

The Saying of Conceptual Metaphors about Law, Righteousness, and Justice in the Old Testament: Cardinal Tendencies

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Abstract : Cognitive linguistics offers biblical scholarship a specific methodological tool for analysis and interpretation of metaphorical expressions. Its methodology makes it possible to study processes involved in constructing the meaning of individual metaphorical expressions and whole conceptual metaphors; to analyze their function in the text; to follow the semantic development of concepts and conceptual domains, and to trace semantic changes and their motivation. The legal language in the Hebrew canon is extremely specific and formalized. Especially in the preambles to the collections of laws in the Pentateuch, more general considerations of the motif of keeping and breaking the law are encountered. This is also true in the psalms and wisdom literature. Legal theory and the philosophy of law deal with these motifs today. Metaphors play an important role in texts that reflect on more general issues. The purpose of this conference contribution is to write all over the central metaphorical concept, conceptual metaphor **תּוֹרָה חַיִּים** (TORAH/LAW IS A JOURNEY), its function in the Torah and principal trends of the further development in the Prophets and the Writings. The conceptual metaphor **תּוֹרָה חַיִּים** (TORAH/LAW IS A JOURNEY) constitutes a coherent system in conjunction with other metaphors that include e.g., conceptual metaphors **תּוֹרָה חַיִּים** (TORAH/LAW LEADS); its variant **תּוֹרָה חַיִּים** (TORAH IS A SHEPHERD/GUIDE); **תּוֹרָה חַיִּים** (TORAH/LAW IS A FOUNTAIN/A SOURCE OF LIFE). Some conceptual metaphors are well known, and their using are conventional (**תּוֹרָה חַיִּים** TORAH/LAW IS RICHES, **תּוֹרָה חַיִּים** TORAH/LAW IS DELIGHT, **תּוֹרָה חַיִּים** TORAH/LAW IS HONEY, **תּוֹרָה חַיִּים** TORAH/LAW IS SUN). But some conceptual metaphors are by its occurrence innovative and unique (e.g., **תּוֹרָה חַיִּים** TORAH /LAW IS BODY ARMOR, **תּוֹרָה חַיִּים** TORAH /LAW IS A HELMET, **תּוֹרָה חַיִּים** TORAH/LAW IS A GARMENT, etc.). There will be given examples. Conceptual metaphors will be described by means of some 'metaphorical vehicles,' which are Hebrew expressions in the source domain that are repeatedly used in metaphorical conceptualizations of the target domain(s). Conceptual metaphors will be further described by means of 'generic narrative structures,' which are the particular aspects of a conceptual metaphor that emerge during the metaphorical structuring of concepts. They are the units of the metaphorical vehicles - the Hebrew expressions in the source domain - that structure concepts in much the same way that the conceptual metaphor in the target domain does. And finally, they will be described by means of the network of correspondences that exist between metaphorical vehicles - or generic metaphorical structures - and the Hebrew expressions in the target domain.

Keywords : cognitive theology, conceptual metaphor in the Old Testament, conceptual metaphors of the Torah, conceptual domain of law, righteousness, and justice

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