



COGNITIVE FUNCTION OF METAPHORS

IN LUKAS VERSES OF THE BIBLE

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ABSTRACT

This research is aimed to explore the cognitive function of metaphor in Jesus teaching in Lukas verses in parables. The research applies the Conceptual Metaphor Theory. The data is taken from fourteen verses of Lukas chapter 12 verse 35 to 48. The data analysis is applying the Creswell data analysis Hierarchal Data Analysis Technique. The data shows cognitive functions of Jesus' Teachings to Bible's readers. The data analysis revealed, there are 36 metaphors used. These metaphors are classified into categories of structural metaphors, ontological metaphors and orientational metaphors. The data show that Lukas chapter 12 verse 35 to 48 use the three cognitive function of metaphors, structural function, ontological function and orientational function. There is also with one additional function that there is metaphor formed as structural function but functioned as ontological function. And then, the metaphors are motivated by the similarity of experience between the metaphor and the back ground of the verses.

Keywords: Conceptual Metaphors, Lukas Verses, Cognitive Function

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INTRODUCTION

Bible-especially New Testament is not an exception-uses many metaphors with the intention of delivering the teaching of Jesus Christ. TeSelle stated that parables are functioned as models of theological reflection, for the parables keep the language, belief and life to give solution and address people totally. If theology becomes overly abstract, conceptual, and systematic, it separates thought and life, belief and practice, words and its embodiment, or in another word TeSelle stated that parables are metaphors (TeSelle, 1974). It means that the parables are more than has a point of teaching. It is more than what the parable is concluded. Let's take example of this research case, Lukas verses of chapter 12 verses 35 to 48, this is a parable of how servants should be watchful.

Horea & Horea stated that the task of parable is to reveal the understanding of the sacred world and perspective of individual as a whole in biblical narratives (Horea & Horea, 2014). The parable of Lukas 12:35-48, about servants, not only reveal about being watchfulness but also about the love and have compassion to others. Jesus stated that one needs to love and have compassion to others, *Lukas 12: 42e. Untuk memberikan makanan kepada mereka pada waktunya* (to feed them in time) means that one not only love but to give attention to others. The act of love and compassion is the first law of Jesus' teaching. And in another time the parable also talks about punishment for those who neglect the command. *Lukas 12: 47 Adapun hamba yang tahu akan kehendak tuannya tetapi tidak mengadakan persiapan atau tidak melakukan apa yang dikehendaki tuannya akan menerima banyak pukulan* (But servant who knows his master's will, but does not make preparation or does not do what his master's wish he will receive many stripes). This verse talks about what will be the consequences of being neglect for what has been commanded.

The verses rely on parables and metaphors to enrich the depth understanding toward the concepts of Jesus' teachings. Thus, Horea & Horea stated that to understand the Bible text needs multiple interpretative valences of the texts which are triggered by the variety of the personal experience of human beings (Horea & Horea, 2014).

However, many times the readers of the Bible are only rely on the interpretation of the priest or the religion teachers. However the quantity of meetings is hardly any. Not only parables need multiple interpretations, the metaphorical expressions in the parable sometimes have many interpretations. For example the verse of *Lukas 12: 37b. Aku berkata kepadamu: Sesungguhnya ia akan mengikat pinggangnya* (I say to you: That he will gird his waist). Waist girded in this verse means to have and to put on faith. But in other verse to have waist girded can also be meant as a reward for being watchful all the time, *Lukas 12: 37a. Berbahagialah hamba-hamba yang didapati tuannya berjaga-jaga ketika ia datang, Aku berkata kepadamu: Sesungguhnya ia akan mengikat pinggangnya* (Be joyful servants that found by his master watching when he comes I say to you: That he will gird his waist).

This research investigates the use of metaphors based on their cognitive function by Indonesian Bible text, Lukas. The three Cognitive Function of Metaphor, they are distinguished as: structural, ontological, and orientational. **Structural metaphor** means that the abstract intangible target domain is understood by means of the structure of the concrete tangible source domain. This kind of metaphor enables people to comprehend the target domain via the elaborate structure of the source domain. The understanding takes place through a set of conceptual mappings between a more physical element and a more complex element, “In other words, the cognitive function of these metaphors is to enable speakers to understand target a by means of the structure of source b” (Kövecses, 2010).

In **ontological metaphor** abstract ideas and concepts are embodied. It bears the function of referring, quantifying, identifying and setting goals (Lakoff and Johnson, 2003). **Oriental metaphor**, which is rooted in people’s physical and cultural experience, involves the mapping of a simple spatial structure onto a complex non-spatial structure. This kind of metaphor mostly has to do with spatial orientations which originate from the interaction between human beings and nature: up-down, in-out, front-back, on-off, deep-shallow, central-peripheral (Kovecses, 2010).

By knowing the cognitive function of metaphor, it also means that this analyzes what is the book of Lukas want to insert to our thought. This will analyze how Lukas sees watchfulness in terms on concept.

SZa Bó stated that religious text is providing support and guidance for those whose inner life is in transitional stage. (Szabo, 2012) However this guidance sometimes is difficult to be found since many find it difficult to understand the teaching that lies on the parable. It might be also caused by the fact that there is mystery in the text of Bible (Szelid, 2012), since there is no explicit words in every parables that are written in the Bible.

When understanding the teaching of Jesus, it means that it is needed to understand the parables. In the New Testament it can be found numerous teaching in the form of parables. Those parables are content with numerous metaphors. In order to understand the parables, it is needed to understand the metaphors that are used. Metaphors are frequently invoked in Bible to draw out specific attributes of God and the way God relates to the world. For examples, “Hendaklah *pinggangmu* tetap *berikat* (Let your waist be girded), in this verse *pinggangberikat* (waist girded) are common and habitual condition of a servant that is ready to serve. It means that waist girded was an ordinary sight in daily experience during the time. It also means that people during Jesus’ time already understand the concept of waist girded since it is habitual and everyday experience. The parable’s portrayal of the attitude of watchfulness as *pinggang berikat* (waist girded) might have derived from the experience, - discussion above – of the state of servant’s attire. The portrayal of having faith with gird is also portraying of how the faith is always put on. The gird also can be stated as a portrayal of faith. By always having faith it means one is always in the

state of ready. By this, the metaphorical expression can be mapped that the servant's attire *pinggang berikat* (waist girded) as the source domain and the MEMILIKI IMAN (having faith) as the target domain. It means that, this verse map the *pinggangberikat* (waist girded) onto the attitude of having faith. This also can be said that this verse use concrete concept (waist girded) to conceptualize the abstract concept (having faith). Thus, it can be concluded that the cognitive function of this metaphor is the structural metaphor. Since the metaphor associate the everyday and concrete concept onto the abstract concept.

But many times, the readers of the Bible do not understand, or even do not recognize – the function of metaphors that is existed in the parable of the Bible. It is because the readers of the Bible are used to rely on the priest interpretation in the church, and also the cognitive function of the metaphors is so vague that the readers can not perceive it during the reading.

All the verses' cognitive function in Lukas 12:35 – 48 can be understood through the investigation of the cognitive function of metaphors based on the Conceptual Metaphor Theory. The function of metaphors is about how people see and thinking about the world (Kövecses, 2010).

In Conceptual Metaphor Theory, the reason for choosing certain metaphor instead of others is based on the similarity of both concepts (source and target domains/ concepts). It must be some similarity that lie between the two entities denoted by the two linguistic expressions, and hence, between the meanings of the two expressions, however, in Cognitive Linguistic, it names this as a experiential basis or motivation (Kövecses, 2010).

Seeing the verses of Lukas 12: 35 – 48, this chapter is a parable that full of metaphors and Bible readers many times can not understand or even recognize the function of metaphors, this study is very interesting to discuss because it will give deep understanding for the readers to get what is the parable discusses about with the reference to Conceptual Metaphor Theory. The theory of Cognitive Function of metaphors in CMT is appropriate to investigate and analyze the unusual form of linguistic form or metaphor in the verses of Lukas 12: 35 – 48 of the Bible. Through the analyzing of cognitive function of metaphors, it is hoped that the Bible's readers will began to understand the function of the parable in life.

This research is aimed to investigate the function of metaphors that are used in Lukas verses. It means, this research not only identifies the cognitive functions of metaphorical verses but also to understand what is the intention of the verses for the readers of the Bible. Thus, readers do not merely rely on the understanding or the interpretation of religion's teachers or priestas but the readers of the Bible can understand what is the teaching of Jesus wanted to to say to the readers.

RESEARCH METHODOLOGY

This research is done in qualitative method. Since this research does not give any treatment to the text, the data is natural setting and the researcher is the key instrument (Bogdan & Biklen, 1992). Content analysis is applied in this research. Content analysis is defined as systematic, replicable technique for compressing many words of text into fewer content categories based on explicit rules of coding (Krippendorff, 1980). Creswell defined content analysis as qualitative documents, where they are in forms of public documents and private documents (Creswell, 2014).

The data of the research is the metaphorical linguistic expressions that are used from Lukas, specifically from the verses of Lukas 12: 35 – 48. The source of the data is taken from the verses of Lukas from the New Testament of Indonesian Bible, which is published by Lembaga Alkitab Indonesia, 2004. The data is collected by applying the documentary technique.

The data is analyzed through the data analysis model of Hierarchical Approach Building by Creswell (2014). To analyze the data that has been gathered, the research will use six steps from Creswell (2014), as follows: organizing and preparing data, reading through the data, coding the data, describing and classifying, interrelating, and interpreting and representing.

Trustworthiness is the corresponding term used in qualitative research as a measure of the quality of research. Trustworthiness is the extent to which the data and data analysis are believable and trustworthy. Lincoln and Guba (1985) suggest that the trustworthiness of qualitative research can be established by using four strategies: credibility, transferability, dependability, and conformability.

FINDINGS AND DISCUSSIONS

Findings

Some findings are drawn after analyzing the data thoroughly. The findings in this research are elaborated as following:

- 1) There are three cognitive functions of conceptual metaphors are used in Lukas 12: 35 – 48. They are structural function, ontological function and orientational function of metaphors and additional function, the direct function.
- 2) The way of using cognitive function of metaphors in Lukas 12: 35 – 48 are through providing structural knowledge for the target concept, give a new ontological status to general categories by conceiving experiences in terms of object, substance and containers, and setting target concept coherent in conceptual system.
- 3) The basis of using cognitive function of metaphors are motivated by the similarities between the two entities denoted by the two linguistic expression, and hence, between the meanings of the two

expressions(Kövecses, 2010). The limitation of the similarities is generated to culture and history of the concepts.

Discussion

1) Kinds of Cognitive Function of Metaphors Used in Lukas 12: 35-48

Based on the grounding theory, cognitive function of metaphors is classified into three classifications. They are Structural metaphors, Ontological metaphors and the last Orientational metaphors. These three types of metaphors play different jobs. Together, they manage the whole system of concepts.

Since metaphorical concepts are defined in terms of nonmetaphorical concepts, they show entailment relations parallel to those for the corresponding non-metaphorical concepts. For example, MONEY is a LIMITED RESOURCE, and LIMITED RESOURCES ARE VALUABLE COMMODITIES. Paralleling these, we have the metaphorical concept TIME IS MONEY, which entails that TIME IS A LIMITED RESOURCE and TIME IS A VALUABLE COMMODITY(Lakoff & Johnson, 1980).

The structural function actually involves structuring one kind of experience or activity in terms of another kind of experience or activity (Lakoff & Johnson, 1980).

While based on data from the research, there are found three cognitive functions of metaphors. These findings are categorized into substantive theory. The substantive theory from this research suggests that there are four cognitive functions of metaphors. They are structural function, ontological function, orientational function and addition function of metaphors.

2) The Way Cognitive Function of Metaphors Used in Lukas 12: 35 – 48

The three types of metaphor, structural, ontological and orientational have different jobs in the conceptualization of metaphors. Structural metaphors are functioned to associate one concept to another. Through the structural metaphor the idea of metaphorical expression in everyday language can be given through the structure of everyday activities. (Lakoff & Johnsen, 2003). Ontological metaphors are functioned to give the ontological function toward the extraordinary concepts. It gives the experiences with physical objects (especially our own bodies) provide the basis structure for the concept such as ways of viewing events, activities, emotions, etc, as entities and substance. Orientational metaphors are functioned to organize the whole system of concepts with respect to one another. Orientational metaphors have to do with spatial orientation: up-down, in-out, front-back, on-off, deep-shallow, central-peripheral. These spatial orientations arise from the fact that the bodies of the sort we have and that they function as they do in our physical environment. Orientational metaphors give a concept a spatial orientation.

In structural metaphors a more accessible concept is used to define a more complex concept stated by Harpela(Harpela, 2015). Based on the data, there are found that the source concept that is used is the culture of the people during the time of the teaching was delivered. It defines the metaphors of *pinggangberikat* as keeping the faith, and *pelitamenyala* as maintain the faith, etc. The concept girded waist itself is one concrete concept that happens during the time of Jesus Christ. It also the same way with the light that burning, light burning is a concrete concept that correspondence the abstract concept of faith. Thus, the form of structural concept, - concrete concept correspondence the abstract concept – is used in the verses of Luka 12: 35 – 48.

Data stated that the verses of Lukas 12: 35 – 48 present the concept of punishment as an object that can be seen. Where in the data, it stated *banyakpukulan*, is indicating the punishment (*pukulan*) as an object that can be counted.

Kovecses stated, their cognitive job, instead, is to make a set of target concepts coherent in our conceptual system. However, Ritonga stated in the orientational metaphor in the Indonesian context makes use of semantic relations (synonyms and antonyms) to link one metaphor to another. For example, *baik* (good) is synonym with *sehat*(healthy), *aman* (safe) and *menang* (win). The antonyms of these words are *jelek/buruk*(bad), *sakit*(sick),*bahaya* (danger) and *kalah* (lose). By doing so, we can divide the orientational metaphors from the data, which are linked by the synonym-antonym relationship: *setia* vs. *penghianat* and *jahat* vs. *baik*.

In addition, there are one new finding. In some forms of metaphors has different function. It means that, there are metaphors that have the form of structural form of metaphor but the function is as the goals or motivations. For example, in *Lukas 12: 37b. Akuberkatakepadamu: Sesungguhnya akan mengikat pinggangnya*(I say to you: That he will gird his waist). Here the form of source domain, *mengikat pinggang* is the form of structural function because it gives the knowledge of structural experience. However, the target domain of this metaphor is to explain the reward or goal of being watchful. Also *Lukas 12: 37d. Ia akan datang melayani mereka*(He will come to serve them). The concept of serving actually is the structural concept but in this verse, the metaphors explain about the reward or the goal of being watchful.

3) The Reason for Using Cognitive Function of Metaphor in Lukas 12: 35 – 48

The similarities of both domains motivate to perform metaphors in order to emphasize a concept. The reason for similarities between the concepts lie in the structured culture and history of concepts. The similarities of aspects also are possessed by the concepts. Lakoff and Johnson stated that metaphors actually are based on our physical and cultural experience (Lakoff & Johnson, 2003). Kovecses then stated that metaphors are grounded in experience, either perceptual, biological, or cultural (Kövecses, 2010).

In Lukas 12: 35 – 48, Jesus used many metaphors to show how exactly the intended concept is really are without needed to present definitions that are taught. In this case, Jesus wanted to teach the disciples the concept of His second Coming. As the experiential basis of cognitive function of metaphors are motivated by the cultural similarity. In *Lukas 12: 35a. Hendaklah pinggangmu tetap berikat* (Let your waist remain girded), the similarity is laid on the similarity of the culture or habitual experience in daily life during the time of Jesus' teaching. Jesus correspondence the structural concept of waist girded with the target concept of put on faith during the waiting of the Second Coming.

Also, in *Lukas 12: 45c. Dan makanminum dan mabuk* (And eat and drink) Jesus use the metaphor of cultural form. However the intention of the metaphor is to identify the causes of punishment. The similarity of the metaphor form induced by basic metaphor, thus the metaphor is sees from the ontological function.

Thus, in this research, cultural and historical basis became the motivation of using several metaphors. There may be many reasons to use several cognitive functions, but in this verses of Luka 12: 35 – 48 the main basis for cognitive function is the cultural similarity between concept.

CONCLUSIONS

Having analyzed the data, conclusions are drawn as the following:

- (1) There are four cognitive functions of metaphors that can be found in Lukas 12:35-48, namely structural function, ontological function, orientational function and additional function. However, according to the grounded theory ((Lakoff & Johnsen, 2003) and (Kövecses, 2010)), they are classified into the Ontological, Structural and Orientational function of metaphors.
- (2) The ways of using the cognitive function of metaphors in Lukas 12:35-48 are through correspondence structural concept of metaphors, give new ontological status to general categories of abstract target concept and organize the conceptual metaphor to spatial concept.
- (3) The use of cognitive function in Lukas 12:35-48 is motivated by the similarity. The similarity of the cultural and history in both concepts.

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