here and was the place where the Ark came to rest after the crossing of the Jordan. The oppressive position from which they escaped as well as the desert to the east of the Jordan which was their wandering home for several years was associated with infertility, hunger, desolation, and death (see Wyatt, 2005:38-54). So, when Joshua and the Israelites escaped this barren land by crossing the Jordan, it was the beginning of a new life, a change to a meaningful and lively existence. The first resting-place after crossing the Jordan, that is Gilgal, became a symbol of this new life, away from the harsh supremacy of the Egyptians.⁵³ These property attributions and association with a new life instigated a set of cultic festivals, historical traditions and tribal affiliations, e.g.:

- (1) The Israelites would prefer to go on pilgrimage to Gilgal where they circumcised themselves (Josh 5:2-9) and where the very first Passover was celebrated in Canaan (Josh 5:10-12);
- (2) The “renewal of the kingdom” (1 Sam 11:14) was also commemorated there which coincided with the dedication of Bethel;

⁵³ Various scholars (Cross, 1997:191-194; Davis, 1984:388-389; Seow, 1999:175-177) have argued that this ‘crossing of the Jordan’ reference is analogous to the Moses-Joshua narrative.

- (3) 2 Kings 2:2 tells us that prophetic schools were also based at Gilgal; and
 (4) Gilgal was within the boundaries of Benjamin (Josh 18:21-28) for a period
 (Gomes, 2006:148).

In addition to the historical and religious associations with this Gilgal, Gilgal as a place of worship was marked by a circle of stones (Josh 4:20) from which it took its name: גִּלְגָּל (*galgal*) – a wheel (of war chariots).

According to the combined Yahwistic and Elohist traditions (Gen 28:10-22), the founding of *Bethel* was attributed to Jacob: on his way to Haran, he stopped for the night in a holy place. While sleeping, he had a dream in which he saw a סֹלֶם מַצָּב (*sullâm mutstszâv*)⁵⁴ (ramp) between heaven and earth. Thereupon he recognised that this was a *bejt-`El*, a “house of God,” and the gate of heaven (De Vaux, 1961:291). Later, Jerobeam established a sanctuary, a בֵּית בָּמֹוֹת (*bejt bâmwot*)/ a temple of the high places, there.⁵⁵

The coupling of this Gilgal with Bethel as central shrine in 2 Kings 2:2 is not coincidental. Despite the functioning of other shrines like Dan and Beersheba, especially Bethel (together with Gilgal) remained the “sanctuary of the king and a temple of the kingdom” (Gomes, 2006:216). Also, the book of Hosea (Hos 12) views Bethel favourably as the “house of God” since it is the site of Yahweh’s revelation to Jacob. Both sanctuaries were repositories for prophetic traditions and particularly for the group that came to be known as the “sons of the prophets” (Gomes, 2006:215). The Jacob traditions were also linked to these sanctuaries, especially Bethel during the eighth century. Some other traditions linked to Bethel were the election, festival, wilderness and royal traditions. The intentional pairing of Gilgal and Bethel in this text may denote that the Gilgal-Bethel space possesses its own ontological ‘value’.⁵⁶

⁵⁴ The *sullâm* is a structure similar to the/a siege wall like in Lachish. The *mutstszâv* is the steps or chambers. Within the background of the ancient world-picture, this step image is in a **construction phase**.

⁵⁵ Gärtner-Brereton (2008:42-45) has indicated that Bethel itself in the Genesis 28:10-22 text is an actor in the tale with an ontological value of its own.

⁵⁶ Amit (2001:125) indicates that ‘space’ itself can function as a kind of *dramatis personae* in its own right.

b) Elijah and Elisha

Elijah, meaning “יהוה” (*Jhwh*) is my God” was one of the boldest prophets in the Hebrew Bible. He was born in a place called Tishbe, in the area of Gilead (1 Kgs 17:1), east of the Jordan River. He flourished in the 9th century BCE during the reign of King Ahab of the North kingdom of Israel (1 Kgs 16:29-34). Various narratives in the Hebrew Bible (1 Kgs 17 – 2 Kgs 2:11, 2 Chr 21:12-15; Mal 4:5-6) bear witness to his exceptional characteristics – healer, miracle-maker and hero. The legacy of Elijah’s teaching was that morality must be at the heart of ritual worship (Coote, 2003).⁵⁷

Elijah’s “student” and successor, Elisha on “which Elijah’s spirit rests” (2 Kgs 2:15) after Elijah’s “ascension in a whirlwind,” practised this teaching. Elisha’s calling came when Elijah threw his mantle upon Elisha (1 Kgs 19:19). They lived among the schools of the prophets and the tie between the two became very deep and strong. This strong and tender affection which Elisha cherished toward his master was shown in the final scene of 2 Kings 2:9 when he asks for the elder son’s portion, a double portion. His career as a prophet extended over the reign of Jehoram, Jehu, Jehoahaz and Joash (2 Kgs 3-13). Finally, he was universally recognised as Elijah’s successor and the religious leader of the prophetic schools (2 Kgs 2:16-18).

Beginning with the Hebrew Bible’s understanding of what constitutes spatial down movement, as well as the cultural context of locations, we can proceed to investigate the two stages, i.e., alignment and projection which the text establishes for interpreting the novel conceptual metaphor.

6.4.1.3 Alignment and Projection

According to Falkenhainer *et al* (1989:1-63), the alignment process operates to create a maximal structurally-consistent match between two representations that observes one-to-one mapping and parallel connectivity. The focus in 2 Kings 2:2 is on relational

⁵⁷ Garsiel (2014) offers a psychological evaluation of Elijah’s personality.

commonalities. On the subject of the verb ירד (*jrd*), it is apparent that a literal interpretation of the verse is anomalous when applying the movement attributes within the category of movement in horizontal space: from a topographically higher to a lower location. This entails that we need to identify the contextual abnormality in the text and the expansion of the concept GO DOWN. The candidate's inferences for the concept GO DOWN equate with the metaphorical connotative thought of the verb ירד (*jrd*) that encloses the entirety of the sense data, i.e., behaviour (haughtiness, misbehaviour, mourning [sadness], pride, humiliation [shame], humbleness), time, morality, status, subjection, death, dying, and insecurity.

According to the variety of perspectives of the structural elements, the concept GO DOWN relative to the property attributions in the narrative of *Elijah and Elisha's descension to Bethel*, corresponds to a conventional meaning which is technically linked to a negative human experience. This observation is not new, since Section 4.6.1 of Chapter 4 has shown that the spatial perception of “down” as a negative indication was used for metaphorical expressions. Consider again examples (l) and (m):

l. Judges 11:37

וְאֵלֶכָה וַיֵּרַדְתִּי עַל-הַהָרִים וְאֶבְכֶּה עַל-בְּתוּלִי

we'elekâh wejâradtij `al hêhârijm we`êbkêh `al betûlaj

...let me go upon the mountains, and I will go down and I will weep because of my virginity...⁵⁸

m. Isaiah 15:3

בְּחֻצֹתָיו חָגְרוּ שָׂק עַל גִּנּוֹתֶיהָ וּבְרִחְבֵּתֶיהָ כָּלָה יִלְיָל

bexûtsotâjw xâgerû šâq `al gaggwotêjhâ ûvirxovotêjhâ kulloh jejelijl

Upon (*spatial*) their streets - they dressed – (in) sackcloth⁵⁹

Upon (*spatial*) her **house-tops** (*spatial*) - and **on** her city squares – everyone - **cried bitterly**

יֵרַד בְּבִכִּי

(*jored babbêkij*)

Going down (*spatial* + *motion*) in weeping

⁵⁸ My translation was proposed in Section 4.6.1 of Chapter 4.

⁵⁹ Sackcloth was a coarse material, usually worn next to the skin, around the waist and below the breast (*cf.* 2 Kgs 6:30).

As discussed comprehensively in Section 4.6.1 of Chapter 4, this study has argued that when someone completes an act of mourning, he/she usually **עלה** (*`lh*) ‘goes up’ to a higher place (topology – a mountain) which is non-fictive, translocative and unbounded. On the other hand, the act of mourning was a negative experience in that *weeping* was an act of **ירד** (*jrd*) ‘going down’ (bodily space – movement of body) (see example sentence [m]). The latter is fictive motion, non-translocative and bounded. Examples (l) and (m), as argued in Section 4.6.1 of Chapter 4, are typical of a complex mix of orientation and functional criteria within the ancient Israelites’ grammatical structure to express meaning.

Furthermore, Section 4.6.1 of Chapter 4 argued that rituals are not something objective in the world independent of any being, but are the result of the humans’ interactions as part of his/her physical and cultural environments given a human body and cognitive apparatus. People have only abstract mental images of rituals that are images of basic-levels like *mourn*, *cry*, *shout*, etc. This means that the category RITUAL becomes a metonymic principle for the act of *inter alia*, mourning. Furthermore, mourning has the psychological effect of ‘go down’ of the bodily posture, and therefore stands for the emotions associated with mourning.

The structural one-to-one mapping and parallel connectivity between the lexical concepts GO DOWN, THEY, GILGAL and BETHEL and their vehicle properties and property attributions are, *firstly*, substantiated by the following attributes and *subsequently*, illustrated in **FIGURE 52**.

- The association of Bethel with mourning and the association of a pilgrimage to Bethel with death, are not alien to the Hebrew text:

- The deuteronomist writing in the book of Judges (Judg 2:1, 5) re-works an old cultic legend and labels Bethel ‘Bochim’ (בְּכִיִּם) (*bokijm*)⁶⁰ – the place of weeping (Gomes, 2006:221);
 - The death-report of Deborah is linked to the tradition of a pilgrimage to Bethel and this pilgrimage from Shechem may be set in the context of Jeroboam’s move from Shechem to Bethel (Gomes, 2006:218).
- Gomes (2006:57) also pointed out that the tradition of the angel of Yahweh ‘going up’ from Gilgal to Bochim and one of the most common features of the Gilgal references in the Old Testament, may have been responsible for the itinerary from Gilgal to Bethel. This connection with the angel of Yahweh went back to a tradition in the earliest stages of Israel’s history.
 - Gilgal with its associated meaning as ‘wheel (of war chariots)’ as the starting point of movement indicates that the process of change has started.
 - Bethel was associated with the *gate of heaven* through which one must pass (Wright, 2000:187; De Vaux, 1961:291).
 - The concept of the ‘abode of the dead’ as a ‘city’ was not unknown in the Canaanite milieu:
 - The most transparent example of this concept is probably to be found in the KTU 51: VIII: 8-14:

Be counted among those who went down into the nether world.⁶¹
 Then, indeed, set face
 (Towards El’s son Mot),
 midst his city ‘Slushy’.
 Ruin is the throne where he sits,
 infernal filth his inheritance.⁶²

⁶⁰ בְּכִיִּם (*bokijm*) also appears in Job 30:31 and Ezra 3:12.

⁶¹ Compare also the parallel to Psalms 88:4.

- This concept left its traces in the Hebrew Bible when we find in Job 24:12 the following explicit reference in (n):

n. Job 24:12

מֵעִיר מָתִים יִנָּאֲקוּ וְנֶפֶשׁ חַלְלִים תִּשְׁוֶעַ

me'ijr – metijm – jin`âqu – wenêfêsj – xalâlijm – tesjawwea'

From the city (the) dead men groan, (the) breath of (the) slain cries for help.

- The concept of the 'abode of the dead' as a 'city' is also to be found with certainty where the 'gates of Sheol' appear (Tromp, 1969:152). When entering these gates (Ps 107:18; Job 38:17; Is 38:10), humans know that there is no hope to return (2 Sam 12:23; Job 7:9; Job 10:21; Job 14:11). According to BDB (1045 B sub b), here the 'gates' stand as a *pars pro toto* for 'city'. Here it is evident that 'dying is the gradual crossing of borders'.
- The ritual movement of mourners to the ground, where they sit, lie, or roll in dust or ashes and the association with death was not alien to biblical texts.⁶³ A descriptive example (o) is to be found in Genesis 37:35 where Jacob said:

o. Genesis 37:35

כִּי אֵרֶד אֶל בְּנֵי אָבִל שְׂאֵלָה

kij – `ered – `êl – benij – `âbel – sje`olâh

But I will descend to my son, to Sheol (in) mourning

- The presence of the verb יָרַד (*jrd*) in 2 Kings 2:2, given the property attributions of *go down* and the *cities*, indicates the presence of movement in bodily space within a RITUAL context.
- The testimonial of Elijah's life and teaching on earth is well-portrayed in the many narratives that report on his prophetic activities, i.e. his righteousness.

⁶² Translation by Black *et al* (1998). See also the discussion of Healey (1995:188-191) on death in West Semitic texts.

⁶³ Kruger (2005:41-49) gives multiple examples of what mourning looked like in ancient Israelite times.

- In terms of space, Elijah consistently demonstrates a strong connection to the Gilgal-Bethel space, precisely as a change or transition space.

In 2 Kings 2:2, properties in common, such as *righteous* for THEY, *life* and *the starting point of change* for GILGAL, *place of mourning* and *gate of heaven* for BETHEL and a negative bodily ritual movement for GO DOWN are aligned. The mapping of the lexical concepts as the source domain onto that of its target domain and the relationship this mapping has with its experiential grounding and its realisation in cultural context are roughly represented in **FIGURE 52**. The one-to-one mapping entails that Gilgal, Bethel and Elijah/Elisha are names of prototypical category members. Further inferences can then be drawn, such as the property *dying* (knowledge of parting in 2 Kgs 2:3, 5) attributable to a *mourning* context. Furthermore, the alignment gives rise to a higher level of abstraction: that is, if we take the word THEY to refer to the category of *righteous*, GILGAL to the category of *life* and *the starting point of change*, BETHEL to the category of *place of mourning* and *gate of heaven*, and DOWN to the category of an *emotional experience* within a RITUAL context, and not just to ordinary people or ordinary cities or a horizontal down movement. Accordingly, novel conceptual metaphor is the outcome. Metaphor vehicles have dual reference and in this novel conceptual metaphor, this dual reference function is implicit.

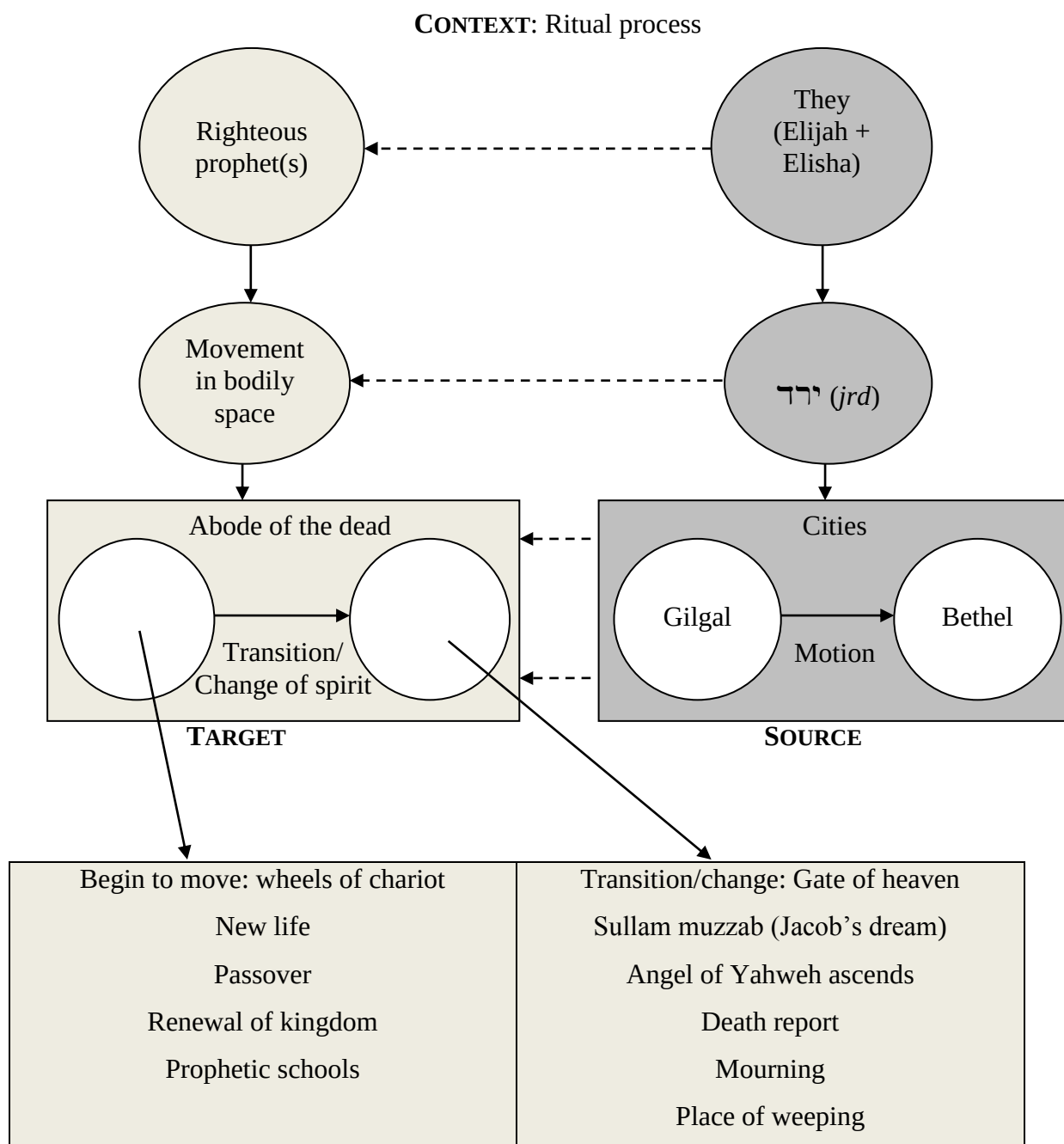


FIGURE 52: Parallel connectivity in 2 Kings 2:2

Akin to the pairing of Gilgal and Bethel in the Hebrew Bible that laid emphasis on the idea of transition, of a spirited change, the example in 2 Kings 2:2 designates an event in the domain: *change of state*. The expression ‘going down from Gilgal to Bethel’ illustrates the *change of state* (Gilgal as the symbol of life, but the ‘starting place for the

chariot-wheels' which 'took' Elijah '[to] heaven' [2 Kgs 2:11] and Bethel as the 'gate of heaven') and is metaphorically construed in terms of an experientially more basic domain, *change of location* (from Gilgal to Bethel). Thus, in this example the human behaviour 'goes down' from one metaphorical location (the state of being *glad/alive*) to another metaphorical location (the state of being *sad/dying*) starts. The conceptual metaphors motivating the spatial construals are the following:

STATES ARE LOCATIONS

A CHANGE OF STATE IS A CHANGE OF LOCATION

SADNESS IS DOWN

RITUAL PROCESS IS MOVEMENT DOWN

As we have seen in Section 6.3.3 in this chapter, conceptual expansion is well-represented in the Biblical Hebrew language: a journey or a parting is familiar to the Hebrew thought on death. From the functional attribute of ירד (*jrd*), the associated human activities and cultural inferences, and the capacity of the embodied mind to imitate others, were employed. In the elaboration ירד (*jrd*) was vividly imagined as being another action, all based on an UP-DOWN image schema. The image-schematic structure of ירד (*jrd*) emerges directly from everyday bodily experience. It is then projected onto the abstract target domain RITUAL PROCESS through metaphorical mappings. As a result, the target domain receives a spatial structure and becomes indirectly meaningful. The metaphorical mappings, once established, then impose their structures on real life and become realised in novel ways. Thus, it appears that ירד (*jrd*) in the culture-bound language is assumed to have a particular metaphorical meaning of its own, which may shed some light on the writer's intention in the novel. Pragmatically, this technique exists in different proportions in literary prose and is used in such a way as to draw the perceiver's conscious attention.

The conceptual novel metaphor in 2 Kings 2:2 is, however, not unrelated to its larger narrative context, but functions within a complex logic that not only continues into

the sentences that follow, but also governs the entire novel. The next section discusses this interrelatedness.

6.4.2 2 Kings 2:2 in the Frame of 2 Kings 2:1-25

As mentioned in the previous section, 2 Kings 2:1-25 introduces a number of stories-within-the-story, ranging in length from a full-blown story in 2:1-18 to two brief anecdotes in 2:19-22 and 2:23-25. The anecdotes seem to be extraneous⁶⁴ diversions from the 2:1-18 story. However, when admitting the anecdotes as stories-within-a-story which are involved in the action of the plot of the full-blown story, and by analysing the anecdotes in relation to mourning as part of the ritual process, it becomes apparent that the anecdotes disclose the background of the event which influences the plot. Although the anecdotes seem independent so that they can either be skipped over or read separately, a couple of subtle connections will be lost. The contextual information in the following paragraphs supports this hypothesis.

Firstly, as indicated by Olyan (2004:25-26), mourning activities in the Hebrew Bible can be divided into four distinct types, namely:

- Mourning the dead;
- Penitents and other petitioners;
- Disaster of either a communal or individual nature; and
- Skin disease.

Mourning the dead occurred most frequently in a domestic setting. The sanctuary and all other sanctified places are clearly out-of-bounds to those who mourn the dead. The reason is that mourners are typically polluted as a result of corpse impurity. On the other hand, texts suggest that communal petitionary mourning characteristically occurred in a sanctuary setting and individual petition either in the home or in a sanctuary (Olyan, 2004:26, 37).

⁶⁴ Rofé (1970:429-430) regards these two anecdotes as, conversely, biography and *legenda*.

The context of 2 Kings 2 is clear on three of the distinct types: no justification for penitents, disaster or skin disease is to be found. Furthermore, the text is silent on any ‘sanctuary activity’ performed by Elisha or any specific connection to a sanctuary. Instead, 2 Kings 2:12-13 tells about emotional mourning rites performed by Elisha: “and he kept crying... and he tore them (his clothes) in two rags”. These rites were typical of mourning rites executed for the dead, as Olyan (2004:13) indicates:

Mourners for the dead ... utilize mourning rites at times of potential or actual personal or corporate loss or disaster. They tear their garments, weep, sit on the ground, fast, wail, and toss ashes or dust upon their heads, among other characteristic mourning behaviours. Among those who embrace mourning rites, mourners for the dead, polluted by corpse-contact, must also avoid the sanctuary sphere for the period of their mourning.

In the complete 2 Kings 2:1-25 text, it is not until 2:23 that Elisha עלה (‘lh) ‘goes up’ to Bethel, the sanctuary “to worship there” (Gomes, 2006:57). This implies that the context for the mourning rite was most probably executed within the *mourning the dead*-type.

The second anecdote (2:23-24) happens on Elisha’s way to Bethel. This implies that Elisha has not yet reached the sanctuary to worship there. In the context of the *mourning the dead*-type rite, the mourning rite was still subjected to firm restrictions. One of these restrictions is the ritual movement between mourning and rejoicing. Olyan (2004:18) in his study found that no ritual movement between rejoicing and mourning or mourning and rejoicing would be possible without two distinct ritual states made and marked by characteristic rites. He (2004:19) further suggests that rites have an appropriate context (e.g. appropriate timing) and rites ‘out of place’⁶⁵ are to be

⁶⁵ This inappropriate act falls in the same category as to curse the deaf or to put a stumbling block in front of the blind (Lev 19:14).

suppressed and even punished, as explicitly stated in Nehemiah 8:9-12 and Isaiah 22:12-14. Consider Isaiah 22:12-14:

The Lord Yahweh of Hosts called on that day
For weeping and lamentation,
and for the bald spot and the girding of sackcloth.
But instead there was joy and rejoicing,
the slaying of oxen and the slaughtering of sheep,
the eating of flesh and the drinking of wine.
'Let us eat and drink, for tomorrow we die'.⁶⁶

In this text of Isaiah 22 a series of mourning rites are required, but the text indicates that the people do precisely the opposite of what Yahweh commands. The reason for these marked rites is because rites performed inappropriately could threaten the integrity of each of the two, distinct ritual spheres, since the rites themselves both realise and communicate the ritual state with which they are associated (Olyan, 2004:15).

The defiant refusal to enact the required and appropriate ritual response to impending disaster, and its substitution with contextually inappropriate and opposed ritual behaviour, are described as an unforgivable iniquity by the text (Olyan, 2004:15-16).

Given the *mourning the dead*-type context of 2 Kings 2, this study argues that 2 Kings 2 is a literary parallel for the opposition of mourning and rejoicing behaviours to be found in Isaiah 22:12-14.

To understand the anecdote in 2 Kings 2: 23-25 within the context of such an 'out of place' rite makes sense, bearing in mind the rejoicing character of children/young boys against the harshness of the punishment for the boys. Elisha, while approaching the city 'bald headed' (the appropriate rite after what happened to Elijah), was cheerfully mocked

⁶⁶ Translation by Olyan (2004:15).

(the repetition of the shout) by the boys. The text explicitly states that Elisha, contrary to 2 Kings 2:2, יַעַל (ja`al) to Bethel, “which could mean that the prophet was going up to worship there” (Gomes, 2006:57) and to conclude the mourning rite. Given this situation and the appropriate mourning rite, the inappropriate joyful rite by the boys was ‘out of place’. The punishment for this inappropriate rite of the boys was disastrous. The motif of wild animals as instruments of divine punishment resonates with similar stories in 1 Kings 13 and 2 Kings 17 (Gomes, 2006:57). Furthermore, the interpretation of this anecdote as an example of appropriate *versus* inappropriate rite correlates well with Elijah’s teaching that morality must be at the heart of ritual worship.

Secondly, similar to mourners that imitate the movement of the dead to the underworld by means of a ritual descent of their own to the ground (Olyan, 2004:41), the 2 Kings 2 account imitates the reverse movement of the Israelites from a state of death to a state of being alive, that is symbolical, from Egypt to the Promised Land (*see* Wyatt, 2005:38). The exodus/conquest tradition that plays a very important role at the Gilgal and Bethel sanctuaries (Gomes, 2006:60-61) provides us also with a trace to understand this text. The reverse parallel is schematised in **FIGURE 53**:

Exodus/conquest tradition	Elijah tradition (2 Kgs 2)
Ascent from Egypt (death experience) ⁶⁷	Gilgal
Crossing Jordan	Pilgrimage to Bethel
Gilgal (new life)	Crossing Jordan
	“Ascension”
	Appropriate mourning behaviour
	Personal proof of “change” (mantle)
	Public proof of “change” (50 prophets seeking)
	Turns inappropriate into appropriate (water)
	Inappropriate behaviour (punishment)

FIGURE 53: Reverse parallel in 2 Kings 2

⁶⁷ See the discussion of examples (c) and (d) in Section 4.5.1.1.1 and example (a) in Section 4.5.1.2.1 of Chapter 4 as well as examples (p) and (q) in Section 5.4.1.1.1 and examples (f) and (g) in Section 5.4.1.2.1 of Chapter 5.

In addition to the conceptual novel metaphors STATES ARE LOCATIONS, A CHANGE OF STATE IS A CHANGE OF LOCATION, SADNESS IS DOWN and RITUAL PROCESS IS MOVEMENT DOWN, the identification of the anecdotes as stories-within-a-story-broadens our understanding of the 2 Kings 2:2 text comprehensively. This is most probably a good example of a cultic perspective in which a section of the Biblical book of Kings was reworked (*see also* Deist, 1986:22). This cultic perspective is a linguistic coding device that the community and culture have developed and that is applied in individual literary constructive processes (Van Wolde, 2009:5).

This related extension implies that the conceptual novel metaphor continues into the sentences that follow 2 Kings 2:2. So, if one starts with the metaphor RITUAL PROCESS IS MOVEMENT DOWN, the extension could hypothetically be in 2 Kings 2:11: "... and Elijah עליה (ʾlh) "went up in a whirlwind to heaven". The above-mentioned reverse parallel guides us to conclude that the metaphorical movement to another state is inevitably of the dying process toward death itself.

Let us then now turn to the 2 Kings 2:11 account.

6.5 Story of Elijah's Ascension - 2 Kings 2:11

In traditional Western hermeneutics a diverse collection of modern cultural artefacts, ideologies and meanings is all too easily imposed upon ancient religious documents. Words and phrases that carry a great deal of cultural meaning have fallen into abeyance to account for a more literal-figurative meaning. The literal interpretation of Elijah's ascension to heaven in 2 Kings 2:11 (sentence (p)) is a striking example:

p. 2 Kings 2:11

וַיְהִי הַמָּזָה הַלָּכִים הַלּוֹךְ וְדָבָר וְהִנֵּה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ
וַיַּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֵלֵיהֶם בְּסַעֲרָה הַשָּׁמַיִם
waj_ehij – hemmâh – holekijm – hâlwok – we_ddabber – wehinneh – rêkêv – `esj
– we_sûsej – `esj – wajja<sub>f</sub>ridû – bejn – sjenejhêm – wajja`al – `elijjâhû –
basse`ârâh – hasjsjâmâjim

And it came to pass, as they still went on, and talked,⁶⁸ and behold,⁶⁹ *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind (*into*) (the) heaven.

To interpret this story about Elijah the prophet literally evokes not only a description of unusual visual imagery of mental simulation,⁷⁰ but has become problematic in the Hebrew Bible's *expressis verbis* testimony (Deut 30:12, Amos 9:2, Ps 139:8, Prov 30:4 and Is 14:13-15 (*see also* 3 Maccabees 2:15; Pritchard, 1969:48 (r28v), 79 (IV,4) and 601 (X)) that “heaven is not the place where man ascends after death” (Houtman, 1993:357), for “the good and the bad alike are destined for *Sheol*” (Johnston, 2002:16). So, it is beyond any doubt that the “*ascent to heaven*” was not a central tenet of the biblical religious imagination.⁷¹

The mainstream Jewish and Christian traditions (*see* Charlesworth, 1983:1:3-315) and studies (*see* Wright, 2004:123-138) attempting to uncover the ambiguity of this text focused on the “where did he go?”-question. However, a literal interpretation with this “where did he go?”-question as focal point generates a variety of unsolved problems. The next section discusses in more detail the problematic nature of such a literal interpretation of this text focusing on the “where did he go?”-question by giving an overview on studies and themes relating to 2 Kings 2:11.

⁶⁸ The verb **וַיַּהֲיֶיךָ** (*wajehij*) introduces the circumstances. In this scene, the narrator employs a pantomimic description of the behaviour of the characters: the gestures are described, but not the words. This is an example of a silent scene in which the observer is located at some distance from the action.

⁶⁹ The main sentence is introduced by **וַיִּהְיֶה** (*wehinneh*). By using the word **וַיִּהְיֶה** (*wehinneh*), the narrator suddenly seems to be ‘attached’ to the characters and shares the same point of view on the spatial and temporal plane. However, the “connectedness” is temporary with regards to Elijah, but lasts for the entire narrative in respect of Elisha. See Uspensky (1973:57-79) for a general discussion on points of view of the narrator on the spatial and temporal planes.

⁷⁰ The text has inspired many literary and artistic impressions, from the post biblical traditions about the prophet, to the seventh century CE inscriptions and mosaics of the Church of the Prophet Elijah in Medaba, Jordan, and to the modern artistic depictions of Elijah in the works of Marc Chagall (Wright, 2004:123).

⁷¹ See also the discussion in Section 1.4 of Chapter 1.

6.5.1 Overview of the Literal Interpretation of 2 Kings 2:11

The motif for the literal interpretation of the 2 Kings 2:11 account that ‘mortals can enter into the realm of the immortal God’, has been questioned by various scholars. In commentaries on the development of the ‘divine human’ figure in ancient literature, a fair amount of attention has been given to the ways and means of deification. One specific focus within this development that is appropriate to this study is the ‘heavenly ascent/journey’ research.

Hitherto, five motifs of the ‘heavenly journey’ have often been raised in the history of the interpretation of 2 Kings 2:11, but still await a convincing solution. They are:

- (1) עלה (*`lh*) to heaven as an invasion of heaven
- (2) עלה (*`lh*) to heaven to receive revelation
- (3) עלה (*`lh*) to heaven to immortal heavenly life
- (4) עלה (*`lh*) to heaven as a foretaste of the heavenly world (Tabor, 1992:91-94)
- (5) עלה (*`lh*) to heaven as a location at the ends of the earth (Wright, 2004: 123-138)

The *first* motif raised namely, עלה (*`lh*) (to ascend) to heaven as an invasion of heaven, challenges a number of apparent statements on the same theme in the Biblical Hebrew corpus. Psalms 115:16 (example (q)) in the Hebrew Bible presents the following cosmology including the boundaries for humans:

q. Psalms 115:16

הַשָּׁמַיִם שָׁמַיִם לַיהוָה וְהָאָרֶץ נָתַן לִבְנֵי-אָדָם

hasjsjâmajim – sjâmajim – lajhwâh - wehâ`ârêts – nâtan – livnej - `âdâm

The heavens are (the) heavens of/for the LORD and/but the earth he has given to (the) sons of Adam/(the) human.

This verse stresses the general assumption that heaven is a place reserved for the deities and impossible for humans to cross this border to an otherworldly or heavenly space.⁷² Given this unambiguous statement of the cosmological inhabitants and their limitations, any report of a human ascending to heaven would be seen as an intrusion or invasion of the divine realm. Besides, a direct protest against such an ascent is found in Isaiah 14:12-20, Ezekiel 28:11-19, Proverbs 30:2-4 and Deuteronomy 29:29; 30:11-14. So, the traditional Jewish and Christian understanding (Charlesworth, 1983:1:3-315) of 2 Kings 2:11 as an extraordinary example in the context of the invasion is highly problematic in the light of the following considerations:

- (i) The proclamation of the Biblical Hebrew text that there is no expectation that a human can *go* to heaven (Ps 115:16);
- (ii) The language of Proverbs 30:2-4 and Job 26; 38:1-42:6 emphasises the contrast between human and the divine realms;
- (iii) The appeal to an ambiguous text adherent to the argument of an extraordinary example. The Elijah account in 2 Kings 2:11 in the Hebrew Bible is the only report of a human who ‘journeyed to heaven’. The argument that the Enoch-account belongs to the same context of 2 Kings 2:11 is problematic given that Genesis 5:24 simply states “and Enoch walks with God, and he was there no more, because God took him”;⁷³
- (iv) Great heroes of the Hebrew Bible (Abraham, Moses, David) all die or ‘rest’ in *Sheol* (Gen 25:7-9; Deut 34:6; 1 Kgs 2:10);
- (v) שָׁמַיִם (*sjâmâjim*) may also signify ‘sky’ or ‘upper atmosphere’ and does sometimes not refer to heaven as the dwelling-place of God;
- (vi) The ascent-motif became prominent in many Mediterranean and Near Eastern cultures during the course of the Greco-Roman period (Lohfink, 1971; Culianu, 1983).

⁷² A later development of this idea is to be found in the Qumran texts (IQM, IQS, IQS^a 1.1 and 4Q554-555). According to these Qumran texts, there is no border between the pious members of the community and heavenly figures. They expected either to live on the renewed earth in the New Jerusalem or to take their place in the heavenly realm along with the other angels. (see also Wright, 2000:128.)

⁷³ Genesis 5:24 (אֱלֹהִים לָקַח אֹתוֹ) (*kij lâqâx `otwo `eelohijm*) (because God took him [Enoch]).

The *second* motif, namely, עלה (*ʾlh*) (to ascend) to heaven to receive revelation, involves a visionary experience of the heavenly court. Various scholars have stretched this motif to include narratives such as the ascent of Moses on Mount Sinai (Ex 24), the prophetic call of Isaiah (Is 6:1-3), the throne visions of Ezekiel (Ezek 1, 10) and Michaiah's vision of the heavenly court (1 Kgs 22:19-23). According to Tabor (1992:91-94), the root of this claim utilising עלה (*ʾlh*) to heaven as means of revelation and authority is, however, due to the polemics and party politics that characterised the Second Temple period. Drawing on 2 Kings 2:11 as an example of an ascent to receive revelation is problematic for the same reason. The following considerations substantiate its problematic nature:

- (i) No specific reference in the Biblical Hebrew literature exists where a person, whether it is Moses, Isaiah, Ezekiel or Michaiah, is being 'taken up' or ascends to heaven by himself;
- (ii) The function of the ascent or vision-of-the-throne texts found in Exodus 24, Isaiah 6:1-3, Ezekiel 1, 10 and 1 Kings 22:19-23 is a way of claiming the highest and most direct heavenly authority for the message (Tabor, 1992:91-94);
- (iii) The motif of royal or prophetic enthronement is a later Jewish tradition. It is not the Enoch in Genesis 5:25, but the legendary figure Enoch in the book of Watchers (Chapters 1-36), the oldest sections of 1 Enoch that echoes this understanding of ascent (Widengren, 1950);
- (iv) The Hebrew Bible (Is 6:5) declares the incongruous position of humans in the divine realm when Isaiah says: "There is no hope for me! I am doomed because every word that passes my lips is sinful, and I live among a people whose every word is sinful. And yet, with my own eyes, I have seen the King, the LORD Almighty!";

- (v) Following the 2 Kings 2 account in the Hebrew Bible, Elijah was never initiated into heavenly secrets or never received any divine commission or returned to earth with a divine message.⁷⁴

A *third* motif, namely עלה ('lh) (to ascend) to heaven to receive immortal heavenly life, raises two overlapping ideas. The *first* is that an extraordinary individual has obtained immortal heavenly existence (Gallagher, 1982) and *secondly*, that the souls of humans, bound by mortal conditions, can obtain release to immortal heavenly life (Burkert, 1985). Elijah in 2 Kings 2:11 as a candidate for such immortalisation is problematic in the light of the following considerations:

- (i) The idea of immortalisation is common to literature originating from the Hellenistic period. It is not until the book of Daniel that one finds any reference (Dan 12:3) to mortals ascending to heavenly life;
- (ii) The idea of immortalisation is related to a fundamental shift in the perception of the proper human race and alien to the ancient Israelite thought about life after death;
- (iii) The older idea of the dead reposing in *Sheol* forever is replaced by the notion of immortality of the soul or resurrection of the dead (Nickelsburg, 1972). This conception of immortality is an opinion held by the Greeks about the 'life' of the human's soul 'after death'. According to this IMMORTALITY conception, *death* comes to be understood as *life*;
- (iv) Although the Greek Bible includes righteous Hebrew Bible people such as Abraham, Moses and the prophets in the promised resurrection to immortal heavenly life (Hebrews 11), Luke 16:19-31 clearly pictures the *Hadean* world of the dead - which is below, not above - as a place in which rewards and punishments are already being experienced.

⁷⁴ Although the Chronicler refers to a letter written by Elijah to Jehoram, king of Judah (2 Chr 21:12-15), there is a common consent amongst Old Testament scholars that the events of 2 Kings 2 may not be recorded in chronological order (*see also* Miano, 2010: 106-142).

The *fourth* motif raised, namely **עלה** (*ʿlh*) (to ascend) to heaven as a foretaste of the heavenly world involves a journey to heaven. This ‘visit’ functions as an anticipation of a final or permanent ascent to heavenly life. To assign this motif to 2 Kings 2 is highly unfeasible taking the following details into account:

- (i) In contrast to Enoch’s transforming experience in heaven (1 Enoch 39:14) as an example of this heavenly foretaste, 2 Kings 2 is silent on any experience from the side of Elijah; and
- (ii) There is no evidence in the Hebrew Bible that Elijah’s ascension is followed by a return to earth.

The *fifth* motif was raised by Wright (2004:123-138) in his study on *Whither Elijah? The Ascension of Elijah in Biblical and Extrabiblical Traditions*. He stated that the issue of what happened to Elijah hinges on how to understand the Hebrew word **הַשָּׁמַיִם** (*hasjsjâmâjim*) in 2 Kings 2:11 (2004:126). Eventually, he argues that there was an ancient tradition that located Elijah (and Enoch) at the ends of the earth and that the **עלה** (*ʿlh*) to **הַשָּׁמַיִם** (*hasjsjâmâjim*) phrase must be understood similarly. However, this suggestion fails to explain the semantic frame of **הַשָּׁמַיִם** (*hasjsjâmâjim*) within the cosmological view of the ancient Israelites as reflected in the Hebrew Bible: *Heaven* (**שָׁמַיִם** (*sjâmâjim*)) and *ends of the earth* (**מִקְצֵה-אָרֶץ** (*miqtseh - ʿârêts*)) were two separate locations. From the data-analysis in Section 5.4.2.2 of Chapter 5 (example ([b])) it is evident that the only examples in the Hebrew Bible where the composition *ends of the earth* (**מִקְצֵה-אָרֶץ** (*miqtseh - ʿârêts*)) and the verb **עלה** (*ʿlh*) were used is in vertical space denoting natural elements (fog/damp) moving upwards (Jer 10:13; 51:16; Ps 135:7: “And he causes the vapours to ascend from the ends of the earth”). Thus, the *ends of the earth* (**מִקְצֵה-אָרֶץ** (*miqtseh - ʿârêts*)) was regarded as a low location (the source) from which something ascends. The use of **עלה** (*ʿlh*) indicating movement to the *ends of the earth* (**מִקְצֵה-אָרֶץ** (*miqtseh - ʿârêts*)) as a goal never occurs in the Hebrew Bible.

Furthermore, Wright's argument is exclusively based on extra-biblical literature (1 Enoch and Jubilees) describing Enoch's destiny and not Elijah's destiny.

Linked to these five motifs within a literal understanding of the text are the questions regarding (a) the ascension of only the soul (נֶפֶשׁ (*nêfêsj*)) or (b) the ascension of the entire person, that is (נֶפֶשׁ (*nêfêsj*) and בָּשָׂר (*bâsâr*)).

Smith (1971:174-199) has shown that the development of the 'divine human' figure was part and parcel of the development of the Greek's imaginations and desires. He indicates that because humans want to be like the gods, a fair amount of attention has been given in ancient literature to (1) people (semi-gods, heroes, magicians, rulers, prophets, athletes, philosophers, *et al*) who present themselves as having become 'divine' (Smith, 1971:181-182); and (2) to the ways and means of achieving *apotheosis* or deification (for example a cultic initiation, magical incantation, heavenly ascent and so forth) (Vermeule, 1979:130-134). This yearning of humans to be like the gods brought forth some opinions about the 'life' of the human soul 'after death'. Because gods are immortal and humans die, and because humans present themselves as having become 'divine' and achieving *apotheosis*, *death* has come to be understood as *life*. This is also a reason for the universal of the Greek thought: 'if a human is immortal, then he is god.' So, to believe the soul to be immortal is to believe it to be divine (Guthrie, 1950:115).

A result of the enrichment of the literal interpretation of 2 Kings 2:11 regarding the ascension of the (נֶפֶשׁ) (*nêfêsj*) alone or both the (נֶפֶשׁ) (*nêfêsj*) and בָּשָׂר (*bâsâr*) is manifested in a tenth century Karaite interpretation and various Jewish commentaries:

- "Having thus expressed our view that Enoch and Elijah ascended bodily to heaven, we must now explain how they did so. We say, therefore, that each one of them reached heaven in his (earthly) body, but once he arrived there, God stripped him of his body and clothed him with a nobler body. Since this former body was terrestrial and coarse, [liable to perish] in the

heat of the celestial sphere, God divested him of all corporeality, and he became a purely spiritual substance” (Nemoy, 1979:361);

- Wright (2004:126) also indicates that “David Qimchi, attempting to explain how flesh and blood can ascend into the spiritual realm, suggested that Elijah was transformed into a spirit before his ascent (Qimchi on 2 Kgs 2:11; cf. Qimchi on 2 Chr 21:12; Gen. Rab. 25; Zohar 2:197a, 3:88b). *Sepher Hekhalot* (3 Enoch) 15 suggests that Enoch’s body was consumed by fire as he ascended.”

In a way to explain the substance of ascension, some scholars (see Wright, 2004:125) have argued that the author might well have had in mind his removal or ‘retirement’ to some remote area. If so, goes the argument, heaven in this text is equivalent to ‘sky’, and the author does not intend to imply that Elijah joined Yahweh as an immortal in the heavenly court. Proof for this is the Chronicler who reports that much later, Jehoram, king of Judah, received a letter written by Elijah (2 Chr 21:12-15). Others (see Tabor, 1989:233-236) have argued that the Elijah’s ascent must be understood as full deification, like the ascent of Moses on Mount Sinai. Although there is no explicit reference to a journey to heaven in Genesis 24, Moses, in ascending the mountain, enters the presence of God, the realm of the divine. Moses is given revelation in the form of heavenly tablets, then descends back to the mortal domain.

Along with this overview it is apparent that the unsolved questions prompted by the literal interpretation are numerous: did Elijah ‘taste death’ or did he join the realm of the gods without experiencing death, i.e. the dissolution of the **בָּשָׂר** (*bâsâr*)/ body? Was he taken away spiritually? Was he given the status or ‘benefits’ of a god or immortal but essentially remained the same? Was he literally ‘alive above the earth’ or at ‘the ends of the earth’?

So, it seems as if the five possible motifs of the ‘heavenly journey’ in the history of the interpretation of 2 Kings 2:11 and its textual enrichment are problematic and filled with doubt. Besides, as indicated by Charlesworth (1983:1:3-315), though the majority of

later Jewish and Christian traditions understood this text literally as an ascent to heaven this literal interpretation was not accepted by all.

The review of the literature indicates a clear shift concerning the understanding of the dividing line between the concept DEAD or ALIVE from ‘existence after death’ to ‘life after death’. Furthermore, the traditional interpretation of 2 Kings 2:11 along the lines of the ‘possible’ motifs of the ‘heavenly journey’ has reduced the linguistic diversity by reading later (Greek-influenced) eschatology back into the earlier Hebrew texts. This position is discussed comprehensively by Wright (2004:123-138).

This study purposely attempts to read and examine the Hebrew Bible synchronically, that is in its own cultural setting, without importing later concepts. A truly complete picture of any given solution to the problem of ‘human ascension’ can be best understood in the light of insights into the ancient Israelite systems of thought and classification, thus linking spatial experience, systems of spatial classification and world-view. In addition, this study argues that the “where did he go?”- question is off the mark and that the key to the understanding resides in the extension of the conceptual novel metaphor in 2 Kings 2:2 and the use of the binary spatial motion verbs **יָרַד** (*jrd*) and **עָלָה** (*ʿlh*) in their depiction of the specific episode.

Wright (2004:127) correctly makes a gesture: that scholars have the same opinion regarding the ambiguous imagery that a literal interpretation evokes and the problematic stance of such a literal interpretation given the Hebrew Bible’s *expressis verbis* testimony. He concludes by saying that “the image of Elijah going into heaven may have meant something else for these biblical tradents” (2004:127).

Traditionally, literal and nonliteral meanings are seen as two different beasts, only one of which is well-behaved. In this view, literal language involves recruiting word meanings from the mental lexicon and combining them with grammar rules. Consistent with Cognitive Semantics as linguistic methodology, this study starts by characterising the precise relation between literal and nonliteral meaning in order to discern if the image

of Elijah ascending (to) heaven may have meant something else for the ancient Israelites or ‘biblical tradents’.

This section began by hypothesising that the reason why a satisfactory answer evaded exegetes in the past is *firstly*, that readers use different cultural references when attempting to interpret the text and *secondly*, that the various motifs of the ‘heavenly journey’ were not examined in relation to the use of the verb **עלה** (*ʾlh*)’s cognitively motivated account of its overall semantic and syntactic structure. This study argues that **עלה** (*ʾlh*) in the context of larger 2 Kings 2:1-25 narrative denotes a conclusion of an earthly appearance and therefore a human death metaphor. This argument is strongly supported, *firstly*, by the *mourning the dead*-type context of 2 Kings 2 as discussed in the previous section. The idea that a divine character (God, Yahweh or an angel) or at least the attributes of a divine character (glory of God/Yahweh) ascends at the conclusion of an appearance, is common in the Hebrew Bible. Textual evidence is to be found in Genesis 17:22; 35:13; 1 Samuel 6:20 (God or glory of God), Psalms 68:18 (Yahweh), Ezekiel 11:23, 24 (glory of Yahweh) and Judges 13:20 (angel of Yahweh) (see examples (d) - (h) in Section 5.4.2.1 of Chapter 5). *Secondly*, Holladay, following Koehler and Baumgartner adds a death sense to the meaning by explaining it as follows:

“**עלה** hif.:... God subj.: take up 2K 2₁, take away (in death) Ps 102₂₅.” (Holladay, 1988:273).

“**עלה** hif: von Gott gesagt *said of God*: auffahren lassen *take up* 2 K 2, 1, wegnehmen, sterben lassen *take off, cause to die* Ps 102,25” (Koehler & Baumgartner, 1958:706).

In the simplest cases of the death metaphor, examples such as ‘*He went down to Sheol*’ (as in (d) – (i)), the texts, taken literally, are anomalous. In 2 Kings 2:11, the incongruity of the literal interpretation is even more subtle. The next section makes an

effort to give a solution to this so-called incongruity by explicating the motion and space in 2 Kings 2:11.

6.5.2 Motion and Space in 2 Kings 2:11

In order to understand the motion verb **עלה** (*ʾlh*)’s meaning in 2 Kings 2:11, it is necessary to take into account the verb’s complete semantic structure. Fortunately, the 888 occurrences of the verb **עלה** (*ʾlh*) in the Biblical Hebrew corpus provide us with a comprehensive semantic range in order to derive an appropriate meaning. However, given the expanded corpus and the apparent semantic frame of the verb **עלה** (*ʾlh*) (as explicated in Section 5.6.2.1 of Chapter 5), it is unlikely that the use of the verb **עלה** (*ʾlh*) in 2 Kings 2:11 would be a complete new category to consider. From the findings in Section 5.4 of Chapter 5, it becomes clear that the verb **עלה** (*ʾlh*) was used in different conceptually understood spaces. From the six identified conceptual spaces, that is, movement in horizontal space, movement in vertical space, movement in structural space, movement in bodily space, movement in container space and movement in navigational space, it seems that it is reasonable to argue that the account of Elijah’s ascension in 2 Kings 2:11 must be understood in the conceptually vertical space. The presence of **שָׁמַיִם** (*sjâmâjim*) (heaven) in the text indicates that the reader needs to interpret the lexical elements within a symbolic structure, i.e., the ancient Israelites’ HEAVEN-EARTH-SHEOL frame.

Furthermore, in Sections 5.4 and 5.6 of Chapter 5 we have seen that the linguistic capabilities of the verb **עלה** (*ʾlh*) are grounded in general cognition. It therefore seeks to develop (as much as possible) linguistic theoretical notions founded on established general cognitive capacities in cognitive psychology. Units are structures that a speaker has mastered quite thoroughly *via* entrenchment. Consequently, the meaning of the motion verb **עלה** (*ʾlh*) in 2 Kings 2:11 will be presented against the background of a cognitively motivated account of the verb’s overall semantic structure as presented in

Section 5.6.2.1 of Chapter 5. Additionally, the ways in which the ancient Israelites conceptually understood vertical space (Section 3.5.3 of Chapter 3) will be taken into account in deriving the meaning of the verb.

This section elaborates on and distinguishes between the lexical elements used to describe the motion event in 2 Kings 2:11 and the conceptual features of the event. The following provides an explanation of the lexical data of the verb עלה (*lh*) in 2 Kings 2:11.

6.5.2.1 Lexical Element עלה (*lh*)

The analysis in Chapter 5 directs one to the observation that the basic motion-event of the lexicalisation of עלה (*lh*) includes at least path (UP) in the verb along with the fact of motion (*go*). Given Talmy's (1985, 2000) typology and the findings of Chapter 5 regarding עלה (*lh*), the verb עלה (*lh*) in 2 Kings 2:11 is, however, embedded in a particular path-biasing sentence-context with the manner and medium of the motion explicitly stated. The following paragraph will verify whether the syntactic frame within which the motion verb עלה (*lh*) in 2 Kings 2:11 occurs, along with its interactions, may provide insights into *firstly*, the contextual salience of linguistic-privileged aspects of the motion verb and *secondly*, the conceptually dependent structure of the relational concepts in 2 Kings 2:11.

One of the important findings in Section 5.4 of Chapter 5 is that the verb עלה (*lh*) displays a very high functional load for describing the motion of all sorts of entities (humans, animals, inanimates) so that this manner of motion is characteristic to the entity doing the motion. Another important finding in Section 5.4.2 of Chapter 5 is that motion in vertical space is restricted to folk superstition/superior figures, meteorological activities and 'heavenly' inhabitants like birds. The implication is that fixed cosmic borders exist without the possibility for humans to transgress.

In 2 Kings 2:11 an apparent discrepancy exists between the alleged findings in Chapter 5 and the fact of physical motion of a human being all along an UP path into the constrained heavenly realm. That the meaning is not predictable from the integrated meanings of the individual words, hardly comes to mind in traditional translations of this ‘*Elijah’s ascension to heaven*’ text. Likewise, the context in which the utterance occurs as well as the language-specific systematic structure of thought was neglected.

To begin with the function of the verb **עלה** (*ʿlh*): in Cognitive Semantics it is well known that perception must include representations of motion: we are aware not just of things being in one place and then being somewhere else, but also of their moving (Jackendoff, 1983:174). In the context of the 2 Kings 2:11 text, the same is true for Elijah: he cannot just be with Elisha alive on earth and then suddenly disappear without any trace or explanation of his movement and presence elsewhere. That there must be an event-function GO that is not reducible to a succession of BE’s, is clear. Therefore, because humans cannot ascend to heaven, the writer was forced, *firstly*, to conflate the syntactic frame to accommodate the means by which it is possible for a human to overcome the constraints on a vertical or rapid ascension and *secondly*, to maximally relate to those elements encoded in the syntactic frame. This conflation ensures an interaction with the verbal semantics and affords access to conceptual content. The **עלה** (*ʿlh*) frame in 2 Kings 2:11 (example [p]) is being extended to new events that share *manner* and *medium* information. The lexical elements and conflation can be summarised as follows:

Fact of motion: **וַיַּעַל** (*wajjaʿal*) waw cons + Qal imperf 3 masc sing + **עלה** (*ʿlh*) – (go)

Figure: **אֵלִיָּהוּ** (*ʿelijâhû*) Elijah (Human)

Source: Not mentioned, but implied by

וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם (*wajjafridû – bejn – sjenêjhêm*) (and they parted between two of them)

Path: Up (implied by the relation between the medium and goal)

Medium: רֶכֶב (*rêkêv*) Chariot (of fire)

סוּסֵי (*sûsej*) Horses (of fire)

אֵשׁ (*`esj*) Fire

בַּסְעָרָה (*basse'ârâh*) in/by the whirlwind

In this conflation, a prepositional phrase is used headed by a content-rich medium ב (*b*) (*by*) preposition.

Manner: Ride (implied by the medium *chariot*)

Landmark: הַשָּׁמַיִם (*hasjsjâmâjim*) (the heaven)

Cause: Although not explicitly indicated in this verse, the cause (the situation that brought about the event) is mentioned in 2 Kings 2:1, namely יְהוָה (*Jhwh*).

However, meaning is not only restricted to form and perceptual information, but also depends on patterns of the verb-argument constructions (Goldberg, 1995:1). The following meaning-bearing verb-argument construction in vertical space, is observable:

- Vertical space: [SUBJ [V PP (SOURCE) PP (GOAL)]] – bounded/unbounded⁷⁵

Similar to the findings pertaining to the verb-argument construction of the verb יָרַד (*jrd*) in Section 4.7 of Chapter 4, the verb עָלָה (*'lh*), as the data analysis has shown in Section 5.6 of Chapter 5, also reflects an inherent bipolar structure in terms of verb-argument roles. The following two roles are noticeable:

- the *theta*-role, e.g. [SUBJ [V PP (SOURCE) PP (GOAL)]] and
- the *path*-role, e.g. [SUBJ [V] {PATH}].

⁷⁵ Motion within the horizontal and vertical space may be bounded or unbounded, while motion in structural, bodily and container space is bounded.

The hypothesis in this section is that the verb **עלה** (*'lh*) in 2 Kings 2:11 is embedded in the sentence to bias a path-verb interpretation,⁷⁶ and not to bias a *theta*-verb interpretation. This hypothesis becomes apparent when analysing the relationship of the verb **עלה** (*'lh*) and its constituents on the lexical level.

The sentence **וַיַּעַל אֵלֵיהֶוּ בַסַּעֲרָה הַשָּׁמַיִם** (*wajja 'al – 'elijâhû – basse'ârâh – hasjsjâmâjim*) is composed of the following syntactical units: Verb Phrase (VP) + Noun Phrase (NP) + Prepositional Phrase (PP) + Noun Phrase (NP). The subject NP refers to a person and the sentence as a whole refers to a situation or event in which the person is moving in some way with respect to the path. The fact that no preposition(s) is/are present to conflate the region or place-concept gives rise to the argument that **הַשָּׁמַיִם** (*hasjsjâmâjim*) forms at least part of the landmark of the motion event. So, the specific function of **הַשָּׁמַיִם** (*hasjsjâmâjim*) in combination with the verb **עלה** (*'lh*) in 2 Kings 2:11 must be understood within the characterisation of the concept MOTION in spatial semantics. Zlatev (2007:333) indicates that there are at least two ways of characterising the concept MOTION in spatial semantics: one that limits the notion to cases of actual perceived motion, and one which extends it to more 'imaginary' scenarios. Examples like: “*And the LORD said to Moses: go up to this mount Abarim ...*” (Num 27:12)⁷⁷ or “*Look, a little cloud, like a man's hand rises from the sea*” (1 Kgs 18:44)⁷⁸ describing ‘motion events’ are relatively uncontroversial. The second approach includes examples of ‘virtual motion’, ‘abstract motion’ or ‘fictive motion’. The following examples in English reflect this extension of more ‘imaginary’ scenarios:⁷⁹

- i. The scenery rushed past us (‘frame- relative motion’).
- ii. I looked toward the valley (‘sensory path’).
- iii. The road goes through the woods (‘coverage path’).

⁷⁶ This hypothesis is in line with recent studies on verb-framed language groups describing paths of motion. See, for example, Slobin (2008:199).

⁷⁷ See example (a) in Section 5.4.1.1 of Chapter 5 as well as the discussion in Section 6.3.3.1.

⁷⁸ See example (a) in Section 5.4.3.1 of Chapter 5.

⁷⁹ Examples taken from Zlatev (2007:333).

- iv. The church faces toward the square ('emanation path').
- v. The beam leans away from the wall ('advent path').
- vi. His office is through the corridor ('access path').

Motion is treated as a binary category: either there is real motion or there is perceived motion. The data analysis in Section 5.4.1.1 of Chapter 5 has shown that Biblical Hebrew incorporates the same binary category motion. Recall examples (r) – (t):

r. Judges 21:19

לְמִסְלָה הָעֹלָה מִבֵּית־אֵל שֶׁכֶּמָּה

limsillâh – hâ'olâh – mibbejt – 'el - sjekêmâh
 ... to the main road that goes up from Bethel to Shechem.

s. Ezekiel 41:7

מוֹסָב ... וְכֵן הִתְחַתְּוֹנָה יַעֲלֶה עַל־הָעֲלִיּוֹנָה לְתִיכּוֹנָה

mûsab – weken – hattaxtwonâh – ja'alêh – 'al – hâ'eljwonâh - lattijkwonâh
 And so the lower part [of the winding wall] increased to the upper chamber by the middle.

t. Micah 2:13

עָלָה הַפְּרִיץ לִפְנֵיהֶם

'âlâh – happorets – lipnejhêm
 The breach (in the wall) increased before them ...

In (r) - (t), each example extends to more 'imaginary' scenarios, i.e., coverage path, link path and expand path, respectively.⁸⁰ The motion in examples (r) – (t) comes not from the object of conceptualisation, i.e., the road and wall, but from the manner in which it is conceptualised.

The manner in which the 'motion' in 2 Kings 2:11 has been conceptualised does not emphasise the SOURCE or GOAL of the motion, but the PATH. Although the verb **עלה** (*'lh*) specifies that Elijah traverses the path, it does not specify exactly what the person is doing with respect to the path, for example, in which particular manner or medium the

⁸⁰ Examples of the binary category motion with the verb **יָרַד** (*jrd*) is Nehemiah 3:15, 2 Kings 20:11, 2 Kings 12:20 and Deuteronomy 9:21.

traversing is taken place. This manner and medium is additional information preceding the verb (topicalisation). So, it seems as if הַשְׂמָיִם (*hasjsjâmâjim*) in 2 Kings 2:11 is not the focal point of the text or the end-point of the motion, but a reference point in the conceptualised motion which serves to ‘locate’ a particular event. This reference point constitutes the complexity of the separation path expression in the same way that *the valley* in ‘*I looked toward the valley*’ is constituted as the Reference Object in the visual path expression. It is rather the revelatory connotative understanding of the *manner* and *medium* which fulfils an expressive function.

The following data from Chapter 5 support this hypothesis:

- Although הַשְׂמָיִם (*hasjsjâmâjim*) is mentioned explicitly, no closed-class element, i.e. a preposition (לְ (*le*) or אֶל (*`el*)) or the locative *he* (i.e. הַשְׂמַיְמָה (*hasjsjâmajmâh*)) is used indicating direction towards a goal (like in Gen 15:5; Ex 9:8, 10; Deut 4:19; Josh 8:20; Judg 13:20, 20:40 and Job 2:12). This implies that the trajectory does not terminate at the region in question,⁸¹ that is הַשְׂמָיִם (*hasjsjâmâjim*). The interpretation of הַשְׂמָיִם (*hasjsjâmâjim*) as the goal of the motion activity (the *theta*-role) in 2 Kings 2:11 originates most probably in the Aramaic Targum and Greek translations, respectively:
 - סליק אליהו בעלעולא לצית שמיא (*sljq - `ljhw - b`l`wl` - ltsjt - sjmjim*)
 “Elijah went up in a whirlwind towards the sky”
 - και ανελημψθη⁸² Ἡλιοῦ ἐν συσσεισμῷ ὥς εἰς τὸν οὐρανόν-
 “Elijah was taken up in a whirlwind as it were into heaven”;

⁸¹ *To X* expresses a trajectory that terminates *at X* (Jackendoff, 1992:116).

⁸² The morphological parsing of this verb is Aorist indicative passive 3rd person singular meaning ‘to lift up’, ‘to take up’. For the ascension the term occurs only in Mark 16:19 and 1 Timothy 3:16 where an endowment with divine majesty *anālēmpsis* comes to be used for death in later Judaism, and this is the sense in Luke 9:51, perhaps with a hint of the ‘taking up’ that is completed with the ascension.

- The metaphorical GRIEF expression as a vertical up activity (with the verb **עלה** [*ʾlh*]) (1 Sam 5:12)⁸³ uses the landmark **הַשָּׁמַיִם** (*hasjsjâmâjim*) (the heaven) similar to 2 Kings 2:11. This implies that the verb **עלה** (*ʾlh*) lexicalises the path function. But when the GRIEF expression has a GOAL, the GOAL is explicitly marked by a preposition **אֶל** (*ʾêl*), like in Exodus 2:23;
- When heaven is not the GOAL or the end-point of the movement and, therefore, not a destination or place *per se*, the *he*-locative particle **הַשָּׁמַיִמָה** (*hasjsjâmâjêmah*) (the heaven-wards) is used (with the verb **עלה** [*ʾlh*]) in texts where a natural element (smoke) (Josh 8:20)⁸⁴ or a metaphorical expression of DESTRUCTION (Judg 20:40)⁸⁵ is described;
- In texts describing mortality, and where heaven is explicitly mentioned as inaccessible for humans, **שָׁמַיִם** (*sjâmâjim*) is always written without a preposition (Prov 30:4; Is 14:13; Amos 9:2). Also, in these texts, the complete understanding of the verses is only possible within a binary structure of UP *versus* DOWN (see also Deut 30:12 and Eccl 3:21 example (c) in Section 5.4.2.1.1 of Chapter 5).

The sentence in 2 Kings 2:11 differs from motion sentences such as ‘*And Samuel went up from Gilgal to Gibeah*’ (1 Sam 13:15)⁸⁶ in which the verb **עלה** (*ʾlh*) is embedded to bias a *theta*-verb interpretation. In a motion sentence, the Subject is asserted to have traversed the path, covering each point of the path in order over time. Thus, the verb argument roles in a motion sentence are [SUBJECT [V PP (SOURCE) PP (GOAL)]]. A more detailed expression of the hypothesis held in this section is that, by contrast, in **וַיַּעַל אֵלֶיָּהוּ בַּסַּעֲרָה הַשָּׁמַיִם** (*wajja ʾal ʾelijâhû basse ʾârâh hasjsjâmâjim*), the Subject is asserted to occupy the entire path at a single point in time. This means that the PP

⁸³ See example (b) in Section 5.4.2.1.1 of Chapter 5.

⁸⁴ See example (b) in Section 5.4.2.1 of Chapter 5.

⁸⁵ See example (a) in Section 5.4.2.1.1 of Chapter 5.

⁸⁶ See example (b) in Section 5.4.1.1 of Chapter 5.

(בַּסְעָרָה הַשָּׁמַיִם) [basse'ârâh – hasjsjâmâjim]) occupies a path-function; in this sentence a partaking that specifies the separated position or disconnection of the Subject. The entire path here refers to a specific zone detached from the ordinary zone in which a human (with its בָּשָׂר (bâsâr) and נֶפֶשׁ (nêfêšj)) is alive.

In brief, it seems as if the author wants to express the path of separation, but he goes more naturally through another construction with the עָלָה ('lh) verb of path movement combined with various other nouns. Thus, besides the Subject, the verb GO UP lexicalises the path-function as well, leaving the Agent and the PP as two syntactically expressed arguments. This means that the structure of the lexical element עָלָה ('lh) is filled by a conceptual constituent and can only be understood against the background knowledge of a complete cognitive domain (see Langacker, 1990:147-166). Deist (2000:108) elaborates on this by saying that “languages not only categorise reality and in that way ascribe value to such categories, they also express a wide variety of relations among terms and categories of terms.” However, a particular language such as Biblical Hebrew is dependent upon the relevant culture’s view of space, its rules of inference and its value system. So, the verb עָלָה ('lh)/ lexical concept GO UP is dependent not only on other lexical concepts in the expression, but also on other kinds of knowledge such as encyclopaedic knowledge.

The next section verifies, *firstly*, the *path*-role hypothesis by evaluating the semantic relations among the similar lexical items. *Secondly*, adding the cognitive model on *up motion*, the meaning of the words ‘fire’, ‘horses’, ‘chariot’, ‘whirlwind’ and ‘heaven’ do appear to relate to and draw upon a potentially large body of knowledge. This conceptual knowledge will be evaluated in order to be able to serve as a kind of context against which the lexical concept GO UP receives and achieves meaning.

6.5.2.2 Conceptual Constituents: Elijah, Heaven, Horses, Fire, Chariot and Whirlwind

The personal name ELIJAH in 2 Kings 2:11 encodes the concept that we are dealing with a physical entity. As a result, this entity is related to the domain of space. The Subject, Elijah, ‘moves’ in this domain of space by means of a container (chariot) and force (horsepower, fire and whirlwind). As discussed in the previous section, the characteristics of Elijah, i.e. healer, miracle-maker, hero and teacher of moral righteousness bear witness to a human without match. His ability to act without human assistance and to prevail over human opposition, points to independent greatness, similar to a divine figure. The term ‘a man of God’ (1 Kgs 17:18-24; 2 Kgs 1:10-13) was even used to designate his holiness. This characterisation of exceptionality positions Elijah closer to a divine figure than a sinner.

It is significant that the verb **עלה** (*ʾlh*) in Biblical Hebrew as motion verb can also be used as verb of extent (as in Judg 21:19, Ezek 41:7, Mi 2:13).⁸⁷ The possibility of a motion or extent (or any other abstract) interpretation is determined by the motility of the Subject (people travel, roads, walls and breaches do not) and sometimes by the tense as well. The same is true for the motility of the Subject **אֵלִיָּהוּ** (*ʿelijâhû*) Elijah and the tense of the verb used in 2 Kings 2:11. The use of the spatial verb **וַיַּעַל** (*wajjaʿal*) ‘and he ascended’ indicates that the event of ‘going’ has gone into the past, or has passed by in time, and hence the perfective meaning. As a text critical note on this verb, the *Septuagint* uses the *Aorist indicative passive 3rd person singular* form of *αναλαμβάνω*, namely, *καὶ ἀνελημψή* (‘and he was taken up’), indicating that someone/something was responsible for/had caused the event. The use of the kinaesthetic verb *αναλαμβάνω* may further indicate that the Object of the event, that is Elijah, changes possession. At first glance, this translation seems odd: why would the translator replace a verb of motion with a kinaesthetic verb? A potential answer is that this

⁸⁷ See examples (z), (aa) and (bb) in Section 5.4.1.1 (i) of Chapter 5.

interpretation of the Septuagint is a conceptual parallelism with וַיַּעַל (*wajja'al*) in 2 Kings 2:11 (in the BHS). Jackendoff (1992:60-62) explains such a parallelism with the examples in (u):

- u. (i) '*Bill gave the book to Harry*'
- (ii) '*Bill went to the store*'
- (iii) '*The inheritance went to Philip*'

He indicates that, in both cases, there is an entity that undergoes change. In the first sentence (i), the *book* changes possession, and in the latter (ii), *Bill* changes location. He indicates that the parallelism goes a little further in terms of the concept of OWNERSHIP: the verb *go* may also be used to describe not only physical motion in space, but also change of possession, as in (iii) '*The inheritance went to Philip*'. He (1992:62) furthermore argues that grammatical parallelism in these sentences is a reflection of a parallelism in the conceptual structure underlying these expressions. He outlines the conceptual parallelism as follows:

X is in physical location Y	parallels	X belongs to Y
Change in physical location of X	parallels	Change in possessor of X
Final location of X	parallels	Final possessor of X
Unspecified different location of X	parallels	Unspecified different possessor of X
Caused stasis in X's location	parallels	Caused stasis in X's owner

Jackendoff (1992:62-63) concludes that the concept OWNERSHIP is surely an abstract concept, because there is no general way of telling whom an object belongs to by looking at it and at its context. The opposite is true for a spatial location – a spatial location goes roughly under the rubric of a sensori-motor concept.

So, one may conclude that, by using the parallelism, the Greek translator of 2 Kings 2:11 (Septuagint) knew, *firstly*, that there is no preposition (to) with which the object of the movement is associated with the final state of the change, *secondly*, that the

spatial location הַשָּׁמַיִם (*hasjsâmâjim*) ([the] heaven) does not go under the rubric of a sensori-motor concept, *thirdly*, that the verb עלה (*'lh*) in 2 Kings 2:11 does not describe a physical motion in space, but a change (of possession), and *fourthly*, that the verb עלה (*'lh*) in 2 Kings 2:11 is a verb of extent (in the same way as the concept OWNERSHIP in 'The inheritance went to Philip').

However, given the Hebrew Bible's testimony that heaven is not the place where a human ascends after death, the identification of Elijah's motility after parting from Elisha, whether it is his בָּשָׂר (*bâśâr*) and נֶפֶשׁ (*nêfêšj*) or just his נֶפֶשׁ (*nêfêšj*), holds the key to the full understanding of the motion event.

Notice that the Agent, Elijah, is not acting willfully. He does not perform any action – he does nothing. This diagnostic implies that Elijah does not conform to the character of an actor in an action sentence. Rather, the first phrase in 2 Kings 2:11, וְהִנֵּה רֶכֶב-אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדּוּ בֵּין שְׁנֵיהֶם (*wehinneh – rêkêv – `esj – wesûsej – `esj – wajjafridû – bejn – sjenejhêm*) describes an agent bringing about the event described in the following sentence. So, 2 Kings 2:11 is an example of a causative sentence. The significance of this classification is threefold:

- (1) 2 Kings 2:11 is an example where (not only reality is categorised, but also where) causality forms part of the ancient Israelite culture's system of meaning;⁸⁸
- (2) The causative-noncausative relation in 2 Kings 2:11 is not a syntactic relationship but a lexical one. This implies that, since the introduction of lexical rules as a means of expressing morphological and semantic relations among similar lexical items (Chomsky, 1972), it turns out to be essential to review the functional attributes of *fire*, *whirlwind*, *horses* and *chariot* as agents in this causative sentence;

⁸⁸ See also Deist (2000:108-109) for a discussion on classification and relations among categorical objects in Biblical Hebrew.

(3) The ‘unavoidable’ position of Elijah in which he has no active performing duties entails an inactive בָּשָׂר (*bâśâr*) similar to the verb יָרַד (*jrd*)/lexical concept GO DOWN in a metaphorical expression like ‘*He goes down to Sheol*’.⁸⁹ The figure in such an expression, i.e. the continued existence of the נֶפֶשׁ (*nêfêš*) acts as agent and spatial trajector.

In 2 Kings 2:11, at least two open-class vehicles were used to describe meteorological experiences. Meteorological elements such as אֵשׁ (*`esj*) (fire) and סַעֲרָה (*se`ârâh*) (whirlwind) were used in combination with the ancient Israelite worldview to reproduce something ethereal and ineffable, because the forces of nature were often looked upon as theophanies (Deist, 2000:122) or acts of God. Unlike a stone thrown skywards, but descending to the ground, אֵשׁ (*`esj*) (fire) and its production of smoke are the only known elements capable of reaching the heavenly realm. So, the concept FIRE epitomises a way of ascension to the heavenly realm. Conceptually, it is adequate to relate the concept FIRE with the concept ELIJAH on the basis of an experienced phenomenon, i.e., the possibility of something material to reach the heavenly realm.

The words סַעֲרָה (*se`âr*) and סַעֲרָה (*se`ârâh*)⁹⁰ used in the text of 2 Kings 2:11 are roughly synonymous with the term סוּפָּה (*sûfâh*). This can be derived from the root סָפַה (*sph*), with its base meaning of ‘to snatch away, to carry away’ (Stadelmann, 1970:107). Deist (2000:123) also indicates that the eastern wind sometimes may express that the unfortunate is going to happen, a metaphor for disaster (*as in* Is 41:16, Jer 4:11 and Job 1:19). As regards the place from where this destructive wind comes, there is the

⁸⁹ See the discussion in Section 6.3.

⁹⁰ The Sirocco and Khamsin windstorm has lent its specific characteristics to the description of a theophany:

For behold, the Lord shall come like fire, (כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא) (*kij hinneh jehowâh bâ`eš - jâwvo`*) his chariots like a whirlwind (וְכַסּוּפָּה מְרַכֶּבֶתָיו) (*wekassûfâh markevotâjw*) (Is 66:15).

See! He comes up like a cloud, (הִנֵּה כַעֲנָנִים יַעֲלֶה) (*hinneh ka`anânijm ja`alêh*) his chariots like a storm wind (וְכַסּוּפָּה מְרַכֶּבֶתָיו) (*wekassûpâh markebotâjw*) (Jer 4:13).

passage: “from the chamber (חֶדֶר) (*xêdêr*) comes the destructive storm wind (סִיפָה) (*sûfâh*)” (Job 37:9). This ‘chamber’ is possibly a parallel to the ‘storehouses’ of heaven where the winds were kept.⁹¹ Thus, the concept WHIRLWIND quite naturally lends itself to illustrate the divine manifestations or ascension at the conclusion of an appearance. Yahweh, for example, appeared or returned in wind storms, seemingly representing an earlier tradition of Yahweh’s manifestations (Is 66:15; Jer 4:13). In the case of Elijah’s עֲלָה (*’lh*), the whirlwind presents the reader with perspectives on an instigation or force of the movement activity and therefore a conclusion of an appearance, each perspective adding to the picture by complementing the others. The relation between the concept FIRE and the concept ELIJAH is extended by the use of the concept WHIRLWIND in that the force of the ‘ascending’ material is now explicable.

סוּסִים (*sûsijm*) (horses) played a major role in ancient cultures, specifically in warfare. However, it is apparent that the mentioning of horses in 2 Kings 2:11 in relation to chariotry does not represent the ultimate sovereignty of a political entity that forcibly carries out its policies and exercises dominion since Elijah rides alone and not in a cavalcade of horsemen. But, it seems as if horses epitomise strength (*as in* Job 39) and speed (*as in* Jer 4:13) – the fastest way for a human to travel or leave a certain location. Also, horses were used in idolatrous processions, as noticed in regard to the sun. This consecration to the sun happened, since that luminary was supposed to drive a fiery chariot through the sky (2 Kgs 23:11). The concept HORSES establishes a relation between the lexical concepts associated with movement (the verb עֲלָה [*’lh*]), a way of ascension (אֵשׁ [*’esj*] fire) and force.

It is important to notice that the author of 2 Kings 2:11 conveys path by using causative motion with nouns that depict motion - סוּסִים (*sûsijm*) horses, אֵשׁ (*’esj*) fire and סַעֲרָה (*se’ârâh*) whirlwind – and he makes them move.

⁹¹ See also the discussions in Sections 3.5.1 and 3.5.3 of Chapter 3.

The form/symbol רֶכֶב (*rêkêv*) *chariot* corresponds to a conventional meaning which is technically linked to a diverse range of perceptual information such as wheels, axles, reins, yoke, banner-staff, goading-stick, pole/wheels, pulled by a horse (or horses), armoured personnel carrier, vehicle and race and war chariot (Fretz, 1982:893-895). The form/symbol *chariot* thus ‘connects’ to a mental representation termed *concept* rather than directly to a physical object in a particular context. Thus, the different perceptual information around *chariot* derived from the knowledge of the (mainly) ancient world is integrated into a single conscious *mental image*, which gives rise to the concept CHARIOT. A concept such as CHARIOT, therefore, is a sensory perception that concerns perceptual data derived from a particular cultural context. From sensory experiences one knows that a chariot has physical attributes such as shape, weight, and colour, that a chariot occupies a particular circumscribed area of space.

Although the concept CHARIOT can itself only be understood in terms of an object schema, an important finding in Cognitive Linguistics is that the conceptual system of the mind is expandable. From literature akin to the cultural background of the Hebrew Bible, an important expansion for the concept CHARIOT is recognisable. The object *chariot* as an open-class element elaborates as a culturally dependent function marker towards the following open-class semantic system:

- Some attributes such as ‘you ride in it’ for the object *chariot* were functional attributes that seemed to require knowledge about humans, their activities, and the real world in order to be understood;
- Sun-worship appears to have been associated with Solomon’s temple and is associated in the book of Kings with the actions of Josiah, king of Judah (2 Kgs 23:11).⁹² The erecting of model-horses and chariots of the sun at the entrance to the sanctuary represented the conveyance in which the solar deity

⁹² “He took away the horses which the kings of Judah had given to the sun, at the entrance of the house of the Lord, by the chamber of Nathan-Melech, the eunuch, which was among the summer houses, and he burned the chariots of the sun” (2 Kgs 23:11).

was believed to traverse the heavens. In Acadian hymns to *Shamash*, the deity is, indeed, described as ‘the chariot rider’ (Stadelmann, 1970:73-74);

- The significance of the cloud theme in the Hebrew Bible can be seen in the expression *יְהוָה רֹכֵב עַל-עָב* (*jehowâh rokev 'al 'âv*) (Is 19:1), with its equivalent *רֹכֵב בְּעֶרְפּוֹת* (*rokev ba'arâfwot*) ‘the rider of the clouds’ (Ps 68:5 *text critical note*). This is an epithet of *Ba'al* frequently found in the mythological texts from *Ras Shamra* (Stadelmann, 1970:100). Poetically, Yahweh is said to ride on the high cirrus clouds *שְׂחָקִים* (*sjexâqijm*) (Deut 33:26) and to make them his chariot (Ps 104:3);
- The transformation or transmutation of language and ‘metaphorical thought’ in 2 Kings 2:11 reflect a basic sensory experience transformed into the realm of ‘significance’, the metaphoric-religious.

The same basic mental activity of simple sensory experience may be summarised as follows:

- *Chariot*: (war) vehicle for human (warrior) to travel the earth;
- *Chariot*: (war) vehicle for the sun (/deity warrior) to traverse the heavens (Deist, 2000:121).

So, the lexical concept CHARIOT relates to knowledge concerning a mythical belief of movement and deities in a particular way. This sort of knowledge constitutes conceptual content. A revelatory new connotative understanding is quite apparent now which fulfils not a referential function anymore, but rather an expressive function in the text. The linguistic and metaphorical connotative thought encloses the entirety of the sense data, but only upon a ‘particular essence’.

From the functional attribute of *chariot*, *horses*, *fire* and *whirlwind*, the associated human activities, the capacity of the embodied mind to imitate others (Lakoff & Johnson, 1980:565) was employed. In the elaboration the human (warrior) was vividly imagined as

being another (deity) warrior, doing what that deity does, experiencing what that deity experiences. Experientially, this is a form of ‘transcendence’. Other than the ‘transcendence’, spatially constrained regions were set up where movement exists in the bounded region of ‘here’ *versus* in the separate space of ‘there’. Thus, the ‘particular essence’ of *chariot, horses, fire* and *whirlwind* resides in a body-space relationship, bodily unity and spatiality that are inactively constituted, but also the transposition of the bodily unity and spatiality onto objects in space.

Similar to the observation in Sections 6.3.2 and 6.3.3.2 that the conception associated with the transitive motion vehicle GO DOWN relates to a change in existence, the same observation is apparent for GO UP in 2 Kings 2:11. The difference is that GO UP in 2 Kings 2:11 is embedded to bias a *path-verb* interpretation within the context of a conclusion of an earthly appearance. This change in existence is also a kind of metaphoric conception embodied by the abstract concept DEATH. The interpretation involves the match of knowledge relating to the entity (נֶפֶשׁ (*nêfêsj*)) that changes and a trajectory/agent that departs in a journey event, and knowledge relating to a HEAVEN-EARTH-SHEOL FRAME and the landmark in a journey event. In the redactional addition (2 Kgs 2:2-6)⁹³ the redactor explicitly mentions three times (חַי־נֶפֶשָׁ (*xej - nafsje-kâ*) v. 2, 4, 6) that, as long as Elisha’s נֶפֶשׁ (*nêfêsj*) is still alive, he would not leave him alone. So, the understanding of the ‘ascension’ narrative (2 Kgs 2:7-11) was within the common understanding of the נֶפֶשׁ (*nêfêsj*) departing the בָּשָׂר (*bâsâr*) after death.

In order to understand, *secondly*, the function of space in 2 Kings 2:11, let us examine the ways in which the ancient Israelites conceptually understood space in relation to vertical motion.

When the Biblical authors sought to objectify the omnipresence of God, they detached a specific zone from space as a whole and distinguished it from other zones (Stadelmann, 1970:54). Those particular places became withdrawn from ordinary use and

⁹³ See Schmitt (1972:104).

this idea has found its linguistic deposit in the word מִקְדָּשׁ (*miqdâsj*), ‘sacred place, sanctuary’. The word מִקְדָּשׁ (*miqdâsj*) goes back to the root קִדַּשׁ (*qdsj*) with its original meaning of ‘separation’, ‘withdrawal’, and thus signifies that which is sacred on account of its association with a deity. So, it seems as if the concept HEAVEN in 2 Kings 2:11 must be understood in terms of its ‘separation’ or ‘withdrawal’ sense. If so, then HEAVEN as ‘space’ acts in this text as a ‘determining’ factor within the Hebrew aesthetic. The background component הַשְּׂמַיִם (*hasjsjâmâjim*) constitutes the complexity of the separation path expression in an ‘imaginary’ scenario. This observation echoes the findings in Section 3.5.3.2 of Chapter 3 concerning HEAVEN. In Section 3.5.3.2 of Chapter 3 I have argued that the rich encyclopaedic meaning associated with the lexical item *heaven* relates to its specific properties as an entity involving colour, height, luminaries and the natural inhabitants of space. An important finding is that HEAVEN IS UP construes the height trait as relational, and introduces a degree of separation between the distant trait and the person on earth. Another important finding is that the frame JUDGING was constructed as experiential in understanding the concept HEAVEN. The metaphor HEAVEN IS A JUDGE implies righteousness. Therefore, heaven is not just righteous, but it must also be inhabited by all that is righteous. Also, a deeper insight into the concept of HEAVEN is afforded by studying the relation of the heaven to the deities inhabiting it. From the ancient data, it is certain that the sky, more than any other phenomenon or subject, expressed the divine essence and the character of divine power (Cornelius, 1994). The ancient Israelites regarded heaven as the site of a building in which God dwells while the residence of God was provided with an עֲלִיּוֹת ‘upper or roof-chamber’ (Ps 104:3).⁹⁴ Yahweh built his royal palace on firm pillars in the rolling waters of the celestial sea above the canopy of heaven. Thus, the conception of heaven as a tent/building is embodied in the general mythical tradition that regarded the sky as the dwelling place of the heavenly being(s).

⁹⁴ These picturesque ideas of the heavenly building as הֵיכָל (*hejkal*) (Ps 11:4), בַּיִת (*bajit*) (Ps 27:4), מִקְדָּשׁ (*mâkwom*) (1 Kgs 8:30), מִקְדָּשׁ (*mekwom*) (1 Kgs 8:39), מַעוֹן (*ma’won*) (Deut 26:15), זֶבֶל (*zevul*) (Is 63:15) and סֻכָּה (*sukkoh*) (Ps 27:5), likewise follow ancient traditions, reflecting in their basic theme either a nomadic background or an agricultural-urban social structure.

But how does the above information of the ancient Israelites' spatial cognition contribute to the expressive resources used in 2 Kings 2:11 for the speaker/writer's intended message? Or to express it linguistically, how do the beliefs of the ancient Israelite people on space, deities and meteorology influence their meaning and language? The aim of the next section is to give a conclusive answer to this question.

6.5.3 Meaning and Use in 2 Kings 2:11

6.5.3.1 Relation between Meaning and Language

In Biblical Hebrew literature, much of the meaning conveyed when one speaks cannot be captured by the literal sense of the words that make up the utterance, e.g.⁹⁵

v. 2 Chr 25:10, Ex 11:8, 1 Sam 20:34, Is 7:4, Lam 2:3

בַּחֲרִי־אֵף

bâxârij - 'âf

(Literally: 'in burning of (the) nose') Metaphor for 'in great/fierce anger'

Thus, when one utters a metaphor, what is being expressed is often at variance with what is being either intended by the speaker and/or correctly understood by the recipient.

An enduring problem in linguistics has been to describe the processes that allow one to go from the expressed, literal sense of the words being uttered to the intended and comprehended non-literal meaning being conveyed (Gibbs, 1994). Two points in general linguistics need to be made clear at the outset. *Firstly*, all phenomena of language are motivated by the same impetus: the drive to make sense of our world. Making sense of what we experience entails not just understanding, but also an ability to express that understanding. These two initiatives inform each other: our experience is formative to expression. Our expressive resources have some influence on how we perceive our experiences. Meaning is, therefore, not tidily contained in the lexicon, but ranges all through the linguistic spectrum (Janda, 2000:4). *Secondly*, grammar interacts with the more concrete meanings of the lexicon as an abstract structure meaning. Grammar and

⁹⁵ See for example the study by De Blois (2000).

lexicon are, therefore, not to be understood as two discrete types of meaning, but rather as the extreme ends of a spectrum of meaning. Grammar thus is inherently meaningful, while the lexical and grammatical items reside on a continuum of meaning from specific to schematic (Lakoff, 1987:68, 113-4).

To sum up, language has always been seen as a window to the mind. Thus, our mind expresses itself through language. Language influences the thought process of the mind because it contains a view of the world, a culture, a conceptual system and an implicit classification of experience (Scaruffi, 2003). Every language is therefore a culturally-determined system of patterns that creates the categories by which individuals not only communicate but also think.

In mythic-linguistic thought we find the principle of *pars pro toto* in operation – a law which might actually be called the law of levelling and the elimination of differences. Cassirer (1946:92-93) describes this principle as “every part of a whole is the whole itself; every specimen is equivalent to the entire species.” Therefore, a mythic metaphor will result from ‘mythic conceiving’ which consists of a similar process of ‘compression’ and ‘concentration’ of distinct and disparate sense experiences, wherein “two different perceptual complexes might yield the same sort of ‘essence’ as their inner significance, thus assigning their meaning” (Cassirer, 1946:95).

Vestiges of mythological idioms that appear in the Hebrew Bible which were transferred from its mythical environment and assimilated into the Hebrew vocabulary are widely accepted amongst scholars (see Stadelmann, 1970). So, it seems as if the concepts HEAVEN, WHIRLWIND, CHARIOT, HORSES and FIRE in the text of 2 Kings 2:11 fit well into this ‘transferred’ function. Echoing Stadelmann (1970:73-4), “one cannot fail, firstly, to recognise that the language has in many instances preserved the traces of a mythical thinking, and secondly, to discern an echo of primordial mythical notions.”

It seems as if the transformation or transmutation of language and myth in 2 Kings 2:11 reflects a basic sensory experience transformed into the realm of ‘significance’, the

mythic-religious. This same basic mental activity of simple sensory experience and the transformed realm may be summarised as follows in **FIGURE 54**:

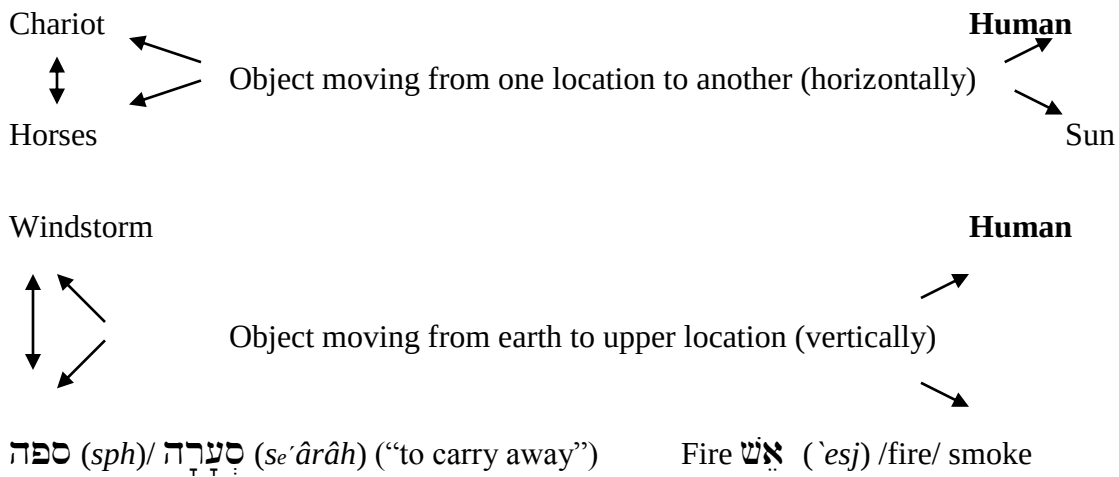


FIGURE 54: Sensory experience in 2 Kings 2:11

In this mental activity, the ‘particular essence’ of ‘snatch/carry away’ and fire/smoke inhabits the primitive body-space relationship, bodily unity and spatiality that is inactively constituted, but also the transposition of the bodily unity and spatiality onto objects in space. This ‘particular essence’ accounts for the spatial character of image-schemas in a language. Language assists people in understanding new things in the light of the known. Accordingly, this sensory experience of movement forms a mapping domain for the abstract entity – movement to/in a separated space.

Thus, the linguistic and mythical significance does in fact enclose the entirety of the sense data (as is the case with logical significance), but only upon a ‘particular essence’. *Heaven, windstorm, chariot, horses* and *fire* are thus attributes of a mythic-linguistic thought related to a ‘radical’ metaphoric understanding.

What is important is that these schemas are structures which interpret and frame our experiences, expressions and comprehension before any logico-combinatory operation can take place upon the conceptual units (Manjali, 1997:159). This means that new experiences such as ‘the movement of the sun at day’ are metaphorically understood and expressed in terms of the already available embodied schemas like SOURCE-PATH-

GOAL. In this way, the embodied schemas of concrete objects and situations are employed to make sense of more abstract entities and events.

Cognitive Linguistics holds that embodied experiences give rise to image schemas within the conceptual system (Johnson, 1987). This means, as Kant in *Critique of Pure Reason* ([1781] 1963:119) emphasised it, that more abstract structures or schemas “lie at the foundation of our sensuous concepts.” A striking consequence for language is that abstract thought has a bodily basis. Schemas are thus structures of imagination that connect sense perception with the concept of understanding, and, therefore, render significance to the phenomena.⁹⁶

The relationship between body and space is not to be seen as a relationship of interiority between an objective body and an objective space in which the former is located. Beneath objective space, there is a “spatiality ... which merges with the body’s very being. To be a body, is to be tied to a certain world; our body is not primarily in space: it is of it” (Merleau-Ponty, 1962:99, 148). Our body thus ‘inhabits’ space (and time). Bodily attributes and images are transposed onto space and to the objects that occupy it. Therefore, when describing e.g. death and experiences of distress and despair, the Hebrew Bible uses the image schema of UP *versus* DOWN, as well as the image schema of MOTION. Thus, as we have seen in Section 4.6.1 of Chapter 4, within the conscious bodily experience of ‘down’, which is a physically and sensory restricted concept, the more abstract concept of MOURNING prevails.

In contrast, the meaning of the cultural signs in 2 Kings 2:11 represents a concrete concept of MOTION in vertical UP space. This meaning becomes internalised through acquisition and assumes the role of an acquired belief system. A new reference for ‘*Elijah ascends to heaven in a chariot of fire pulled by horses of fire*’ is created. The new or blended concept or idea is not separable from the actual, concrete and particular product but relevant to the creative writing in so far as it is connected with human life

⁹⁶ Image schemas as schematic representations are derived from the following embodied experiences:

- Recurrent bodily activities of sense perception, movement and balance (vestibular system);
- Perceptual modalities such as the tactile (haptic system);
- Perceptual modalities such as the visual system; and
- An auditory system where the sensory experience of hearing is located (Evans & Green, 2006:190).

and death (*see* Park, 1982:423 on the function of the new conception). Creative writing enriches our lives, because it allows us to live different lives which we can never live in reality; it is inseparably related to our concrete and actual life, to our real world (Park, 1982:424).

Theoretically, the new conception is the outline of a new way of being in the world, and a culturally-emergent entity, token-of-a-type that exists embodied in physical objects and movement (*see* Margolis, 1977:45-50). Mentally, it is the purpose in the light of the projected world or worlds that actual life can be better perceived, critically examined and evaluated. This means that, bearing in mind Elijah's blameless character, the motion UP event signifies a separation from negative order on earth (or disorder) to a positive order in the projected new world, that is HEAVEN (*see also* Schmid, 1966, 85-143 on the quest for order *versus* chaos in Mesopotamian literature). These products of blending become entrenched as units in conceptual structure. Thus, ELIJAH, HORSES, FIRE, CHARIOT, WHIRLWIND, HEAVEN and GO UP in the culture-bound language are assumed to have a particular metaphorical meaning of their own, which may shed some light on the sender's intention. Pragmatically, this technique exists in different proportions in literary prose and is used in such a way as to draw the perceiver's conscious attention (*see also* Jackendoff & Aaron, 1991:333).

The manifestation of conceptual structure organised by a cross-domain mapping is possible through the level of referential structure. This referential structure or mental space is usually a temporary container for relevant information about a particular scenario as perceived, imagined or understood (Fauconnier, 1994). The analysis of the above-mentioned cross-domains in 2 Kings 2:11 motivates the partitioning of the information in 2 Kings 2:11 into two linked spaces. Conceptual integration captures the fact that although human motion and vertical space are irreconcilable, the correspondence between them is not completely arbitrary. In both spaces, the manner and medium of motion is appropriate according to the restrictions set out for the spaces. The contents of the conceptual integration in 2 Kings 2:11 are described in **FIGURE 55**:

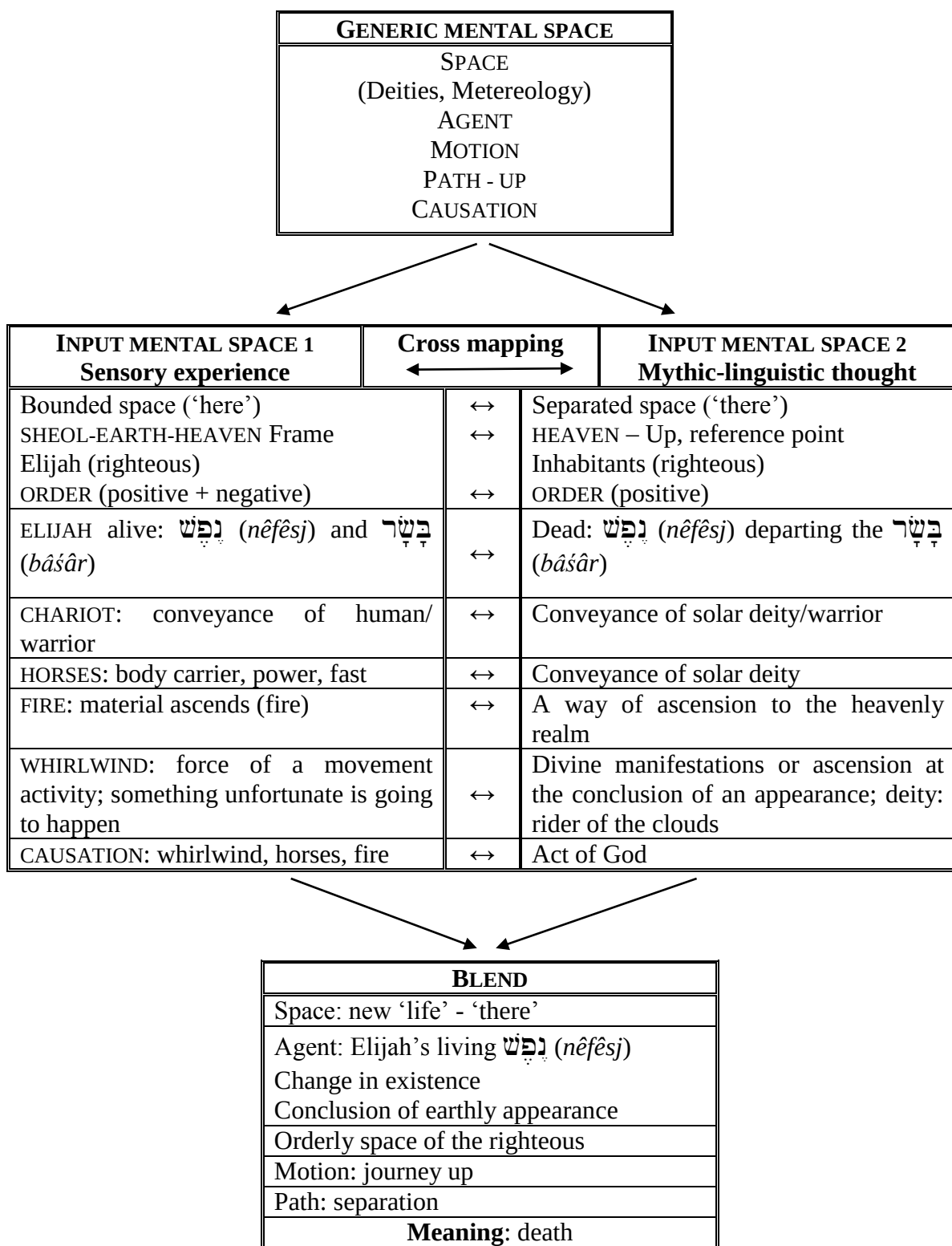


FIGURE 55: Conceptual integration in 2 Kings 2:11

The integration network in **FIGURE 55** consists of two input mental spaces, a generic space which serves to identify counterparts in the inputs, and a fourth blended space, which provides the novel emergent structure not contained in either the inputs. The generic mental space maps onto each of the inputs, and contains what the inputs have in common, namely SPACE, AGENT, MOTION, PATH-UP and CAUSATION. The first input space is a reality space with Elijah alive (this means, his נֶפֶשׁ [nêfêsj] and בָּשָׂר [bâsâr] together) in bounded space (earth). His relation with and separation from another human (Elisha) confirm this space. This space also contains the actual, concrete and particular elements necessary for a rapid transportation of a body, horizontally and a substance, vertically. The second input space is a mirror-image space containing a mythical thought on separated space, heaven, inhabitants of heaven, existence after death, deities, and conveyance of deities, manifestations and acts of the gods. A partial cross-mapping connects some counterparts in the input mental spaces. This cross-mapping is indicated with the arrows in the middle column. There is a selective projection from the inputs to the fourth mental space, the blended space. In the blend, Elijah's existing נֶפֶשׁ (nêfêsj) 'moves' in a new way of being to a separated space 'there'. The separation sense is accentuated by the phrase "between two of them" (וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם) [wajjafridû bejn sjenejhêm] (and they parted between two of them)).

The inference of DEATH arises through an elaboration of the basic elements of the blended space, that is, we imaginatively reconstruct a scene in which a living נֶפֶשׁ (nêfêsj) separates from its בָּשָׂר (bâsâr), that is, a change of existence. This separated entity's movement is unavoidable and a new way of being in a separated space. The motion's UP path signifies a journey to a positive orderly reference point. These virtual instances of motion up, separation, change and reference point types are 'conjured up' in order to express a state/event that takes place. This virtual structure represents the abstract commonality of the two actual situations. As a metaphor rather than an actual occurrence, the virtual situation is a mental construction. This means that the death metaphor requires the transformation rather than the pure transfer of properties from one domain to another. Moreover, the transformation occurs *via* completion and elaboration.

The meaning of the sentence in 2 Kings 2:11 comprises the entire configuration in **FIGURE 56**, that is, the virtual situation together with the specification of how it maps onto actuality, which is partially expressed by the *manner* and *medium* elements:

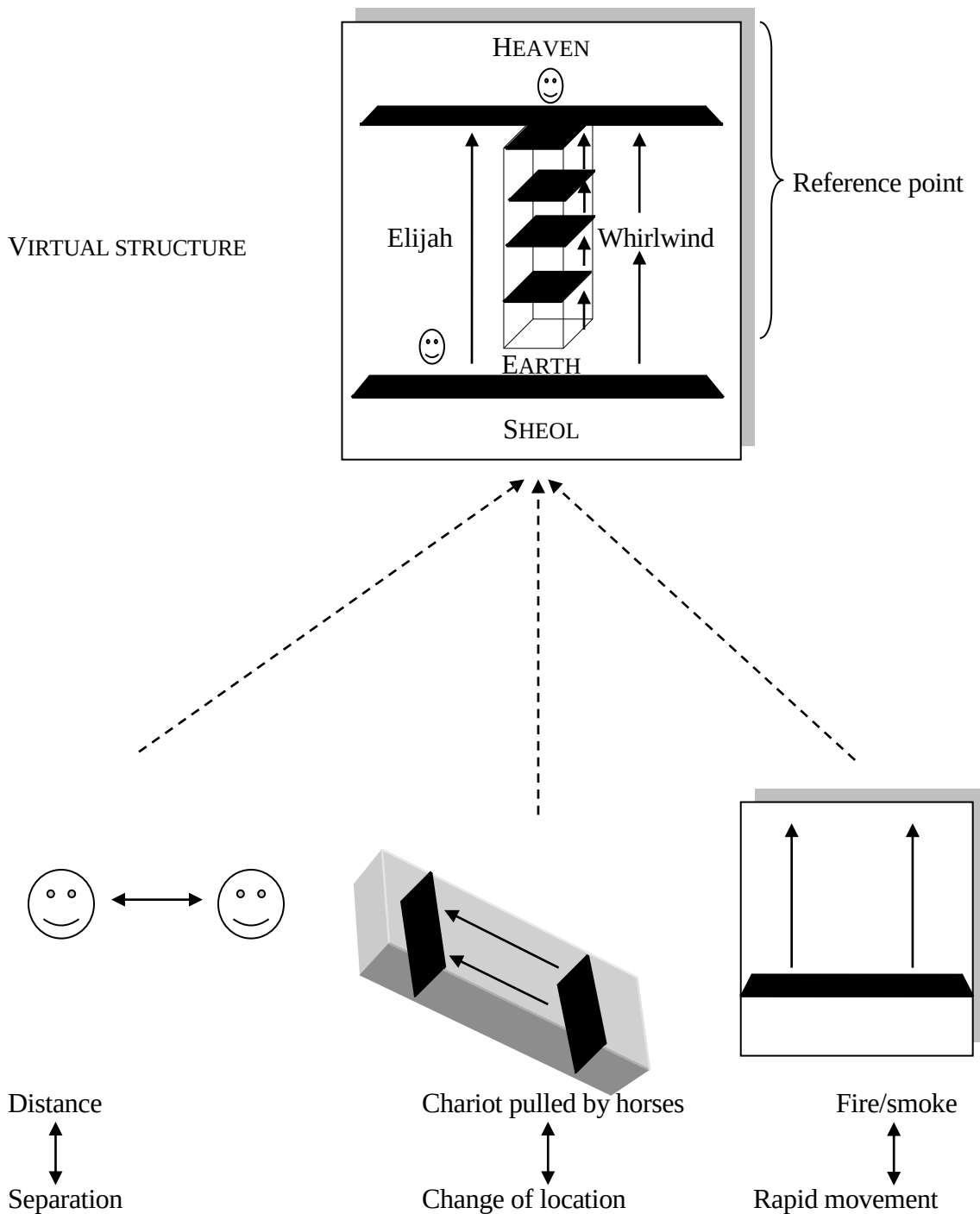


FIGURE 56: Virtual structure of 2 Kings 2:11

Why is 2 Kings 2:11 a metaphor for DEATH IS A MOTION UP AFTER A CONCLUSION OF A POSITIVE EARTHLY APPEARANCE? The following analysis is appropriate: in this study, we view a) states as locations b) a change of state as a change of location, (c) heaven as UP d) heaven is inhabited by all that is righteous, e) heaven as ‘there’ *versus* earth as ‘here’, f) separation as motion and g) death as a change of existence. So, we understand the 2 Kings 2:11 text in terms of the same metaphors in (a) – (f). Presumably, this death metaphor exists because death is an abstract concept, which can more easily be thought of as a physical movement from one known location to another location (SOURCE–PATH–GOAL schema) or a separation between two persons (SOURCE–PATH schema). So, although the writer created the text, he did not create the basic metaphors on which the text is based. The metaphors were already there for the writer, widespread throughout ancient Near Eastern culture. Given the relation between meaning and language, the next step is to explain the relation between spatiality, metaphor and the text.

6.5.3.2 Relation between Spatiality, Metaphor and 2 Kings 2:11

The close relationship existing between spatiality, metaphor and the 2 Kings 2:11 narrative can be explained within the vertical image schema of ORDER IS UP, and its contrast, DISORDER or CHAOS IS DOWN. This schema which “emerges from our tendency to employ an up-down orientation in picking out meaningful structures of our experience ... is the abstract structure of these verticality experiences, images and perceptions” (Johnson, 1987:xiv). As seen in Section 4.6 of Chapter 4, this then is why clearly in the ancient Israelite’s experience, one *goes down in weeping*, but *goes up to weep* (to recover the disorder) (Judg 11:37 and Is 15:2-3). The cultural model of the ancient Israelites which involves heaven and *Sheol*, is responsible for the construction of the GOOD IS UP and BAD/SADNESS IS DOWN schema on the basis of humanity’s psycho-physical feelings of the gravitationally significant ‘lightness’ and ‘heaviness’ of the body (Manjali, 1997:159) on the one hand, and the physically-restricted and physically-unknown of the senses, on the other hand.

The assumption that 2 Kings 2:11 describes Elijah's נִפְשׁ (nêfêsj) (and בָּשָׂר (bâsâr)) as immortal and its essential nature like God, is a common Greek thought (Rohde, 1966:253). Lohfink (1971:32-78) distinguishes between two types of assumption presentation, i.e. (a) the heavenly journey of the soul and (b) the assumption. Type (a) occurs either in a trance or at one's death, while in type (b), both נִפְשׁ (nêfêsj) and בָּשָׂר (bâsâr) are transported from this world of people to that of the gods. In type (a), the soul (נִפְשׁ (nêfêsj)) leaves the body (בָּשָׂר (bâsâr)) behind, and the interest of the narrator is focused on the journey itself. Lohfink argues that, while type (a) is common to the Hebrew Bible and Jewish assumptions, it is not parallel to the Greek Bible's accounts of ascension. The universal Greek thought was this: 'to believe the soul to be immortal is to believe it to be divine'. So, if a human is immortal, then he is god. When did death come to be understood as *life*? Rohde in his publication on *Psyche: the Cult of Souls and Belief in Immortality among the Greeks* (1966:xv) explains the question as follows:

The conception of immortality in particular arises from a spiritual intuition which reveals the souls of men standing in close relationship, and indeed as being of like-substance, with the everlasting gods. And simultaneously the gods are regarded as being in their nature like the soul of man, i.e. as free spirits needing no material or visible body.

However, the idea of an immortal human was alien to the ancient Israelite thought. This study confirms this idea as well as the Hebrew Bible's *expressis verbis* testimony that heaven is not the place where a person ascends after death. These beliefs are accentuated even further in this study with the discussion on the conceptual relation between up/down motion, space and death (see Section 6.2). It challenges also Lohfink's assumption that type (a) is common to the Hebrew Bible. The following findings in this chapter support this:

- At death, a living נִפְשׁ (nêfêšj) separates from its בָּשָׂר (bâśâr), that is, a change of existence;
- This separated entity's movement is unavoidable and a new way of being in separated space;
- This change is not a crossing to a new life, but a change of existence;
- In the divine ordering of the world, humanity and divinity are absolutely divided in place and nature, and so they must ever remain;
- Heaven signifies a positive and orderly reference point;
- The UP path signifies a journey to a positive orderly reference point; and
- Contrary to the Greek perspective on death as 'life',⁹⁷ death in the ancient Israelite thought was never experienced as the opposite of life.

So, the understanding of *death* as it is metaphorically represented in the spatial language in the Biblical Hebrew text was never understood, paradoxically, to be 'life' as in Greek thought or an extension of a human being, but commonly accepted as a change of existence of the נִפְשׁ (nêfêšj). Experiences of sleep or a journey, embodied image schemas and culture specific FRAMES were used as construals of experience in the construction of meaning for DEATH.

6.6 Conclusion

In this chapter, I have considered whether certain linguistic expressions in the Hebrew Bible illustrate conceptual DEATH metaphors. The argument was that DEATH metaphors in the Hebrew Bible are not simply a stylistic feature of language, but a phenomenon fundamental to the structure of the conceptual system. One of the key findings in this study is that DEATH, a putatively abstract domain, appears to recruit conceptual structure from the more concrete domains of motion and vertical space within a FRAME knowledge system. Evidence for this recruitment arises on the basis of data analysed in Chapters 4 and 5. The following detail coincides with the data:

⁹⁷ In Homer death is the opposite of life.

- A significant finding is that spatial conceptualisations provide the basis for non-spatial expressions in the Hebrew Bible, including the abstract concept of DEATH;
- The ancient Israelites' spatial cognition motivates the coding of the DEATH concept that is not in itself self-evidently spatial and in many parts of linguistic structure;
- Death is not only conceptually but also linguistically cast in terms of space;
- The processing of death does indeed involve activation of spatial systems;
- A FRAME is used as knowledge structure to admit the movement in space as a source domain for the conceptual target domain (DEATH);
- The experiential basis in the DEATH metaphor is in the fact that, *firstly*, the ancient Israelites belief in a continuous existing dead נִפְשִׁים (*nêfêsj*) and *secondly*, the ancient Israelites' worldview make provision for such a location in space by means of a FRAME;
- Death is commonly viewed as a journey including an agent (the dead נִפְשִׁים (*nêfêsj*)) moving to a goal (*Sheol*) often labelled as DEATH IS MOTION TO A GOAL, DEATH IS DEPARTURE, or DEATH IS MOVEMENT TO A FINAL DESTINATION metaphor;
- In the DEATH IS A JOURNEY conceptual metaphor, Biblical Hebrew 'chooses' to code direction rather than manner in verbs of motion. Where *Sheol* is the goal of the movement, the manner is never elucidated. Where heaven is the reference point of the motion, manner and medium is explicit.

There are at least four possible sources for conceptualising death in Biblical Hebrew: explicit reference such as מוֹת (*mwot*), DEATH as sleep, DEATH as a journey and DEATH as separation or motion UP after the conclusion of a positive earthly appearance.

I have concluded that, in Biblical Hebrew, it seems as if one dominant spatial metaphor is used to sequence the moving-process from an existing alive נִפְשִׁים (*nêfêsj*) and

בָּשָׂר (*bâśâr*) (life) to an existing dead נֶפֶשׁ (*nêfêsj*) but non-existing בָּשָׂר (*bâśâr*) (death): the moving to an existing dead נֶפֶשׁ (*nêfêsj*) but non-existing בָּשָׂר (*bâśâr*) metaphor, in which the destiny *Sheol* seems to be dominant. This metaphor is class among the ancient Israelite cosmological/world view FRAME, organised within vertical space and is descriptive of an outer-ego as in '*He goes down to Sheol*'.

A comprehensive analysis of 2 Kings 2:1-24 confirms that much of the Biblical Hebrew language, including verbs of spatial motion such as יָרַד (*jrd*) and עָלָה (*`lh*), is dedicated to describing the physical space that the ancient Israelites' bodies operated in. But it is not just that the ancient Israelites occupied space, their conceptual systems also contained internal representations of the world around them. These internal spatial representations became activated when humans reason about spatial events and relationships in the world.

The linguistic and situational (cognitive) context of the expressive resources (*heaven, windstorm, chariot, horses and fire*) used in the linguistic utterance of 2 Kings 2:11 reflects a mythic-linguistic thought. The transmutation of language and myth in the text reflects a basic sensory experience transformed into the realm of mythic-religious 'significance' and is related to a 'radical' metaphoric understanding. In the particular essence of 'windstorm' and 'fire' the primitively body-space relationship resides through which the transposition of the bodily unity and spatiality onto objects in space take place. This essence accounts for the spatial character of image-schemas in the language. The VERTICAL image schema of UP *versus*. DOWN and the image schema of MOTION were used to express the abstract concept of MOVEMENT FROM DISORDER TO ORDER. It is further concluded that the thought complex 'ascending' in our modern thinking is somewhat different from the intrinsic frame of reference (concept) 'ascending' recounted in the Hebrew Bible. The spatial perception of up as positive and motion as a causational perfective movement from disorder to order within the UP-DOWN image schema was used to express a positive death-metaphor and testimonial of Elijah's life on earth.

Full justice to a language like Biblical Hebrew can only be done by acknowledging the ancient Israelite's underlying culture and world view. Words in a narrative description such as in 2 Kings 2:11 have therefore meaning only within its own language and its own period of usage. The primary method for determining such a meaning is by studying Biblical Hebrew within its context. By analysing words and the concepts associated with the words, the verbs יָרַד (*jrd*) and עָלָה (*`lh*) must be treated as members of a larger group of words, especially in this case, within the ancient Israelite's underlying spatial cognition.

From this research it is recommended that social-religious meanings derived from ancient Biblical literature should be treated differently, for a word has a meaning only within its own language and its own period of usage and the primary method for determining the meaning of a word is by studying it within the context. The meaning of a word relates to a concept or a set of concepts that people have about an entity or a set of entities in the world around them.

If Biblical hermeneutics continues to employ logical categorisation for mythic-linguistic thought, the outcomes will still be unusual visual imagery of mental simulation like Harry Potter driving through the air in an old Ford 'Anglia' to the land of mystery and magic, or Cinderella being whisked off in a pumpkin to a heavenly evening of dancing and romance. The literally and contextually independent interpretation of the Biblical account in 2 Kings 2:11 concerning Elijah's 'ascension' to heaven (in a storm, in a chariot of fire, and pulled by horses of fire) will remain problematic in the Hebrew Bible's *expressis verbis* testimony that heaven is restricted for mortals.

CONCLUSION

7.1 Context of the Study

The understanding of ancient texts is fraught with difficulty. This difficulty surfaces on a number of levels. On the linguistic level, the reconstruction of the Biblical Hebrew language system (*langue*) poses a number of obstacles, for example, the limited number of written texts available for analyses and the absence of the ‘ideal’ speaker-listener.¹ On the literary level, literary scholars have realised that the literary act, that is the conception, composition and use constitutes one of the manifestations of human cognition. Subsequently, in the middle of the twentieth century, ‘space’ as a cognitive construct was related to literature, resulting in the occurrence of a ‘spatial turn’ in narrative theory.² On the methodological level, the last few decades have witnessed the rise of many new linguistic theories in which the elements of ‘meaning-making’, that is, language, culture and mind, play a central role.³ For instance, a renewed interest in the cognitive side of culture generates a selection of models.⁴ In addition to the reality of differences between our modern culture(s) and that of the ancient Israelite, huge gaps also exist in the interpreter’s knowledge of the ancient Israelite’s culture. Above and beyond the differences and developments on these levels, ancient languages differ from modern languages (although not fundamentally) concerning phonetic form, phonology, morphology, syntax, semantics and discourse. As a result, the student of ancient languages is constantly confronted with a variety of methodological approaches, linguistic obstacles and phenomena, and cultural models.

However, as an alternative to the compartmentalisation of approaches and linguistic phenomena, linguists have proposed an approach to the study of language

¹ See Miller (2004: 305).

² See Buchholz and Jahn (2005) on *Space and Narrative*. Gärtner-Brereton (2008), for example, examines the determinate nature of key narrative spaces within the Hebrew aesthetic.

³ See Kövecses (2006).

⁴ See the evolutionary model proposed by Deist (2000).

known as ‘Cognitive Linguistics’. This approach covers all the core-areas of linguistics and is methodologically comparable to the approach of the natural sciences. The main thesis of this approach is that language has a cognitive, subconscious foundation and is a lens through which the cognitive phenomena can be investigated. This verifiable thesis bridges the apparent gap between the so-called ‘discovery procedures’ which the Biblical Hebrew linguist should in practice adopt when facing a corpus of data to analyse, and the meaning of a word or text.

Building upon the preceding comparative, historical-comparative and structuralist Hebrew semantic studies,⁵ this study applies the currents of cognitive semantic research (as explained in detail in Chapter 2) to Biblical Hebrew language in an attempt to find out how Biblical Hebrew structures space. In the following section I will present a synthesis of the conceptual data concerning the ancient Israelites’ conception of space as well as that of the lexical and semantic data for the verbs יָרַד (*jrd*) and עָלָה (*‘lh*) in Biblical Hebrew. The work should be evaluated from the perspective of an interdisciplinary field, and not simply as a linguistic treatise on words. The integration of the two relatively new fields of study⁶ provides new ways to investigate conventional issues, such as a methodological and theoretical sound basis for linguistic analyses of Biblical Hebrew, Biblical Hebrew semantics, Biblical Hebrew lexicography, Biblical interpretation and Bible translation. The operation of the two fields of study furthermore affords an analytical tool that is both linguistically significant and appropriate to the study of words in Biblical Hebrew. Thereafter, I will spell out these contributions to new knowledge (section 7.3) and make some suggestions for future research (section 7.4).

⁵ A careful use of etymological and comparative data in Chapters 3, 4, 5 and 6 and a comprehensive analysis of יָרַד (*jrd*) and עָלָה (*‘lh*)’s syntagmatic relations confirm that the studies on Hebrew semantics in the preceding periods remain a necessary part of the Hebrew semanticist’s toolbox (*see also* Van Hecke, 2011:401).

⁶ Cognitive Linguistics as an approach to the study of language started to emerge about 40 years ago. The first indications of linguistically-oriented contributions to the study of Biblical Hebrew language date back to the early 1920’s, but it is obviously only recently that (some) Biblical Hebrew scholars have embraced insights of cognitive linguistic approaches. *See also* the discussion of ‘semantics and Biblical interpretation’ in Section 1.2 of Chapter 1.

7.2 Synthesis of Conceptual, Linguistic and Semantic Data

All languages, whether modern or ancient, enable humans to communicate on change, movements and abstract concepts. Although Biblical Hebrew does not have a noun for the concept CHANGE,⁷ it does have categorisations that refer to change, such as movements in space which locate things in respect to other things. And while Biblical Hebrew does not have a specific word for the concept SPACE,⁸ it does have classes of words that refer to spatial experiences. One such ‘movement in space’ class is the binary UP/DOWN motion verbs עלה (*lh*) and ירד (*jrd*). Similar to CHANGE and movements, abstract concepts like DEATH are an integral part of humans’ ordinary everyday thought and language. The tool allowing humans to understand abstract concepts, that is to say, themselves and their world that no other modes of thought can express, is metaphor. Metaphor is not simply a stylistic feature of language, but a phenomenon fundamental to the structure of the conceptual system, which is, a matter of thought, all kinds of thought, including the nature of DEATH. Almost all religious traditions conceive of DEATH as SLEEP or a JOURNEY, that is, a change and movement. The same is true for the Hebrew Bible. In the Hebrew Bible, the ancient Israelites’ worldview (HEAVEN-EARTH-SHEOL) seems to be an essential component of their reflection on DEATH. The worldview includes the UP/DOWN spatial frame-reference system. This UP-DOWN frame-reference system agrees with the path functions of the binary motion verbs ירד (*jrd*) and עלה (*lh*).

The hypothesis of this study which was examined was the motion-path verbs ירד (*jrd*) and עלה (*lh*) in Biblical Hebrew which carry non-metaphorical (literal) meanings and metaphorical meanings, and the linguistic processing, that is, the metaphorical mapping of the image schematic structure of JOURNEY as the source domain onto that of DEATH as target domain, involving activation of cultural spatial systems. The study was conducted *firstly*, by means of an analysis of the ancient Israelite’s spatial conception in an attempt to

⁷ The Biblical Hebrew verb שנה (*snh*) is probably the closest to the concept of CHANGE, meaning “to repeat”, “do again”.

⁸ The closest noun to the concept of SPACE is probably the Biblical Hebrew noun מקום (*mâqwom*), meaning “place”.

uncover conventional image schematic patterns at conceptual level (Chapter 3), and *secondly*, by means of a comprehensive analysis of the encyclopaedic knowledge system of יָרַד (*jrd*) and עָלָה (*'lh*) (Chapters 4 and 5).

This examination creates a new understanding of, *firstly*, the cognitive levels of interacting with the world (image schemas and categories) and the organising knowledge (FRAMES) of the ancient Israelites about the (their) spatial world. *Secondly*, the examination offers an encyclopaedic view on the meaning of יָרַד (*jrd*) and עָלָה (*'lh*). *Thirdly*, the examination creates a new understanding of Biblical Hebrew texts such as Judges 11:37, 2 Kings 2:2 and 2 Kings 2:11, in which literalism as an approach to meaning construction was traditionally applied. I will sum up my conclusions by responding to leading questions that were posed in Chapter 1. Given a motion-path expression used in a particular situation, how can we explain what it conveys? In what way does the spatial character of Biblical Hebrew language depend upon pre-linguistic spatial schematisations? What role does the representation of the human body as a spatial “source domain” play in the acquisition of spatial concepts in the Biblical Hebrew language? What role do manufactured artefacts such as containers, buildings and supporting surfaces play in canalising the cognitive and linguistic representation of space in the Hebrew Bible? What is the relationship between spatial and abstract meanings in the Hebrew Bible?

In Chapter 3, I introduced the conceptual world behind the *motion* and *path* functions of יָרַד (*jrd*) and עָלָה (*'lh*). The ancient Israelites' environment and their interaction with the environment (including topography, structures, plants, containers etc.), their bodily functions and beliefs structured by way of perceptual symbols contains certain spatial concepts that are organised within the conceptual system to provide larger-scale knowledge structures. Significantly, in Section 3.3 I proposed that the knowledge structures used by the ancient Israelites include image schemas, a spatial frame of reference, cognitive map knowledge and a HEAVEN-EARTH-SHEOL frame. The image schemas comprise the SOURCE-PATH-GOAL, VERTICALITY, UP-DOWN, CONTAINER, MORE-LESS, LINK, MASS-COUNT, BALANCE, ATTACH-DETACH, COVER-UNCOVER, PART-

WHOLE, FORCE and BIG-SMALL schema. The spatial frame of reference is set absolutely according to the wind directions, cosmological features and topological features. The ORIENTING schema is structured from the ancient Israelites' cognitive map knowledge. I also proposed that HEAVEN was experientially construed in terms of the ancient Israelites' experience of spatiality, containers, structures, colours and inhabitants of spaces.

In conclusion, this chapter has shown how dependent the ancient Israelites' perceived world was upon the nature and organisation of the cognition which happened to evolve in their bodies.

The successive chapters, Chapters 4 and 5, consist of a cognitive analysis of the verbs יָרַד (*jrd*) and עָלָה (*'lh*) in order to evaluate, *inter alia*, whether the ancient Israelites' conceptual structure as uncovered in Chapter 3 are reflected in the representation of these two Biblical Hebrew verbs. The study proposes a linguistic analysis of these two spatial motion-path verbs. Each record of the two verbs in the Hebrew Bible was analysed in accordance with the following parameters: *Figure, source, goal, spatial concept, spatial part (horizontal), motion, path, manner, spatial direction, frame of reference, categorisation, FRAME, image schema and metaphorical extension*.⁹

I introduced six conceptual spaces or meaningful basic-level lexical-semantic categories based on יָרַד (*jrd*) and עָלָה (*'lh*)'s prototypical dynamic and static spatial models that would underlie the analysis of the data in Chapters 4 and 5, namely:

- (1) Motion in horizontal space: this category denotes the changes in the physical position of an agent along a vertical axis in horizontal space;
- (2) Motion in vertical space: this category denotes the changes in the physical position of an agent along a vertical axis in vertical space;

⁹ The complete analyses can be found in Addendum A and Addendum B.

- (3) Motion in structural space: this category denotes the changes in the physical position of the structure;
- (4) Motion in bodily space: this category denotes the changes in (1) the physical position of an agent attached to outer-body space and (2) the physical position of an agent attached to inner-body space and (3) the physical position of the body along a vertical axis;
- (5) Motion in container space: this category denotes the changes in the physical position of a substance or agent along a vertical axis in container space; and
- (6) Motion in navigational space: this category denotes direction.

I concluded that the underlying cognitive semantic approach differs from more traditional ‘classical’ approaches to meaning in Biblical languages and is most similar to the positions argued for by Cognitive Linguists and Biblical Hebrew semantic studies. According to these studies, the view that meaning derives from the literal interpretation of the words in an expression is inadequate, and what is necessary to understand the non-metaphorical (literal) and metaphorical meaning of words, is a theory of background information and language usage. This study incorporates these aspects of the experientialist strategy towards meaning by introducing the following notions:

- (1) The meanings of ירד (*jrd*) and עלה (*’lh*) are encyclopaedic;
- (2) The ‘meaning’ associated with ירד (*jrd*) and עלה (*’lh*) cannot be understood independently of the frames with which they are associated;
- (3) The verbs ירד (*jrd*) and עלה (*’lh*) are conceptual categories which represent distinct yet related meanings that exhibit typical effects;
- (4) The radial categories of ירד (*jrd*) and עלה (*’lh*) are structured with respect to prototypes (*movement* and *path* [down for ירד (*jrd*) and up for עלה (*’lh*)], and the various category members are related to the prototypes by convention. As such, word-meanings are stored in the mental lexicon as highly-complex structured categories of meanings or *senses*;

- (5) Biblical Hebrew is an example of a *verb-framed-equipollently-type* language. The paucity of יָרַד (*jrd*) and עָלָה (*'lh*) as a manner-of-motion-path verbs correlates with the fact that the verbs from the ‘deictic’ motion verb classes have a very high functional load for describing the motion of all sorts of entities (humans, animals, inanimates). One could choose to gloss the verbs as ‘*move in the manner characteristic of the entity*’;
- (6) Not all change of spatial relations involves motion. The verbs יָרַד (*jrd*) and עָלָה (*'lh*) can be used to designate spatial configurations;
- (7) A substantial part of the examples in which the verbs יָרַד (*jrd*) and עָלָה (*'lh*) occur is in the ‘*travelling narratives*’ (from ... to ...);
- (8) The absolute frame of reference-system builds the vertical dimension into the relevant linguistic system, so that ‘down’ is often the same specialised part of speech, ‘South’ and ‘up’ are often the same specialised part of speech, ‘North’. So, Biblical Hebrew systematically unites יָרַד (*jrd*) and ‘South’ and עָלָה (*'lh*) and ‘North’ for symbolic purposes;
- (9) The verbs יָרַד (*jrd*) and עָלָה (*'lh*) in Biblical Hebrew possess inherent systems of three ‘-wards’ roles which are used to indicate that some entity or event (static or dynamic) is aligned with respect to a given point of orientation. The opposition ‘from X onwards’/ ‘*away from X*’ and ‘*towards X*’ is inherent to the main point of orientation, that is ‘downwards’. The opposition of ‘downwards’, that is ‘upwards’, is assigned by the verb עָלָה (*'lh*); and
- (10) The motion of folk superstition/superior figures is assigned to the vertical spatial category and is a cultural specific FRAME in which the SHEOL-EARTH-HEAVEN worldview becomes active in linguistic expressions concerning religious-cultural activities. Motion in vertical space is restricted to folk superstition/superior figures, meteorological activities and “heavenly” inhabitants like birds. The description of humans’ movement does not appear in the vertical spatial category.

My analysis indicates that certain aspects of the (literal) lexical meanings of יָרַד (*jrd*) and עָלָה (*'lh*) are intimately linked with perceptual mechanisms and captured by spatial representations. My analysis has shown that יָרַד (*jrd*) and עָלָה (*'lh*) can shift meanings in different contexts of use. The shift from the literal to the metaphorical aspects of the lexical meaning of the verbs יָרַד (*jrd*) and עָלָה (*'lh*) involves image schemas, categorisation, FRAMES and binary structures found in the linguistic system and the conceptual system. An important finding regarding the ancient Israelites' conceptual system is that abstract concepts are systematically structured in terms of conceptual domains deriving from their experience involving properties like motion in horizontal- and vertical elevation, containment, structures and the body. The verbs יָרַד (*jrd*) and עָלָה (*'lh*) are mainly used for the conceptualisation of changes in the following target domains: HIERARCHY, BEHAVIOUR, QUANTITY, TIME and STATES. The metaphorical extensions identified are:

A HIGHER STATUS is UP

A MORE DESIRABLE STATE is UP

A LARGER QUANTITY is UP

A MORE INTENSE STATE is UP

A LONGER STATE is UP

A LATER TIME is UP

A LOWER STATUS is DOWN

A LESS DESIRABLE STATE is DOWN

A SMALLER QUANTITY is DOWN

A LESS INTENSE STATE is DOWN

A SHORTER STATE is DOWN

AN EARLIER TIME is DOWN

A significant finding is that spatial conceptualisations provide the basis for non-spatial expressions in the Hebrew Bible, including negative value judgement, behaviour, time and the abstract concept of DEATH.

Using the conceptual data in Chapter 3 and the linguistic data in Chapters 4 and 5, in Chapter 6 I investigated the mappings across the organisation of spatial knowledge of the ancient Israelite and the concept of DEATH. The chapter offers a conceptual integrated account for the domains of *motion*, *space* and *death*. The chapter confirms that *motion* and spatial schemas can be used and are necessary to understand DEATH.

A discussion of certain narratives validates the claim that abstract conceptual domains such as DEATH are structured by metaphorical mappings from more concrete experiential domains such as *motion* and *space*. I concluded that the ancient Israelites' spatial cognition motivates the coding of the DEATH-concept that is not in itself self-evidently spatial and present in many parts of linguistic structure. Furthermore, I concluded that DEATH metaphors in the Hebrew Bible are not simply a stylistic feature of language, but DEATH appears to recruit conceptual structure from the more concrete domains of motion and vertical space within a FRAME knowledge system. The spatial perception of UP as positive and MOTION as a causational perfective movement from disorder to order within the UP-DOWN image schema was used to express a positive death-metaphor and testimonial of Elijah's life on earth. This study has shown that full justice to a language like Biblical Hebrew can only be done by acknowledging the ancient Israelite's underlying culture and worldview. Words in a narrative description such as in Judges 11:37, 2 Kings 2: 2 and 2 Kings 2:11 have, therefore, a meaning only within its own language and its own period of usage.

7.3 Contribution to Knowledge

7.3.1 Biblical Hebrew Semantic Study

This study contributes to Biblical Hebrew semantic research in the following ways:

Firstly, it offers complete systematic analyses of the spatial motion-path verbs יָרַד (*jrd*) and עָלָה (*'lh*) as they occur in the Hebrew Bible. These analyses include complete reflections of the two verbs' conceptual structures with prototypical models, as well as metaphorical extensions developed out of those prototypical models. Chapters 4 and 5 have shown that the ideal meaning of a spatial motion-path verb does not itself map directly onto the world and that the meaning of the motion-path verb is not an inherent feature of the word-form, that is, fixed and stable. Rather, there is an intermediate level of spatial conceptualisation, where image schematic functions map motion-path descriptions onto spatial categories. These spatial categories determine the extent that the verb contributes to the meaning of a particular situation. The way that a motion relates to a

space will depend on the category of space, i.e., topography, worldview, body and objects. A container, for example, identifies its space very differently from a human body or structures like a wall or a chariot. With the former, the space is bounded and definite, while the latter is unbounded and indefinite. The prediction of what a motion-path verb conveys in a particular situation relates to these spatial categories. Furthermore, the chapters have shown that the associations between the sense of the verb and the rest of the expression contribute to the understanding of the overall expression. Senses are generated and matched according to the context and situational constraints. These findings give an answer to the question asked in Chapter 1 regarding how we can predict what a motion-path expression conveys in a particular situation. The major claim this study is making here is that a simple spatial interpretation of motion-path verbs is inadequate for capturing the variety of meanings carried by these words. Instead, the study argues that we need to talk in terms of how we conceptualise movements in terms of their horizontal, vertical, bodily, container and structural extensions.

Secondly, the analyses of the two verbs in the Hebrew Bible provide evidence for the cognitive claim that metaphorical mapping of the image schematic structure of the source domain onto that of the target domain gives rise to abstract concepts and abstract reasoning. The research has produced a greater understanding and clarification of the meaning potentials of יָרַד (*jrd*) and עָלָה (*ʿlh*) and the conceptual system underlying abstract concepts and, for the first time, generated scientific knowledge particular to the understanding of death as it was spatially conceptualised by the ancient Israelites.

Thirdly, the study shows methodologically that data-collection and analysis of a “dead language” can be fruitfully exploited using the field of Cognitive Semantics.

It would be a great contribution towards Biblical Hebrew semantics if this study’s approach towards meaning enables readers of the Hebrew Bible to return to the Hebrew Bible in order to construct the meaning from its own experiential content.

7.3.2 Biblical Hebrew Lexicography

As yet, no Biblical Hebrew dictionary or encyclopaedia has been able to express the meanings of יָרַד (*jrd*) and עָלָה (*ʾlh*) as identified with the mental processing embedded in the usage events. This study fills that gap by following De Blois (2000)'s framework in which יָרַד (*jrd*) and עָלָה (*ʾlh*)'s lexical entries receive both lexical and contextual labels. The structure is divided into six basic-level lexical-semantic categories, namely, horizontal space, vertical space, structural space, bodily space, container space and navigational space. Within each lexical semantic category, entries are subdivided in different contexts that are relevant to the meaning of the text. The proposed lexical entries are recorded in detail in Chapters 4 and 5.

7.3.3 Biblical Interpretation and Translation

It would be a giant step forward for Biblical interpretation if readers of the Hebrew Bible were helped to expose the restrictive structures of later religious systems which for so long have been imposed on the Hebrew Bible as alien meaning systems. This study has shown that word study entails a careful study of the ways in which words in the ancient Israelite world (that forms the background for a language) are understood by the speakers of that language and how these words are conveyed in semantic forms. Using only traditional dictionaries is not sufficient because the world is not something given merely objectively. Rather, this study has shown that meaning, whether literal or metaphorical, is construed by human perception. This construal is, in turn, guided by cultural cognition. Difficulties in translating ancient texts derive from the differences between the source language and the translator's target language and are mainly caused by a gap in the translator's knowledge of the ancients' cultural cognition. Raising conceptual awareness in Biblical Hebrew, translators of the Hebrew Bible find a motivating factor and this makes it possible to enhance in-depth understanding and to facilitate the translation of ancient texts. This study has shown that the Biblical Hebrew language can be studied within its established moments in time, focusing on semantic content and conceptualisation.

7.3.4 Conceptual Metaphor Theory

The cognitive approach to metaphor has faced many challenges: one of these challenges is a lack of more cross-linguistic and cross-cultural research that needs to be done before sound evidence can be produced for the claim of the cognitive approach that abstract concepts and abstract reasoning are partly metaphorical. The data analysed in this study show that the theory of conceptual metaphor accommodates the findings to a certain extent. This study confirms that Biblical Hebrew indeed invokes spatial forms of representation such as image schemas, categorisation and FRAMES. These elements are, on the one hand, rooted in embodied experiences and cultural influences and, on the other hand, part of the metaphoric understanding that underlies much of the ancient Israelites' language. Evidence is provided for the possible existence of a universal spatial metaphorical system, which has so far largely remained only speculation in the theory of Cognitive Linguistics.

However, this study extends the existing knowledge of conceptual metaphor. Specifically, it expands the knowledge concerning verbs conflating a bipolar conceptual component, that is, MOTION and PATH. This study uncovers an additional system of conception-building. To date, cognitive metaphor theory makes only provision for a one-to-one conceptual metaphorical extension, meaning that only one lexical concept, for example, MOTION UP may be selected for the mapping between the source domain HEAT OF FLUID and the target domain ANGER. The following example (1) explains the correspondences:

1) Proverbs 15:1

וְדִבַּר-עֵצָב יַעֲלֶה-אַף

ûdewar – 'êtsêw – ja'alêh - `âf
A grievous word boils up anger.

The ontological correspondences are:

SOURCE: HEAT OF FLUID
Container

TARGET: ANGER
body

Heat of fluid	anger
Heat scale	anger scale
Pressure in container	experienced pressure
Agitation of boiling fluid	experienced agitation
Limit of container's resistance	limit of person's ability to support anger
Explosion	loss of control ¹⁰

However, this study has revealed that **עלה** (*'lh*)'s bipolar lexical concept MOTION UP may split into two unipolar lexical concepts MOTION and UP in which only one unipolar lexical concept, that is UP, is used for metaphorical conceptual mapping. Consider the following example (2):

2) Genesis 46:31

אֶעֱלֶה וְאֶגִּידָה לְפַרְעֹה

`ē'elêh – we`aggijdâh – lefar'oh
I will go up, and I will tell Pharaoh.

In this example, the lexical concept MOTION is used literally, that is, a horizontal movement to the Pharaoh in Egypt. In addition to this literal use, the lexical concept UP is extended metaphorically to STATUS and conceptual mapping between the target domain A HIGHER STATUS and the source domain UP occurs. The uniqueness of this finding stems from Biblical Hebrew's conceptual system that enabled a unipolar conceptual metaphor. This research expands our understanding regarding conceptual metaphors and the way our brain conceptualises specific experiences, especially in relation to expressing those experiences in language. This view is similar in spirit to that presented in some detail in Sutskov's discussion (2014) regarding terms denoting direction of movement as well as static spaces, which signify meanings central to the narrative and reflect the characters' psychological states. It is also similar to Peleg's interpretation (2013) of journeys with psychological and moral states within literature and human perception. However, the

¹⁰ This is Lakoff (1987:387)'s illustration explaining the phenomenon of ontological correspondences between the source domain and the target domain of a conceptual metaphor.

studies of Sutskov (2014) and Peleg (2013) do not have a sound linguistic-theoretical basis and do not explain the metaphorical extensions linguistically.

To conclude, the conceptual metaphors identified and briefly discussed in Chapters 4 and 5 and the discussion on the death metaphors in the Hebrew Bible in Chapter 6 show that metaphors fill lexical ‘gaps’ in Biblical Hebrew discourse by extending existing words to name novel categories and concepts (*see also* McGlone, 2007:109-126).

7.4 New Questions and Further Research

The analyses in Chapters 3, 4 and 5 have provided new insights into the complex phenomenon of *motion* and *path* of יָרַד (*jrd*) and עָלָה (*ʿlh*) in Biblical Hebrew and their relation to ancient Israelites’ spatial conception. However, my study on יָרַד (*jrd*) and עָלָה (*ʿlh*)’s conceptual structures and metaphorical extensions in no way closes the door on further Biblical Hebrew semantic research concerning the two verbs. The analyses of the verbs יָרַד (*jrd*) and עָלָה (*ʿlh*) have laid bare quite a few topics for further research.

Given the existence of יָרַד (*jrd*) + preposition and עָלָה (*ʿlh*) + preposition constructions, the relationship between formal properties and their functions need to be worked out. This necessary research will contribute to answering questions such as:

- What is the status of the categories of the syntactic elements in constructions?
- What sorts of syntactic relations are posted?
- What sorts of relations are found between constructions?
- How is information stored in the taxonomy? For example, future study could explore the semantic contribution of a construction such as עָלָה (*ʿlh*) + אַחֲרַי (ʿêxar) (‘following’) versus עָלָה (*ʿlh*) + מֵאַחֲרַי (meʿêxar) (‘stop following’).

The structural primacy of the UP-DOWN path split should not be restricted to its linguistic and lexical impact within the Biblical Hebrew text. Rather I would contend that the UP-DOWN split reflected in Judges 11:37, 2 Kings 2:2 and 2 Kings 2:11 extends its meaning to every aspect of the Biblical text; dictating what is ‘good’ or ‘bad’, ‘more’ or ‘less’. In this respect, the analyses in Addendum A and Addendum B need to be worked out taking this structural primacy into account.

The data analyses of ירד (*jrd*) and עלה (*’lh*) tend to identify an additional knowledge structure underlying the conceptual structure, namely binary structures. Binary structures as a kind of theoretical construct correspond with the level of imaginability. This type of structure that imposes a conceptualisation of experience has not yet been identified in Cognitive Linguistics. This observation needs to be researched further.

Further research on the narrative use of spatial configurations (in examples such as in Neh 3:15; 2 Kgs 12:20; Deut 9:21; Judg 20:31; Judg 21:19; 1 Chr 26:16; Ezek 40:40 and Mi 2:13) which communicate movements in literature may provide new knowledge on the narrator’s point of view and the spatial configuration’s function in the text.

Conceptual metaphors motivate why certain words and expressions have acquired their various metaphorical meanings, but play no role in how contemporary speakers use and understand conventional and novel metaphorical expressions. A further research project could involve describing the link between the structure of the text as a linguistic object, its cognitive representations, and the processes of text-understanding. Recent studies on conceptual metaphor and metonymy, for example González-García *et al* (2013) places metaphor in a more communicative context and may be helpful in this regard.

This study has shown that metaphorical language in Biblical Hebrew uses space as a source domain for a number of basic conceptual target domains. However, many other verbs indicating motion or path in Biblical Hebrew fall hypothetically within the

same experiential domain of movement in space. The testing for the representational format of the “conceptual relatives” of the verbs יָרַד (*jrd*) and עָלָה (*`lh*), that is, בּוֹא (*bw`*) (go (in)), יֵצֵא (*jts`*) (go out); יָרָה (*jrh*) (throw down), פָּקַח (*pqx*) (open), גָּלָה (*glh*) (expose), סָבַב (*sww*) (go around), עָבַר (*`wr*) (pass by) reflecting either MOTION, CONTAINER, MANNER or PATH needs to be worked out for Biblical Hebrew.

In Chapter 6 I have noted briefly that the use of the word וְהִינֵה (*wehinneh*) in 2 Kings 2:11 may indicate a narrative spatial position of the narrator’s point of view. However, the “connectedness” is temporary with regards to Elijah, but lasts for the entire narrative in respect of Elisha. A thorough comparative study on the temporal or enduring ‘connectedness’ of the narrator and characters with regards to ‘heaven’ may shed some more light on the interpretation of the complete text. In this regard, the following question needs to be examined: Why is the narrator not following the character Elijah (into) heaven while the narrator of, for example, Job 1 and 2, does? So, the defined spatial position of the narrator or observer against the position of the participants in the action, needs to be worked out. The studies of Uspensky (1973) and Miller-Naudé and Van der Merwe (2011) may be helpful in this regard.

To conclude, the Cognitive Linguistic methodology applied in this study holds the best promise for the resolution of many of the long-standing problems of lexical semantics in Biblical Hebrew, such as the relation between word meaning and the ancient Israelites’ cultural, bodily and world knowledge. Also, this methodology accounts for polysemy concerning the verbs יָרַד (*jrd*) and עָלָה (*`lh*) and reflects the remarkable flexibility and creativity of meaning. In the quest for a fully explicit and maximally integrated account of spatial cognition and the death metaphor in the Hebrew Bible, much attention has been focused on the testing for the representational format of the verbs יָרַד (*jrd*) and עָלָה (*`lh*) in an arena of language that does not exhibit any literal spatial properties. This thesis has argued that many linguistic and conceptual representations are

based on metaphoric extensions to spatially lay out image schemas, categorisations and frames.

This study does not claim that all human cognition is shaped by metaphor or that all DEATH metaphors in the Hebrew Bible are motivated by or understood in exactly the same way, but was conducted to determine if, and how DEATH as an abstract concept is metaphorically represented within the spatial cognition of the ancient Israelite mind as reflected in the Hebrew Bible. This study has positioned the study of Biblical Hebrew spatial linguistic expressions within a broader context of ancient language usage and the conventions associated with communicating beliefs. This approach towards Biblical Hebrew in terms of the function of space opens up new possibilities for reading the Biblical Hebrew text in insightful ways.

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ABSTRACT

This study introduces a cognitive semantic approach to Biblical Hebrew linguistics with important implications for Biblical Hebrew semantic study, Biblical Hebrew lexicography, Bible interpretation and translation, and Conceptual Metaphor theory. Traditionally, the semantics of spatial-motion verbs in Biblical Hebrew has been interpreted in accordance with comparative, historical-comparative and structural approaches towards language. Consequently, the meanings of these spatial-motion verbs appear incoherent and arbitrary. This apparent gap between the so-called ‘discovery procedures’ that the Biblical Hebrew linguist should in practice adopt when facing a corpus of data for analysis and the meaning of the spatial-motion verbs, is bridged by applying the cognitive semantic approach to the analyses of the spatial motion verbs ירד (*jrd*) and עלה (*ʿlh*) in the Hebrew Bible. This is done in order to support the hypothesis that these verbs carry non-metaphorical (literal) meanings and metaphorical meanings, and that the linguistic processing of DEATH as an abstract concept involves activation of spatial systems.

The study has three main parts. The first part (Chapter 3) reflects on the ancient Israelites’ conceptualisation of space which attempts to employ spatial cognition to uncover conventional image schematic patterns, categorisations and FRAMES at the conceptual level in order to understand the spatial motion verbs ירד (*jrd*) and עלה (*ʿlh*) and their related encyclopaedic knowledge systems. The second part (Chapters 4-5) focuses on the mental processes and semantic structure encoded by the spatial motion verbs ירד (*jrd*) and עלה (*ʿlh*) in context of use. In the last instance (Chapter 6), the study explores the concept of DEATH within the context of its essential and relational motion and spatial expressions.

The study finds that the knowledge structures used by the ancient Israelites include image schemas, a spatial frame of reference, cognitive map knowledge and a HEAVEN-EARTH-SHEOL frame. The analyses of the data show that far from being solely topological, the primitives of ירד (*jrd*) and עלה (*ʿlh*) are packed with derived meaning; and that by unpacking these meanings we can shed light on the ancient Israelites’ spatial experiences, ideological presuppositions, cultural beliefs and abstract reasoning. Furthermore, the analyses of the data show that the verbs ירד (*jrd*) and עלה (*ʿlh*) can shift meanings in different contexts of use. The shift from the literal to the metaphorical aspects of the lexical meaning

of the verbs ירד (*jrd*) and עלה (*'lh*) involves image schemas, FRAMES and binary structures found in the linguistic system and the conceptual system. An important finding regarding the ancient Israelites' conceptual system is that abstract concepts are systematically structured in terms of conceptual domains deriving from their experience involving properties like motion in horizontal and vertical elevation, containment, structures and the body. The verbs ירד (*jrd*) and עלה (*'lh*) are mainly used for the conceptualisation of changes in the following target domains: HIERARCHY, BEHAVIOUR, QUANTITY, TIME and STATES.

A discussion of certain narratives (Judges 11:37; 2 Kings 2:2; 2 Kings 2:11) validates the claim that abstract conceptual domains such as DEATH are structured by metaphorical mappings from more concrete experiential domains such as *motion* and *space*.

Lastly, this study extends the existing knowledge of conceptual metaphor. Specifically, it expands the knowledge concerning verbs conflating a bipolar conceptual component, that is, MOTION and PATH. This study reveals that ירד (*jrd*) and עלה (*'lh*)'s bipolar lexical concept MOTION DOWN/UP may split into two unipolar lexical concepts MOTION and DOWN/UP in which only one unipolar lexical concept, that is DOWN/UP, is used for metaphorical conceptual mapping.

Key-words: Spatial cognition, death, metaphor, Hebrew Bible, heaven, Sheol, 2 Kings 2, Judges 11, Elijah, ירד (*jrd*), עלה (*'lh*), ascend, descend, Cognitive Linguistics, Cognitive Semantics, Unipolar conceptual metaphor.

OPSOMMING

Hierdie studie gebruik 'n kognitief-semantiese benadering tot Bybel-Hebreeuse linguistiek wat belangrike implikasies inhou vir Bybel-Hebreeuse semantiese studie, Bybel-Hebreeuse leksikografie, Bybelinterpretasie- en vertaling en Konseptuele Metafoor-teorie. Die semantiek van ruimtelik-bewegingswerkwoorde in Bybel-Hebreeus is tradisioneel in navolging van vergelykende-, histories-vergelykende- en strukturele benaderings tot taal bestudeer. Die betekenis van hierdie ruimtelik-bewegingswerkwoorde vertoon gevolglik 'n inkonsekwente en arbitrêre karakter. Hierdie herkenbare gaping tussen die sogenaamde 'ontdekkings prosedures' wat die Bybel-Hebreeuse taalwetenskaplike in praktyk moet aanwend wanneer hy/sy 'n databasis bestudeer, en daarmee saam die betekenis van die ruimtelik-bewegingswerkwoorde bepaal, word oorbrug deur die kognitief-semantiese benadering in die bestudering van die ruimtelik-bewegingswerkwoorde ירד (*jrd*) and עלה (*ʾlh*) in die Hebreeuse Bybel aan te wend. Dit word gedoen om die hipotese, naamlik dat hierdie werkwoorde 'n nie-metaforiese (letterlike) en 'n metaforiese betekenis vertoon, en ook dat die taalkundige beskrywing van die DOOD as abstrakte konsep die aktivering van ruimtelike sisteme insluit, te ondersteun.

Die studie word volgens drie hoofdele georden. Die eerste afdeling (Hoofstuk 3) gee aandag aan die antieke Israeliete se konseptualisering van ruimte en poog om ruimtelike kognisie te gebruik om konvensionele beeldskema patrone, kategorisering en RAAMWERKE op konseptuele vlak bloot te lê. Die doelwit hiervan is om die ruimtelike-bewegingswerkwoorde ירד (*jrd*) and עלה (*ʾlh*) en hul verwante ensiklopediese kennissisteme te verstaan. Die tweede afdeling (Hoofstukke 4-5) fokus op die kognitiewe prosesse en semantiese struktuur wat deur die ruimtelike-bewegingswerkwoorde ירד (*jrd*) and עלה (*ʾlh*) in konteks van gebruik blootgelê word. In die laaste afdeling (Hoofstuk 6) bestudeer hierdie studie die konsep DOOD in die konteks van die konsep se fundamentele en verbandhoudende bewegings- en ruimtelike uitdrukkings.

Die studie bevind dat die kennisstrukture wat deur die antieke Israeliete gebruik is die volgende insluit: beeldskemas, 'n ruimtelike verwysingsraamwerk, 'n kognitiewe kaart kennis en 'n HEMEL-AARDE-SHEOL raamwerk. Die bestudering van die data toon dat die basiese betekenis van ירד (*jrd*) and עלה (*ʾlh*) nie alleenlik topologies van aard is nie, maar dat die

basiese betekenis ryk is aan afgeleide betekenis. Deur hierdie betekenismoontlikhede bloot te lê kan 'n mens meer lig werp op die antieke Israeliete se ruimtelike waarnemings, ideologiese voorveronderstellings, kulturele idees en abstrakte denkepatrone. Verder, die bestudering van die data toon dat die werkwoorde ירד (*jrd*) en עלה (*'lh*) hul betekenis in verskillende gebruiks-kontekste kan aanpas. Die verplasing vanaf die letterlike na die metaforiese aspekte van die leksikale betekenis van die werkwoorde ירד (*jrd*) en עלה (*'lh*) sluit beeldskemas, RAAMWERKE en binêre strukture in wat in die linguistiese sisteem en die konseptuele sisteem gevind is. 'n Belangrike bevinding ten opsigte van die antieke Israeliete se konseptuele sisteem is dat abstrakte konsepte sistematies gestruktureer is in terme van konseptuele domeine wat afleibaar is van hul belewenis van beweging in horisontale- en vertikale ruimte, beweging in houe, beweging van strukture en die beweging van die liggaam. Die werkwoorde ירד (*jrd*) en עלה (*'lh*) word hoofsaaklik gebruik vir die konseptualisering van verandering in die volgende domeine: HIËRARGIE, GEDRAG, KWANTITEIT, TYD en STATUS.

'n Bespreking van sekere verhale (Rigters 11:37, 2 Konings 2:2, 2 Konings 2:11) bevestig die aanname dat abstrakte konseptuele domeine soos DOOD gestruktureer is deur metaforiese passings van konkrete belewenis-domeine soos *beweging* en *ruimte*.

Laastens, die studie verbreed die bestaande kennis van konseptuele metafore. Meer spesifiek, die studie verbreed die kennis met betrekking tot werkwoorde wat 'n bipolêre konseptuele komponent vertoon, naamlik BEWEGING en ROETE. Die studie toon dat ירד (*jrd*) en עלה (*'lh*) se bipolêre konseptuele komponent BEWEGING AF/OP kan verdeel in twee een-kantige leksikale konsepte BEWEGING en AF/OP waarin net een een-kantige leksikale konsep, naamlik AF/OP gebruik word vir metaforiese konseptuele passing.

Sleutelwoorde: Ruimtelike kognisie, dood, metafoor, Hebreeuse Bybel, hemel, Sheol, 2 Konings 2, Rigters 11, Elia, ירד (*jrd*), עלה (*'lh*), opgaan, afgaan, Kognitiewe Linguistiek, Kognitiewe Semantiek, unipolar konseptuele metafoor.

DECLARATION

I, Adriaan Lamprecht (student number 1989240583), declare that the thesis hereby handed in for the qualification Philosophiae Doctor in Hebrew in the Faculty of Humanities, Department of Hebrew at the University of the Free State, Bloemfontein, South Africa, is my own independent work and that I have not previously submitted the same for qualification at/in another University/faculty.

I also cede the copyright of this thesis in favour of the University of the Free State, Bloemfontein, South Africa.

2015-01-31

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LIST OF ADDENDA

All addenda are electronically available. Contact the author at at.lamprecht@nwu.ac.za

ADDENDUM A: Analysis of יִרַד (*jrd*)

ADDENDUM B: Analysis of עָלָה (*ʿlh*)

ADDENDUM C: The closed-class elements of the verb עָלָה (*ʿlh*)