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Metaphorical and Metonymic Conceptualization of Blood

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Abstract:

The article explores the metaphorical and metonymic structure of blood in the Bible. It employs the Conceptual Metaphor Theory as the theoretical framework. Lakoff and Johnson (1980) are known for propounding this theory. In this paper we looked at metaphors and metonymies of blood in the Bible. These include such conceptualizations as blood is a container, blood is an object of value, blood is a living organism metaphors and blood stands for the whole person, blood for container, blood stands for another part of the person, blood stands for the action it is involved in metonymies. Our aim is to explore how blood is used in the Old and New Testaments to express human experiences. The data reveals a cognitive linguistics perspective of how the people of the Bible conceptualized blood in expressing their understanding of the abstract in terms of the concrete. They also show how their experiences with blood influenced their cognition and how this influence is expressed in their language.

Keywords: Blood, conceptual metaphor, conceptual metonymy, bible, Hebrew

1. Introduction

1.1. Blood in the Bible

The paper focuses on both the metonymic and metaphoric conceptualization of blood in the Bible. The objective of this article is to analyse how the people of the Bible apply blood to comprehend the abstract world and how the people's experience with blood influenced their cognition. We approach this from a cognitive linguistic perspective. Blood is a life-fluid charged with many symbolisms in many cultures (Császár 1996). In the Bible, as in many cultures today, blood can represent life, the whole person, or familial ties. It is also closely tied with war, impurity, murder, death and sacrifice, guilt (especially blood stains), among others. In the Book of the Acts of the Apostles, blood refers to humans. Blood corresponds with the color 'red'. There are apotropaic references to blood in the Bible where blood is used for warding off evil or malicious powers. Being referred to as 'life' and a life-giving force (Leviticus 17:14), blood is regarded as the seat of vitality.

There are some 361 references to blood in the Bible. The word used for blood in the Hebrew Bible is דָּם, *dām*. In the Septuaginta (LXX, i.e., the Greek translation of the Hebrew Bible), αἷμα, *haima*, is the term used for blood. The same word is found in the Greek text of the New Testament. References to blood include blood as that vital fluid which when shed results in the death of a human being or animal, those things that resemble blood, like wine or the juice of the grape (by analogy), the shedding of drops of blood, the ingestion of blood and many more. Basically, the Bible presents blood as the seat to life. Blood is a prominent 'life-charged' ritual material in ceremonial cleansing, sacrifice and the sealing of covenants.

In the context of Christian theology, Christian and or biblical haematology has to do with the theology of blood. It differs from the medical science of haematology, which deals with the study of blood-forming organs, treatment of blood and blood diseases. In this study, we coin the terminology, 'Biblical haematology' to refer to the discourse in theological studies that investigates the nature, ritual function, efficacy, symbolism, danger, power, personality of blood and the contexts in which blood is manipulated. Biblical haematology includes the understanding of blood as a primary body organ and as the principle of life, as its exit threatens impurity and death. Language about blood is therefore a very significant aspect of biblical haematology. It is in this context that the examination of the metaphorical and metonymical expressions about blood in the Bible becomes a worthwhile exercise, especially because not much work has been done in this area.

1.2. Background and Aim of Study

Reading written material and listening to ourselves and other people speak reveals how much people conceive the world by learning about the internal and external organs of their bodies. In the last decade, a great deal of research work has examined the way in which, across different cultures and languages, the organs of the body have contributed to understanding the complex relationship between the body, culture and language (Yu, 2008; Goddard 2008; Siahaan, 2008; Niemeier, 2008). These studies have discussed solid internal organs including the heart, liver, and a few others to confirm how these body parts have been used as the loci for the conceptualization of reasoning, emotions, etc. However, very little

has been discussed about 'liquid' organs such as blood, milk, and semen. This paper employs the framework of the Conceptual Metaphor Theory, formulated by Lakoff and Johnson (1980), to study the metaphorical and metonymic conceptualizations of blood in the Bible. The paper aims to investigate the emotion type and various attributes expressed in constructions involving blood in the Bible. The question is, 'What are the metaphorical and metonymic mappings for blood in the Bible? The paper focuses on the mappings BLOOD IS A CONTAINER, BLOOD IS AN OBJECT OF VALUE, BLOOD IS A LIVING ORGANISM and such metonymies as BLOOD STANDS FOR THE WHOLE PERSON, BLOOD FOR CONTAINER, BLOOD STANDS FOR ANOTHER PART OF THE PERSON, BLOOD STANDS FOR THE ACTION IT IS INVOLVED INTO establish whether these exist in the Bible. This focus makes a new contribution to the existing research on the metonymic and metaphorical conceptualization of internal body parts and organs.

It is important to begin with an explanation of how the field of cognitive linguistics understands metaphor. Cognitive linguists refer to metaphor as 'devices that allow us to understand one domain of experience in terms of another' (Lakoff and Johnson, 1980:117). The relationship existing between the domains are unidirectional, as one domain is usually understood in terms of another and not the other way round (Lakoff 1993:245. This way of conceiving metaphors highlights the cognitive function of the metaphor to understand and structure experience. The main mechanism through which we understand abstract concepts is metaphor.

Cognitive linguistics suggests that there is, on the one hand, the conceptual metaphor, for instance, 'LOVE IS A JOURNEY' (Lakoff, 1993; Kövecses, 2002:5), and on the other hand, metaphorical linguistic expressions. The linguistic expressions are the instantiations of that conceptual metaphor.

Although there have been some studies on metaphors relating to the metaphorical uses of blood (Kövecses 1990, 2002; Simo, 2008; Salvant 2003; Musolf 2007), a careful examination of the metaphorical uses of blood in the Bible is difficult to find. The present study aims to fill this gap. The purpose of this study is to investigate how the term 'blood' is used in metaphorical and metonymical expressions in the Bible. The question here is, 'in what ways is blood in these expressions used to understand other concepts?

The findings of this study highlight the unaddressed issues of metaphorical and metonymic representations of blood in the Bible. It contributes to the theory of linguistics of the body from the perspectives of cognitive linguistics.

1.3. Material and Method

Given that blood is a significant body part, we thought it would be insightful to examine the way it is talked about in the Bible. Data retrieved from the Bible, was used to carry out a systematic analysis of blood. The Hebrew Bible (the Old Testament) was consulted. With regard to blood expressions in the New Testament, reference was made to Jewish speakers like Jesus, Paul and the Writer of the letter to the Hebrews. This is because whatever these writers said to their audiences, whether Jewish or non-Jewish (Gentiles) came from their Hebrew cultural background and language or linguistic interpretations. Blood expressions and references were compiled in the following steps. First, the biblical texts were scanned and blood related terms encountered were listed. Expressions regarding the functions of blood like sacrifice and blood rituals for cleansing were not included in the list. In the second step, we examined blood expressions that are related to emotion, personhood, movement, physical entity, etc. Given that the expressions are taken from the Bible, there is no doubt that these were conventionalized expressions which constituted a very integral part of the manner in which the people of the Bible, particularly in the first century AD, thought and expressed themselves in their day.

In this study, we read through 100 references to blood in both the Old and the New Testaments in order to identify relevant data on the four metaphoric and metonymic expressions relevant of our study. Having explored the relevant data, we identified the following metaphorical and metonymic mappings for the analysis: For metaphors BLOOD IS A CONTAINER, BLOOD IS AN OBJECT OF VALUE, BLOOD IS A LIVING ORGANISM; For metonymies, BLOOD STANDS FOR ANOTHER PART OF THE BODY, BLOOD STANDS FOR THE WHOLE PERSON, BLOOD STANDS FOR A CONTAINER, BLOOD STANDS FOR THE FUNCTION IT IS INVOLVED IN. We also analysed, in detail, the expressions referring to personhood which included a discussion of emotion and value of blood in relation to its purchasing power as well as its vitality and danger. We then explained the metaphorical and metonymic structure of blood in the Bible. (All the conceptual metaphors are indicated in capital letters).

The paper employs the framework of cognitive linguistics, focusing on how biblical expressions containing the term 'blood' reflect metaphor and metonymy. Applying the Conceptual Metaphor Theory, expressions which contain 'blood' will be categorized in terms of similarities in mappings between the source domains and the target domains. We will analyse these categories to find out how the term 'blood' is metaphorically conceptualized and how a characteristic of blood, a body part, is projected onto other concepts. We will also classify and discuss instances in which blood is used as part of metonymical expressions. This discussion will consider three general kinds metonymies: THE PART FOR THE PART, THE WHOLE FOR THE PART and THE PART FOR THE WHOLE. The purpose is to explore how, in different contexts, they provide mental access to different target entities.

2. Theoretical Background

In the last four decades, metaphor and metonymy have been extensively discussed by many scholars of language and linguistics. Metaphor and metonymy are two forces inherent in the basic structure of speech (Ullman, 1979:223), and therefore one cannot imagine a language without them. Traditionally, literary studies have discussed metaphor and metonymy as stylistic devices. They have been seen as mere figures of speech. Cognitive linguistics does not focus on the creative usage, but rather those strategies that underlie the creative usage as well as the everyday usage. This section

covers precious studies and theoretical issues regarding metonymy and metaphor, the descriptions of metaphorical mappings, the typical metonymic domains, and image schema.

2.1. Metaphor

For centuries, the body has remained the most frequent source of metaphors (Sith, Pollio and Pitts, 1981). According to the *Collins Cobuild English Language Dictionary* (1992), metaphor could be defined as 'an imaginative way of describing something by referring to something else which has the qualities you are trying to express.' However, since the early 1980s cognitive linguists, like Lakoff and Johnson, have conceived metaphor as rather more than a mere stylistic. According to them metaphors pervade our everyday life in our thought and action and not in our language only. We structure and mentally represent abstract concepts in terms of metaphor. From the point of view of the cognitive approach, metaphor is defined as 'the (partial) mapping of two concepts belonging to two different knowledge domains onto each other. One concept (the target) is understood in terms of the other (the source)' (Feyerearts, 2000:60).

In other words, metaphor can be understood as a conceptual phenomenon that relates to what occurs in the mind. The literary view simply defines metaphor as a figure of speech which compares two subjects. According to the Conceptual Metaphor Theory, metaphor is 'understanding and experiencing one kind of thing in terms of another' (Lakoff and Johnson, 1980:5). There is a mapping from what Lakoff (1993) has termed a 'source domain' to a 'target domain.' A classic example is speaking about arguments in terms of war. WAR can be understood as the source domain, which is mapped onto the target domain of ARGUMENT. Thus, mapping knowledge from the domain of WAR onto the domain of ARGUMENT helps in understanding one in terms of the other (Lakoff, 1993:207).

The example above shows clearly that many common sources of metaphor derive from the domain of natural types of experience. One needs to have a knowledge of the source domain in order to understand the target domain in terms of the source domain (Lakoff and Johnson, 1980). This is why the human body parts have consistently been frequent sources, because every one of us has bodily experience.

2.2. Image Schema

Image schema has to do with directly meaningful, pre-conceptual structures, arising from our recurrent bodily movements through space, perceptions and ways of manipulating objects. (Johnson, 1987:15; Lakoff, 1987:459-461). For example, we experience everyday, the up and down movement, which is a reflection of the UP-DOWN image schema. For example, 'School fees are rising again', which implies that the fees used to be 'down'. Again, the idea that certain objects have hollow spaces that could be filled with other objects or emptied, underlies the rationale for developing what is referred to as CONTAINER schema. Examples are, 'He is in trouble', 'there is joy in my soul', 'there is pain in my heart', 'his head is full of ideas', etc. In the case of the cry of Abel's blood, we may infer that 'there is a hurting feeling in his blood', a feeling that can rise in pleading and settling when appeased. There is also the PATH schema, which comes from our understanding that, an object can move from one location to another. The PATH schema comprises a starting point, a goal, and a series of intermediate points. For example, 'Tom has gone a long way toward changing his personality' (Radden and Dirven, 2007:16).

2.3. Metonymy

Metonymy is a cognitive process which involves a mapping within the same experiential domain. Metonymy does not necessarily substitute one entity for another but interrelates to a new form. According to Warren (1999:128), 'we do not refer to 'music' in *I like Mozart*, but to 'music' composed by Mozart', and we do not refer to 'water' in *The bathtub is running over*, but the water in the bathtub.' Though we have the traditional metonymy formula X FOR Y, the metonymic process is not to be understood to be about substitution. The process involves mentally assessing one conceptual entity through another entity (Warren, 1999). Offering a cognitive explanation for metonymy, Langacker (1993:30) observes, metonymy is a reference-point phenomenon in which one conceptual entity, the reference point, affords mental access to another conceptual entity, which is the desired target.

According to Lakoff and Johnson (1980:35), metonymy is the use of 'one entity to refer to another that is related to it'. Gibbs (1994:321) defines metonymy as the process by which 'people take one well-understood or easily perceived aspect of something to represent or stand for the thing as a whole.' Barcelona (2003:4) observes that metonymy is basic to language and cognition. Examples abound, that illustrate metonymy; one being the Supreme Court being used to refer to the judges or the administration of the Supreme Court. Another is the 10 Downing Street used to refer to the UK prime minister.

Kövecses (2002:145) defines metonymy as 'a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same domain.' Metonymic concepts are systematic. Cognitive linguistics postulates that metonyms are generated through several types of links. We organize our thoughts and actions in terms of metonymic concepts.

The examples above indicate the existence of a system of conventional metonymic associations that are reflected in the way we think and act. To sum it all up, one distinguishing feature between metonymy and metaphor is that whereas metonymy provides mappings or associations within one and the same cognitive domain, metaphor involves mappings across two domains. Another thing that makes metonymy different from metaphor is that, metonymy has a referential function that is expressed, conventionally, as a 'STAND FOR' relationship, whilst the main function of metaphor is to facilitate understanding (Lakoff and Johnson, 1980:36; Barcelona, 2000:32-33). Both metonymy and metaphor find their grounding in our basic human experience.

Several authors are of the opinion that metaphors are essentially metonymically-based (Radden & Kövecses 1999; Niemeier 2000; etc.). Radden (2000:93) defines a metonymy-based metaphor as 'a mapping involving two conceptual domains which as grounded in, or can be tracked to, one conceptual domain.' In this paper, we employ the notion of metonymy-based metaphors.

3. Analysis and Discussion

In this section, we will examine the metonymic and metaphorical use of blood expressions ranging from metaphorical mapping, image schema and metonymy. In biblical thought, blood is referred to in terms of conceptual metaphors and metonymies. Regarding metonymic conceptualization, the Bible makes reference to the human being, where the blood is conceived as representing a person. The metonymy BLOOD STANDS FOR THE PERSON forms the foundation of metaphoric mappings. The metaphors BLOOD IS AN ANTHROPOMORPHISED ENTITY and metonymy BLOOD STANDS FOR THE PERSON are significant in this discussion. In this section, we present a detailed discussion of all the major metaphoric and metonymic expression relating to blood identified in the Bible, namely: BLOOD IS A CONTAINER, BLOOD IS AN OBJECT OF VALUE, BLOOD IS A LIVING ORGANISM, BLOOD STANDS FOR THE WHOLE PERSON, BLOOD FOR CONTAINER, BLOOD STANDS FOR ANOTHER PART OF THE PERSON, BLOOD STANDS FOR THE ACTION IT IS INVOLVED IN.

3.1. Metaphorical Use of Blood

This section explores the metaphors of blood including blood as a container, an object of value and a living organism.

3.1.1. Blood Is a Container

The BLOOD IS A CONTAINER metaphor rests on the container image schema. The question now is: what bodily experience leads to the emergence such as schema? What are its structural elements? Emotions are the most basic thing of the human being, and they constitute something intrinsic to human life (Perez, 2008:31). From biblical understanding, the blood is one of the places where emotions are located. Blood is an organ of the body which can be filled with emotion. Thus, we can establish a metaphor 'THE BLOOD IS A CONTAINER OF EMOTIONS', especially, grief. However, it can be concluded that the fact that, in Biblical thought, emotions are located in the blood does not constitute a universal thinking. There are uncountable cultures and languages where emotions are metaphorically rectified in various body parts such as the liver (Dobrovol'skij and Piirainen, 2005; Baş, 2018), the heart (Peréz, 2008; Afreh, 2015; Qian, 2016), and the belly (Dobrovol'skij and Piirainen, 2005; Agyekum, 2005). The language of the Bible associates internal organs with specific faculties. For example, the intellect is located in the heart, anger is located in the nose, etc. The blood, being the locus where feelings are located complements the 'heart', the site where feeling are conventionally placed.

As already stated, metaphor is a necessary and popular devise used in expressing one thing in terms of another. This is the reason we resort to it when we find it challenging expressing something abstract. No wonder, an indispensable field as emotions will frequently employ this expressive means. Thus, it will be useful to explore the biblical metonymic and metaphoric expressions with blood, a body organ rarely discussed as a source domain. Emotions constitute something intrinsic in the human being, therefore, emotions are fundamental elements of our being. In biblical thought, the blood is known to be one of the places where emotions are located figuratively. An example is:

[1] 'The voice of your brother's blood cries out to me from the ground' (Genesis 4:10).

From example [1], the metaphor BLOOD IS A CONTAINER OF EMOTIONS can be established. Among our emotions, grief is what is stated as being located in the blood [1], but the other body part such as the heart, the bowels (belly) and the soul are also seats of emotions in biblical thought. In Biblical thought, blood is conceptualized as A CONTAINER that can be filled with emotions, A CONTAINER in which emotion can be stored, in the case of [1], negative emotions. In example [1], blood is a container where grief is brewed – This instantiates the metaphor 'BLOOD IS A CONTAINER OF EMOTION'.

3.1.2. Blood Is an Object of Value

It is important to observe that in the Bible blood could be perceived as an object or entity. It is considered to be a substance of great value to the person who owns it and to the other person who desires it as payment for a service offered or a debt owed. Thus, BLOOD IS AN OBJECT OF VALUE. A common expression that illustrates this, is example [2] below:

[2] 'For it is the blood that makes atonement for your souls' (Leviticus 17:11).

The Hebrew term *kopher* means 'a price for a life'. It is sometimes translated 'atonement' or 'ransom'. To ransom (*kopher*) is defined as 'a legally or ethically legitimate payment that delivers a guilty party from a just punishment that is the right of the offended party to execute or to have executed' (Sklar, 2005:60). As a 'payment' it can be a 'sum of money'. Blood as *kopher* connotes 'purchase price'. It is in this sense that blood as a 'currency' can be conceptualized as an object of value – a ritually prescribed 'legal tender' that may be offered in exchange for life. In the Blood sacrifice, the blood was used as a MEDIUM OF EXCHANGE, a sort of currency for payment of a debt owed by the offender (sinner) to the offended (God). The blood of the sacrifice as the ransom or medium of payment (*kopher*) accomplishes a dual action: (i) it satisfies the offended and (ii) it purifies and liberates the life of the offender (Leviticus 17:11). Thus, the idea that blood is a ritual currency, or a ritual medium of exchange instantiates the metaphor BLOOD IS A PRICE or BLOOD IS MONEY (AN EXCHANGEABLE OBJECT).

3.1.3. Blood Is a Living Organism

As a living organism blood can even experience grief. As is obvious in our discussion, the blood, representing emotion, is conceptualized as a living organism. That in Hebrew thought, blood 'cries' indicates that it can be filled with emotions such as grief and sorrow or joy. Thus, we can establish an ontological metaphor 'BLOOD IS A LIVING ORGANISM'. Here is a personification and an ontological metaphor because an entity which lacks that status is here personified. Personification is when an object performs human action that it cannot naturally perform. One significant example of personification in the case of blood, is its ability to speak, as found in example [1] and the expression in [3]: [3] 'he [Abel] being dead still speaks' (Heb. 11:4). [4] 'and to the blood of sprinkling that speaks better things than *that of* Abel' (Hebrews 12:24b).

Some studies have explored metaphorical uses of blood in relation to emotions such as anger and fear (Kövecses 1990; Lakoff & Kövecses 1987). In the Bible, there is a conceptualization of blood as being capable of grieving or lamenting. In example [1], the crying blood signals grief. The Book of Hebrews says, though Abel is dead, he still speaks (Hebrew 11:4). This is elaborated in both [1], [3] and [4]. Thus, in Hebrew thinking, blood is conceptualized as a living organism, and an AUTONOMOUS ENTITY, which capable of acting in its own right, can also talk, cry (for help) and express emotion. To cry in the Hebrew text in [1] is *esd'aaq*, which means 'to shriek (in distress)' or 'to cry aloud in grief.' Exploring and interpreting [1] and [3]-[4] further reveals that the blood of sprinkling (the blood of Jesus) pleads for mercy while the blood of Abel pleads for vengeance. Blood cannot literally speak or cry. To say Abel's blood cried, personification is being used to convey Abel's grief and desperation. Thus, these biblical expressions conceptualize blood as desiring something by way of interceding or complaining. This is what Niemeier (2003:203) describes as 'an ANTHROPOMORPHIZED ENTITY', where the blood itself, though only a body part, displays certain attributes of the whole human being. Blood has a vocal cord, it has a tongue, it can make sounds and it has a voice.

The LIVING ORGANISM metaphor in the Bible refers to the blood's physiological reactions owing to its strong emotions.

3.2. Metonymical use of Blood

The metonymical examples of blood could be classified according to three kinds of metonymies: THE PART FOR THE PART, THE WHOLE FOR THE PART, and THE PART FOR THE WHOLE. We may put the 'THE PART FOR THE WHOLE' metonymy into two categories, namely, BLOOD FOR PERSON and BLOOD FOR CONTAINER.

3.2.1. Blood Stands for the Whole Person

[5] 'And hath made of one blood all nations of the earth' (Acts 17:26).

This metonymy 'BLOOD FOR A PERSON' belongs to the metonymy THE PART FOR THE WHOLE or THE BODY PART FOR THE PERSON. Several linguistic instances demonstrate the figurative uses of blood in relation to race or origin (Musolff, 2007; Salvant 2003). Interestingly, the Bible indicates the same idea of blood in relation to race. Some blood metonymies found in the Bible revolve around the understanding of blood as representing the person.

In [5] above, blood refers to Adam from whom humans have come. The Greek NT: Scrivener's Textus Receptus 1894, has in Acts 17:26: ἐποίηστέ ἐξ ἑνὸς αἱματός πάντες τῶν ἀνθρώπων ... 'out of one blood, he made every nation of men (humankind)'.¹ This expression [5] refers to the human being. It implies that blood, being a physical entity, may be conceptualized as: (i) a part of the flesh with which it forms a coherent whole; and (ii) a separate entity that can exist independent of the rest of the flesh. Nevertheless, the basic meaning of blood is life – fluid within the body. This basic meaning of blood is used metonymically, so that blood represents the whole person, that is 'soul' (Lev. 17:13-14). This realizes the BODY PART FOR A PERSON metonymy (Barcelona, 2006:6), 'which is, in turn, activated by the overarching PART FOR WHOLE metonymy (more traditionally referred to as synecdoche)' (Radić-Bojanić, B. and Silaški, N. (2012). The expression in [5] instantiates the metonymy is BLOOD FOR A PERSON. The Hebrew word for blood is *damand* and the word for 'earth' is *'adamah*. The man *'adam* was created out of *'adamah* (Genesis 2:7). Both *'adam* and *'adamah* originated from the stem *'adam* meaning, 'to be red'. This implies that the name Adam literally means 'earthling'. The Hebrew word for blood, *dam*, is related to *'adam* and *'adamah* (Alfaro 1978). Thus, all the Hebrew words for 'man' (אדם), 'earth' (אדמה) and 'blood' (דם, which is 'red' in color) have an etymological relationship. This understanding generates the metonymy BLOOD FOR ADAM.

Again, in biblical thought, the blood is understood not only as a person with a voice to speak [3] and [4], but also as the seat of emotions [1]. The prototypical emotion linked with blood is grief. The blood of the grieving person is employed to stand for the person. The following example in [1] captures this: In [1], the blood stands for Abel, the brother of Cain. It is God speaking to Cain about the cry of Abel, whose blood was shed or spilt by Cain.

Abel being dead yet speaks (Heb. 11:4), because his blood cries for vengeance. A combination of the essence of [3] and [4] above implies that in Hebraic haematology, that is in Biblical thought, as expressed in the thought of the writer of the letter to the Hebrews, a person's blood represents the person. In [4] two different kinds of blood speak, that of Jesus and that of Abel; the former being more powerful, for it speaks reconciliation (mediatorial plea) rather than a cry for vengeance. This is where a person's blood represents the person, a notion which finds support in the fact that 'Abel ... speaks, because his blood cries...'. Here 'his blood' refers to Abel. What we are dealing with here is the BODY PART FOR THE PERSON metonymy, in which the relationship between its source and target domain should be understood by means of the 'THE PART OF THE WHOLE' metonymy.

From our discussion so far, it can be understood that a part of the human being stands for the whole person. So does the blood, a part of the body, stand for the whole person. The Bible reveals blood as not only a symbol of life, but life itself (Leviticus 17:11-14). In example [5], blood stands for a certain person who is said to be the origin of humans. This

instantiates the 'THE PART FOR THE WHOLE' metonymy. The metonymy BLOOD STANDS FOR THE WHOLE PERSON serves as a foundation. Based on the metonymy just mentioned, the metaphor HUMAN RELATIONS IS RELATION BETWEEN 'BLOODS' can be created.

3.2.2. Blood for Container

The BLOOD FOR CONTAINER example involves the conceptualization of the blood in the Bible as a seat of emotions. The following passage reveals the fact that the blood serves as a receptacle for emotions. A major example is as follows:

Blood as the location of emotions allows for the metonymical conceptualization of blood as a container. CONTAINER FOR CONTENTS, another metonymic concept, occurs in the example above between the emotion and blood, in the sense of BLOOD AS 'CONTAINER'. There is a relationship between a CONTAINER (blood) and its CONTENT (grief).

The metonymy CONTAINER FOR CONTENT is also applicable in our discussion and also relevant. We may not be able to discuss metonymy completely without making mention of synecdoche. Let us consider the sentence 'The kettle is boiling'. Here, it is actually the liquid in the kettle which is boiling (Yamanashi, 1987: 78). A biblical example is as follows:

[6] 'This cup is the New Testament in my blood' (I Corinthians 11:25).

[7] 'For as often as ye...drink this cup....' (I Corinthians 11:26).

In [6], the reference is to the liquid (wine) in the cup. The metonymic concept, 'CONTAINER FOR CONTENT' occurs here in [6] between the 'drink' in the sense of the 'cup' meaning 'container'. It is not the cup itself that is drunk but the portable liquid, wine, in it. A relationship exists between the A CONTAINER (a cup) and its CONTENT (a liquid), specifically, wine. This relationship is the metonymic concept CONTAINER FOR CONTENT.

In [7], the cup is the blood (literally, the wine which is symbolic of the blood). In other words, the botanical blood (Genesis 49:11; Deuteronomy 32:14), which is the wine, represents the zoological blood (Matthew 26:26; I Corinthians 11:25), which is the actual blood of the sacrificial lamb. Thus here, the CONTAINER FOR CONTENT metonymy yields another metonymy CUP FOR BLOOD/WINE.

3.2.3. Blood Stands for another Part of the Person

In certain instances, blood is used to metaphorically stand for another part of the person. Blood in example [1], [3] and [4] stands for the mouth, specifically, the vocal cord, because the blood could not shut up - it talked or cried. In saying blood has a voice we could be referring to both the external body organ, 'mouth' and the internal organ 'vocal cord'. Hence the metonymy BLOOD STANDS FOR THE MOUTH/VOCAL CORD. Since blood and the vocal cord are parts of the body, BLOOD STANDS FOR THE VOCAL CORD belongs to the 'THE PART STANDS FOR THE PART' metonymy. Another category, THE WHOLE FOR THE PART, does not apply in this case because there is no reference to any PART of BLOOD. Besides, since the soul, though invisible and immaterial, is conceptualized as being a real part of the person and also being part of the body, we can have the metonymy BLOOD FOR THE SOUL (i.e., A PART OF THE BODY FOR ANOTHER PART OF THE BODY).

3.2.4. Blood Stands for the Action It Is Involved in

Crying (tears) is associated with sadness and grief and is considered an expressive reaction (Kövecses 1990; Shaver et al., 1987). When people cry, they express emotion of sadness, which experienced instantiates CRYING FOR SADNESS/GRIEF metonymy. Blood is a PHYSICAL ENTITY that forms a body part. It possesses its own 'mouth,' 'vocal cord' and 'tongue', so it can speak and cry. It is the seat of emotion so it can express grief and all its associations like pain, sorrow, anxiety, sadness, or loneliness. In the data, example [1] indicated a melancholic expression by blood. This is an expression relating to emotion associated with the blood. It is an expression in which an OBJECT STANDS FOR THE ACTION IT IS INVOLVED IN. Generally, we see here a metonymy BLOOD FOR SPEECH, in which the BODY PART STANDS FOR ITS FUNCTION.

3.3. Image Schema

One may imagine what the sense in which blood looks like a container. Its liquid, rather than solid, nature seems to make it difficult to imagine blood as a container. However, the biblical understanding of blood in [1] indicates that blood has feelings - it cries. The example in [1] above confirms that the CONTAINER image schema is really an active source for metaphor in the Bible. The container can be filled or emptied.

In another sense, blood can be conceived as being the content of a container, which is obviously the BODY or FLESH. A container can leak, whether the content is solid, liquid or gas. To say blood is a container is to say its content can be poured out, in other words it can lose its content either by deliberate/intentional means or by spontaneous or accidental means. Such an experience of loss carries negative connotations. According to the metaphor DEATH/DANGER IS OUTSIDE, the exit of blood out of the body is conceptualized as an outward projection, which also implied LIFE/PURITY IS INSIDE. This metaphor lends sense to expressions such as 'he shed blood' and 'she had an issue of blood', both indicating that bleeding is dangerous. This instantiates the metaphors THE FLESH/BODY IS A CONTAINER, BLOOD IS A CONTENT, DANGER IS EXIT and DEATH IS EXIT. However, there is a paradox here, as in the case of manipulating blood by eating it - the Bible prohibits this. Thus, DANGER/DEATH IS ENTRY as well.

In biblical thought, the blood is conceptualized as a MOVABLE ENTITY. In this case it is the direction of the movement of blood which is highlighted. There are various expressions where blood is conceptualized as an entity that can move in an outward direction, stay inside or move in an inward direction. When blood is visualized as moving

outwards, the body, out of which it moves, is considered to be in DANGER (or CONTAMINATED) or threatened with DEATH.

[6] 'When a woman has her regular flow of blood...anyone who touches her will be unclean....' (Leviticus 15:21).

[7] 'When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean' (Leviticus 15:25).

[8] 'If she bears a male child, then she shall be unclean...as in her separation: and she shall continue in the blood of her purification....' (Leviticus 12:5).

[9] 'Their feet run to evil and make haste to shed blood' (Proverb 1:16).

[10] 'Ye shall not eat the blood of no manner of flesh' (Leviticus 17:14)

The menstruant, as stated in [6] becomes defiled and therefore a contaminant as long as her being lasts. Whoever touches any chair or bed that her body touches or has sexual intercourse with her will be contaminated (Leviticus 15:22). The woman who suffers from the issue of blood other than menstruation [7] is also defiled and becomes a contaminant as the case of [6]. The statement of [8] refers to the parturient and has to do with childbirth impurity. The cases in [6], [7] and [8] represent spontaneous or unintentional bleeding. The shedding of blood is a deliberate action to cause blood to flow out of the body in order to cause death. Thus, the expression in [8] which is about the spilling of blood represents murder, that is the taking of life (see also Jeremiah 22:17; Ezekiel 22:27). The outflow of blood from the body is tantamount to the outflow of the *néphesh* (*népeš*) has made clear in the expression 'for the life (*néphesh*) of all flesh (*bāsār*) is the blood (*dām*) thereof (Lev 17:14, KJV). The expressions [6], [7] and [8] represent the unintentional EXIT or loss of blood which provokes DANGER, blood outside the body contaminates the body. Its outward movement make it an impure substance. This instantiate the metaphor OUTSIDE IS DANGER because as a movable entity, it moves into a space where it is out of place. Thus, outside the body, BLOOD IS DIRT and BLOOD IS A SUBSTANCE THAT POLLUTES.

The expression in [9] represents intentional EXIT of blood as it is forced out of the body by oneself or another person with the intention of putting to death. Such an act instantiates the metaphor OUTSIDE IS DEATH. The fact that OUTWARD MOVEMENT STAND FOR DANGER/DEATH suggests that INWARD MOVEMENT STANDS FOR PURITY/LIFE. However, this is not true with the cultural and religious understanding of Hebrew thought. Blood is rather pure and represents life when it remains in the body. Life is blood-flow within and not without, thus instantiating the metaphor INSIDE IS LIFE.

The expression in [10] is a prohibition against the ingesting of blood (See also Genesis 9:4; Leviticus 3:17; 7:26-27; Acts 15:20, 29). Blood is inedible because BLOOD IS ADANGEROUS SUBSTANCE on the dining table. Instead of eating it, blood should be buried in dust (removed out of sight) if its source is a clean animal in the wild (Leviticus 17:13). The penalty for the consumption of blood is death. That makes blood food, but a poisonous one. It is a prohibition for blood to be moved from outside the body into the body. This instantiate the metonymy INWARD MOVEMENT STANDS FOR DANGER/DEATH. Thus, the Biblical conceptualization of the inward-outward movement of blood in relation to the body, its container, has a paradoxical metonymical basis: THE OUTWARD ORIENTATION OF BLOOD FOR DEATH/THE INWARD ORIENTATION OF BLOOD FOR DEATH.

From the discussion in this section, we notice, that the idea of both movements outside and vice versa representing danger/death and movement or remaining inside representing purity/life is related to the metaphor CHANGE OF LOCATION IS CHANGE OF STATE. Blood INSIDE maintains the person in a living state, blood OUTSIDE changes the person's state from life to death. Thus, this conceptualization is based on the model in the Biblical thought which gives attention to inside-outside orientation, in which inside connotes a positive value and outside connotes a negative value.

4. Conclusion

This study gives a description and analysis of the metaphorical and metonymical use of blood from the perspectives of cognitive linguistics. We have explored the general metaphoric and metonymic conceptualization of blood in biblical thought.

We have seen that blood plays the role as a physical element and also a cultural/religious concept. In Hebrew understanding and Biblical literature, blood is said to be capable of voicing out thus facilitating the metonymic understanding of blood being a person.

In the third section of the paper, all the expressions are put into three groups. The first is where blood is used metaphorically. Based on the examples discussed in this group, we discover that metaphors reflected in blood expression can be put into three categories: BLOOD IS A CONTAINER, BLOOD IS AN OBJECT OF VALUE and BLOOD IS A LIVING ORGANISM. The word blood is also metonymically used in the Bible. From this study, we can categorize the metonymies reflected in the use of blood into four kinds: BLOOD STANDS FOR THE WHOLE PERSON, BLOOD STANDS FOR ANOTHER PART OF THE BODY, BLOOD STANDS FOR A CONTAINER and BLOOD STANDS FOR MONEY.

It is also interesting to note that blood is mapped onto the abstract domain, 'grief'. That blood cries indicates its tendency to experience grief. Grief is related to emotion in the body. The precondition of the metaphor BLOOD IS A CONTAINER is the abstract 'grief', conceptualized as a concrete object, that can be held in a container. The combination of the metaphors BLOOD IS A CONTAINER and GRIEF IS AN OBJECT yields the metaphor GRIEF IS AN OBJECT CONTAINED IN THE BLOOD. Another metaphor that emerges is BLOOD IS A CONTAINER FOR EMOTIONS. From this metaphor we can derive the metonymy BLOOD STANDS FOR EMOTIONS. From example [1], we also see a metaphor GRIEF IS CRYING, since 'emotions are seen as resulting in certain physical effects' (Kövecses, 2002:156). Based on the fact that grief can result in crying, we have the metonymy CRYING FOR GRIEF, that is 'EFFECT FOR CAUSE' (Kövecses, 2002:156).

Having classified and analyzed these blood metaphors and blood metonymies in the Bible, we come to the conclusion that in Hebrew thought and the understanding of those who lived in the first century New Testament world, blood conceptualizations were structures in the categories we have discussed in this study.

The study suggests that the Bible makes an extensive use of blood figuratively. We have also discovered some relationships between metaphors and metonymies which help in understanding biblical blood expressions more precisely. The study also confirms the arguments by previous research in cognitive linguistics that metaphor and metonymy are two ways by which in human conceptual system, we perceive ourselves and the abstract world outside us. The paper has provided a fresh perspective to comprehending clearer the way in which metonymical and metaphorical blood expressions work in the Bible, as well as the conceptual patterns on which they are based. This study has contributed to the theory of linguistics of the body-parts from a cognitive linguistic perspective. Hopefully, the paper has made a contribution towards understanding the conceptualization of body parts in the Bible. In future studies, it will be worth investigating the similarities and differences in the conceptualizations of blood in the main languages of the Bible (Hebrew and Greek) and some modern languages.

5. Endnotes

¹See also Textus Receptus (Elzevir 1624), (Beza 1598), (Stephanus 1550)] and also Byzantine Majority Text 2000 all have 'haimatos' Alexandrian Text (Ax). The Spanish translation, Reina Valera 1909 has 'una sangre', one blood. Apart from the King James Version, New King James version, Darby Bible Translation, New Heart English Bible and the Aramaic Bible, most other English translation use the term 'man', instead of 'blood.' Some versions omit both man and blood. The Greek text has one 'Blood' may imply 'ancestor'.

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