

AFRICA INTERNATIONAL UNIVERSITY
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**Translating the Metaphorical Uses of Φῶς ‘light’ in Lugbarati:
A Relevance Theory Perspective**

By

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DECLARATION

I hereby declare that this whole thesis, unless specifically indicated to the contrary in the text by reference, is my own original work and has not been submitted to any other institution for academic degree.

The views presented herein are not necessarily those of the Africa International University or the supervisors.

Andy A. Abo

June, 2011.

ABSTRACT

This dissertation analyzes the metaphorical use of אור/φῶς in the biblical texts of Isaiah (8:23-9.1) and Matthew (4:12-17) with the aim of evaluating its translation in Lugbarati (a Nilo-Saharan Language of northeastern Democratic Republic of Congo [DRC]). The theoretical perspective used is Relevance Theory developed by Sperber and Wilson. Quantitative method is used for treating the translation data.

The threefold conclusion reached goes as follows:

(a) The biblical metaphorical use of אור/φῶς in Isaiah and Matthew is the expression of justice and peace in the existence of the people of God. The overarching concept is restoration from bondage of evil in its abstract or spiritual state, as well as in its materialization in socio-political settings;

(b) The translation of this metaphor in Lugbarati requires a consideration of the distinction between ‘literal’ *versus* ‘metaphorical’ use of the linguistic expression. The metaphorical use of אור and φῶς is best translated in Lugbarati by the expression *dizà* which is the one used by a significant percentage of mother-tongue speakers in the translation survey. Illustrations in Swahili and Lingala, other languages, do attest such variation of expressions for translating the literal sense *versus* the metaphorical one.

(c) RT remains a valid tool for analyzing metaphors. However, the RT account of metaphor developed by Wilson needs further development. My quantitative research has proved that the linguistic representation of a broadened concept can be linguistically represented by another expression. Thus, the broadened concept LIGHT* in Lugbarati is linguistically represented by *dizà*, while the non-broadened LIGHT in Lugbarati is linguistically represented by *àci*. The Lugbarati speakers have the tendency to select one of the synonyms of the expression ‘light’ for metaphorical use, and the other(s) is (are) reserved for literal use(s).

This is a new avenue of research that focuses on the linguistic representation of a concept (literal) and its broadened (metaphorical) form. This matters for translation because every language displays peculiarity in its conceptualization of realities, and metaphorical linguistic representations that are created from them.

DEDICATION

To

Yvette Oziro Adiro,

Révérend Elisée Alo Drade'bo Nguma & Cécile Aworu Guzuyo,

Monsieur et Madame Eric & Monique Bernhard,

I dedicate this work.

Andy A. Alo

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ABBREVIATIONS

Linguistics and Translation:

1:	First Person
2:	Second Person
ATM:	Aspect-Tense-Mood
FOC:	Focus
IDIOPH:	Idiophone
IPFV:	Imperfective
LOC:	Locative
NEG:	Negative
OBJ:	Object
PL:	Plural
SBJ:	Subject
SG:	Singular
SL:	Source Language
ST:	Source Text
TL:	Target Language
TT:	Target Text
VP:	Verbal Prefix

Bible Version and Translated Texts:

BFC:	Bible en Français Courant
BSI:	Bible Society in Israel (The Holy Scriptures: Hebrew and English)
EVT:	Ediofe Vicariate Translation (Lugbarati)
LB:	Lugbara Bible (1966)
LPD:	Lugbara Proverbs by Dalfovo
LSG:	Louis Segond
NBJ:	Nouvelle Bible de Jérusalem
BNEG:	Bible Nouvelle Edition Genève
NRSV:	New Revised Standard Version
SBZ:	Société Biblique du Zaïre

TOB: Traduction Oecuménique de la Bible
UBS: United Bible Societies

Biblical Studies:

AB: The Anchor Bible
ANE: Ancient Near East
Ant.: Jewish Antiquities
BDB: Brown-Driver-Briggs
BHS: Biblia Hebraica Stuttgartensia
DSS: Dead Sea Scrolls
ICC: International Critical Commentary
J.W.: Jewish War
KBH: Klein, Blomberg and Hubbard (1993)
LXX: Septuagint (Rahlfs)
Life: *The Life* (Josephus)
MT: Masoretic Text
NA²⁷: Novum Testamentum Graece, Nestlé-Aland, 27th edition.
Q: Qumran Scrolls
1QM: Qumran War Scroll
1QpHab: Qumran Habakuk Peshier
1QS: Qumran Rule of Community
v. (vv.): verse(s)
WORD: Word Biblical Commentary

Logic Symbols:

⊃ : implies
∴ : therefore
≡ : if and only if
• : and

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Chapter 1

GENERAL INTRODUCTION

1.1 Research Problem

1.1.1 Translation of Biblical Metaphor in Lugbara Language

The second half of the twentieth century experienced a proliferation of writings in Translation Studies as an emerging discipline. Gentzler (2001), Munday (2001, 7-15) and Wilt (2003) have documented that emergence. Moreover, significant growth in the study of metaphor has taken place. Goatly and Dickins have reasserted this in their surveys (Goatly 1997, 4; Dickins 2005, 236). This growth is evidenced by the number of books and articles published since the middle of twentieth century, as confirmed by Tendahl and Gibbs (2008, 1823).

There are particular names which constitute landmarks in the history of Translation Studies. In the sixties, Nida (1960) became the reference for Bible Translation. His influence which went on up to the seventies and eighties inspired Beekman and Callow (1974), Larson (1984), and Barnwell (1986). These four scholars have been the reference in Bible Translation. Three other important scholars marked the eighties in the study of metaphor: Newmark (1980) and Lakoff and Johnson (1980). The last two, primarily linguists, have indirectly marked Translation Studies by opening up the cognitive analysis of metaphors. The nineties saw the emergence of among many others Hatim and Mason (1997) and Venuti (1995).

However, the specific study of the translation of metaphor has been neglected or given few pages (Snell-Hornby 1995, 55). Likewise, many studies have dealt with biblical metaphors,¹ but few of them have systematically dealt with biblical metaphors in

¹ My review on studies on biblical metaphor in chapter 2 (section 2.3) includes the following authors; some of them have dealt with theoretical considerations: Beardsley (1981), McFague (1982), Soskice (1985), Moxnes (1997), Van der Watt (2000), Kalimi (2002), Dille (2004) and Straw (2005). Others combined theoretical studies with their application to specific biblical metaphor. They are: Funk (1966), Caird (1980), Lyall (1984), Hayes (2002), Dawes (1998), Sohn (2002), Baumann (2003), Howe (2006), and Machakanja (2006). Neither list is exhaustive.

actual translation practice. Mandelblit acknowledges that, in discussions on issues of metaphors, translation has been a neglected topic. He explains that “the reason for the little attention that metaphorical language has received in general translation theory is that metaphors have been regarded mainly as an ornament, a figure of speech” (Mandelblit 1996, 485). As I will show later in my review, metaphor is not an ornament, nor a simple rhetorical device. Metaphor lies at the heart of human thought, language and communication (Lakoff and Turner 1989, xi). Therefore it requires more attention in research. Finally, most of the studies undertaken on metaphor have mainly focused on major scholarship languages *i.e.* English, French, German, Spanish, etc. Few dissertation research works have focused on non-European languages. One African language that has received such attention is the Zulu language (Hermanson 2006). The list is not long.

It may be assumed that mother tongue translation practitioners in different Bible translation organizations have become well acquainted with the topic of metaphor translation since they have been translating metaphors. But from my personal participative observation, I realized that during the translation, Bible translators are under pressure to finish their work. They do not have time to systematically explore both the metaphor being translated and other possibilities in their languages for re-expressing the source text metaphors. Research is not their priority. For many translation consultants, lexical equivalence tends to be the choice except when there are explicit cultural differences. They do not aim to answer challenges posed by the translation of metaphor in general, but to find a *hic et nunc* solution to their specific case. Most of the studies on translation have been done on key concepts and ‘unknown ideas’. Translators are usually concerned with the production of translated texts; they are not concerned with reflections on the process itself. Less time is given to the study of the receptor languages and the actual use of key concepts in the language. My point in mentioning the field practice is that reflections undertaken by those translators are not sufficient.

Bible translators in many African language projects are using ‘principles’ developed by translation consultants (Beekman and Callow 1974, 137-150). They treat ‘metaphor’ as a comparison or simile that does not use comparison words, namely *as* and *like*). It is time to discuss the premise of treating metaphor as a comparison in view of recent understandings of metaphor. When the premise is questioned, the conclusions

derived from it may well be questioned. Therefore, the translation principles deduced from the definition of metaphor in terms of comparison need to be revisited.

The current translation principles proposed by the Bible translation scholars are mainly guidelines. Translators still have to think about how to translate metaphor in their specific cases. They need to figure out, for every receptor language, the conceptual factors that will justify their choice of one of the principles proposed. Unfortunately, in most cases these translators have just completed their basic secondary school education. They lack basic research tools. Without a proper knowledge of the way metaphor works and a clear sense of the conceptual content in the receptor language, the choice of a translation strategy is left at the mercy of the translators' intuition. Though intuition may sometimes be useful and practical, a rational identification of salient conceptual content is an advantage for choosing a translation strategy. It may be the only way available to justify a certain translation choice.

The least to say is that the study of metaphors in African receptor languages has been under-documented or taken for granted. This explains partly why the translation of metaphors in some receptor languages is questioned by literate elites of those linguistic communities. During my practice of Bible translation in the Eastern Democratic Republic of Congo from 2000 to 2005, I served as a Technical Advisor to both the Lugbara Literature Association (LULA based in Arua, Uganda) and the Kaliko-Omiti Bible Translation Project. I also taught 'African Linguistics' in the French and African Linguistics Department of the *Institut Supérieur Pédagogique* (Teacher Training College) of Aru. The oral pre-research questions I asked Lugbarati native speakers made me initially conclude that educated² native speakers of Lugbarati were disagreeing with the translation of some biblical metaphors found in the Lugbara Bible (translated in 1966 copyrighted by the British & Foreign Bible Society/Bible Society of East Africa).

Such disagreement raised many other questions of which I retained the following: "How do we address and resolve the problem of translating the specific metaphorical use of φῶς³ in Lugbarati?" It was not easy to respond immediately to the debate on these

² By 'education' I refer specifically to 'formal education' in modern schools.

³ Words written in capital letters are considered as CONCEPTS. When it comes to the linguistic representation of a metaphor in a specific language, I will use the phrase 'metaphor אור, φῶς, àci or dîzà' depending on the language being considered, and 'metaphorical use of "light", אור, φῶς, àci or dîzà' in

metaphors due to the lack of documented conceptual content of the expressions proposed, and due to the emotional rather than rational nature of the debate.

There are other considerations. Firstly, the texts in question were translated before the advent of Cognitive Linguistics. Translation was based on the code model of communication developed by Jakobson under the “theory of communicative functions” (Sebeok 1960, 350-377). Since that time, new theories have emerged. Secondly, very few translation studies so far have been based on linguistic corpora taken from sub-Saharan languages and culture. In the case of Lugbara language and culture, there is none. Many theories of translation have been elaborated in specific European languages. Those theories are applicable to African languages. However, in such application, it is good to be open to any potential contribution or re-formulation as a result of using African language translation corpora. It is relevant to subject new theories to linguistic experimentation in varied languages and cultural settings. Therefore, since the discipline of linguistics has been opening new perspectives in cognition as mentioned above, it seems to me appropriate to re-visit previous works of translation of metaphor in the light of an emerging theory of communication, Relevance Theory (henceforth RT). I justify my choice in chapter 3 on methodology.

Hence, at the theoretical level I ask the following question: How can we apply the insights of recent developments in Pragmatics from 1980s to date, in this case from RT? The study is seeking to apply them to translation principles of metaphor. I consider translating the concept LIGHT of the selected biblical passage into Lugbarati. The reasons I have chosen LIGHT (as a concept and as a biblical metaphor) are given below (subsection 1.1.2).

The Lugbarati team of translators at that time (1966) translated the Greek concept expressed by φῶς with the Lugbarati expression *dizà*. In a recent translation of New Testament portions done by the Ediofe Vicariate Translation Committee (henceforth, EVT)⁴, *emve* is the choice for rendering ‘light’ (1999). This is evidence that no word seems to have prominence over others for translating ‘light’.

some instances of analysis when discussing their uses in utterances. ‘Light’ (in inverted commas) represents an English gloss for אור, φῶς, *àci* or *dizà*.

⁴ It is the group set up by the Catholic Church of Uganda, Arua Diocese. They have been translating the Bible in Lugbarati.

It is important to indicate why I have not given the term *emve* the same attention in later discussions as I gave to *àci* and *dizà*. There are two related reasons. Firstly, when I started to collect the field data, I did not choose any of the Lugbarati terms to be considered for translation. I wanted Lugbarati native speakers to make the decision based on their knowledge of their language. For the sake of objectivity, it is not correct to make any choice based on my individual knowledge of Lugbarati as a researcher, though I may be a native speaker. All the terms the native speaker participants of my survey used were equally considered. I used the quantitative treatment of the data to display the occurrence frequency for terms used. The percentage of the native speakers who used the term *emve* was very low. I have demonstrated that in chapter 5.

Secondly, the translation done by the EVT has not been subjected to a community checking. The rationale behind subjecting a translation to a community check is that the linguistic knowledge of a team of translators may not sometimes accurately represent the knowledge of the community. The choice made by translators is a suggestion until it has been approved by the community. In the case of the EVT, there was no prior serious linguistic work related to translation in Lugbarati. Thirdly, from a linguistic point of view, Lugbarati in Uganda attests many dialects which my work did not explore. Therefore, my inferences do not cover the Ugandan part of the linguistic group.

Still for the sake of objectivity, I did not consider *dizà* as an important choice though it appears in 1966 Lugbarati Bible. I considered it because of the considerable percentage of Lugbarati speakers who used it in their translation of the utterances I submitted to them.

Since I had the opportunity of dealing with a sample of the entire population, it seemed reasonable to consider basing my hypothesis on the data collected from the sampled population rather than on the intuition of four or five translators. They constitute a minuscule group of that same population. I have taken an objective direction in the sense that other translators or linguists who would follow “the same procedure in analyzing the same data without consulting each other should show a high degree of agreement” (Myhill 1992, 3) with my decision, provided we all maintain scientific rigor. In the present research, I did not *a priori* decide to brush aside the term *emve*. It was the result of a statistical sifting.

Moreover, during my informal discussions with some Lugbarati speakers in 2004, a consensus arose. The formally educated native speakers raised this argument. The expression *dizà* is a nominal form derived from the verb *dì* ‘to shine’. It does not match the full content of the biblical metaphor. This view shares some implications with the view expressed by Hill. She reminds us that RT has brought a new development to the notion of utterance ‘meaning’ by highlighting the fundamental role played by context (Hill 2006, 19). That is, meaning is not carried by the text alone but it is extracted from the text, the context, and other inputs. These other inputs include non-verbal communication. However, the context is always the one that needs to undergo inferential interaction with the text. As a result, a disadvantage of using newly fashioned expressions for biblical concepts in a translation of Scripture is that no context is evoked for the audience. Without context, no meaning is inferred (Hill 2006, 19-24).

In translating the metaphor $\phi\omega\varsigma$ in Lugbarati, the choice of lexical item was between *àci* which is more present in people’s mind and *dizà* which is a nominal derivation. The implication of Hill’s view would be that the choice would fall on *àci*. Secondly, *dizà* would not substantially communicate the content of the metaphorical expression $\phi\omega\varsigma$ because of lack of contextual assumptions in people’s cognition.

However, the survey data I collected in the field in July and August 2008 among the Lugbarati native speakers seems to contradict the assumption that ‘old expressions’ are more meaning-generating than ‘new expressions’. It does not hold for *àci* and *dizà*. There is room for exploring the dynamic nature of content change in expressions. Expressions change when used in new contexts.

Hill made the differentiation between ‘local terms’ and ‘borrowed’ or ‘foreign terms’. The parallelism is more in the option between a ‘familiar expression’ or ‘local expression’ *versus* an ‘unfamiliar’ or ‘borrowed’. My findings do not contradict Hill’s conclusions. However, in the case of a choice of metaphorical expression, the broadened *ad hoc* concept (e.g. $\Phi\Omega\Sigma$ *⁵ to be re-expressed as *ÀCI**) may be linguistically represented in the receptor language by a second synonymic linguistic expression ($\Phi\Omega\Sigma$ *

⁵ In RT pragmatics, the asterisk (*) used after a word indicates that the asterisked word has gone through a conceptual extension (narrowing or broadening). I write words in capital letters to indicate that they are taken as concepts.

to be re-expressed as *DĪZĀ**), as evidenced by my field survey.

Therefore, I ask the following fundamental question for my research: What is the most appropriate way of translating the metaphorical use of φῶς in Lugbarati? Would the already chosen lexical item be the option for the best translation? Could or should the translation of metaphor selected in 1966 in the Lugbarati Bible be revised or maintained? A survey of metaphor translation by Lugbara native speakers will determine which way to follow.

In order to deal with those research questions, I have chosen the metaphorical use of φῶς. There are some reasons which led me to that choice. I present them in the next section.

1.1.2 Choice of the Biblical Metaphorical Use of Φῶς

I want to point out three considerations related to my choice of the metaphorical use of φῶς. Firstly, a quick check of the occurrence of the metaphorical use of אור/φῶς shows that it spreads across the Masoretic Text of the Hebrew Bible (Even-Shoshan 1985) and the Greek New Testament (Marshall 2002). Already in the creation account, the first metaphorical use occurs in Gen 1:3.⁶ The physical light appears later with the creation of luminaries.⁷

In an eschatological vision, the physical light (sun and moon) is envisioned as to be replaced by יהוה (Isa 60:20). From the creation to the last apocalyptic days, the metaphorical use of אור/φῶς is referring to the Torah (Wis 18:4), a Davidic king (Isa 9:1), the Jews (Isa 42:6), יהוה (Mic 7:8), the day of יהוה (Amos 5:18), the messiah (Luke 1:79), Jesus (John 1:1-9), the disciples of Jesus (Matt 5:14), the gospel (2 Cor 4:4), knowledge (2 Cor 4:6), the church/Christians (Eph 5:8), and God (1 John 1:5 and Rev 22:5). In these metaphorical uses, reference is obviously made to some properties or characteristics. There is no reference meant to express any form of identity. For instance, in the utterance ‘The Lord is my shepherd’ the copula ‘is’ does not mean ‘the Lord’ is identical to ‘a

⁶ Unless otherwise indicated, all the translations of biblical texts are from NRSV.

⁷ A scientific oriented hypothesis, which Skinner refers to (and rejects), affirms that the ‘light’ in Gen. 1:3 is “a cosmical light diffused through the nebula from which the solar system was evolved” (Skinner 1980, 20). It is unlikely that the Hebrew writer(s) had knowledge of such cosmic light, or intended to allude to it. Rather than referring to a physical light, when ‘darkness’ is associated with ‘formless void’ (Gen. 1:2), this ‘light’ can be symmetrically associated with ‘consciousness of order’.

shepherd'. 'Is' simply ascribes some of a shepherd properties to the Lord, such as being caring and protective, being a provider, etc.

The Deutero-canonical books also display the metaphorical use of אור/φῶς. It appears in the book of Wis 5:6; 7:26; 18:4, Sir 32:16, Bar 4:1; 5:9, 3 Macc 6:4, and 4 Esd 2:34. In the Dead Sea Scrolls (henceforth, DSS) which constitute an important literature for Biblical studies, 'light' is an important and pervasive theme. Other occurrences are found in the 'Rule of Community' (1QS), the 'War Scroll' (1QM), the 'Habakkuk Peshar' (1QpHab) and the rest is found in 4th cave Qumran scrolls (4Q) (Abbegg, Bowley and Cook 2003).

Secondly, it is my concern that such an important biblical metaphor has not received enough attention compared to other metaphors. These others include, for instance, God and Jesus as the good shepherd, God as father, Jesus as the bread of life, and son/children of God to name a few. Others are included in the following classes of metaphors: the metaphorical use of the temple, the 'way' root metaphor for spirituality, avian metaphor, circumcision of the heart, sacrificial metaphor, body metaphor, botanical metaphor, zoological metaphor, parental love, soteriological⁸ metaphor, etc. Studies of specific biblical metaphors not covering the metaphorical use of אור/φῶς are numerous. There is no need to go into the critical review of these studies because my point here is to show that the metaphorical use of אור/φῶς has comparatively received little attention.

In cases where the metaphorical use of אור/φῶς was mentioned, the studies have been too broad. As result they have not achieved a deeper treatment of the metaphorical use of אור/φῶς. Most recent cases are *Paul's Metaphors: Their Context and Character* by Williams (1999) and *The Power of Images in Paul* by Collins (2008). As can be seen, both are limited to Paul's writings. The metaphorical use of φῶς studied by Van der Watt (2000) in his *Family of the King: Dynamics of Metaphor in the Gospel according to John* is, as indicated by the title, limited to the gospel of John. However, it is one issue to assign the reference of the metaphorical use of φῶς to Jesus and explore how, and how many times the writer (John) has done it, and it is another issue to seek to explore the conceptual content of that metaphor as I am doing for Matthew (4:12-17). The treatment of various metaphors by Liebenberg (2001) in *The Language of the Kingdom and Jesus* is

⁸ Soteriology is the section of Christian theology which treats the saving work of Christ for the world.

limited to parables. It has therefore left out the metaphorical use of φως.

Thirdly, beside the biblical texts, other ancient and contemporary literature also contains many metaphorical uses of אור/φως. In cases of ancient literature, most uses of that metaphor are related to the cosmogonies of Ancient Near East (ANE) people among others the Egyptians, the Babylonians, the Sumerians and the Canaanites. In order to be convinced, one has simply to open the pages of some great masterpieces of ancient literature. The Egyptian *Book of the Dead* translated by Budge (1994) is a key example.

As one thinks of translation, one becomes more aware that cultures of the source and target languages have their own conceptualization⁹ of the reality LIGHT. Therefore, the risk of mis-interpretation and mis-communication of this important metaphor is great and needs to be taken into consideration. That is why this study of the metaphorical use of אור/φως is of great importance. In addition, this study is important because of the pervasiveness of this metaphor in biblical literature.

However, the problem does not end there. Metaphor as such is widely spread and a boundless phenomenon in thinking and communication. It has been studied from many different perspectives. Due to its importance, it deserves an extensive survey of its past treatments in chapter 2 rather than here.

As a summary of the problem, I am pointing out that this study emerges from a

⁹ In the diverse cultures of the present era, the metaphor “light” is also abundantly used. But their meaning differs from one conceptual content to another. The Western philosophical concept ‘enlightenment’ or *Siècle des Lumières* is a root metaphor for a knowledge whose source and basis is ‘Reason’ (Hampson 1976). To ‘see the light’ is to acquire a rational knowledge. This attitude was a reaction to the ‘dark’ medieval ages which based its epistemic activity on beliefs. The medieval people were seen to be ‘in darkness’.

At the dawn of European colonization of Africa, there was a clash of Western and African cultures and civilizations. Kane (1961), the author of *L’Aventure Ambiguë*, used the metaphor *lumière* ‘light’ in a specific sense. His people were oscillating between Islamic education and Western education. In the Koran schools children learned to recite the Koran, beg alms, and acquire religious values. The Western education taught technology in order to master the physical world. In the closure of one of the debates, a pro-Western education character asks himself why the Islam teacher was turning his back to ‘the light’ *i.e.* the modern education, instead of deliberately and convincingly fixing his eyes on darkness, *i.e.* Islam religion and its school traditions.

A literary creation can also open a new meaning for ‘light’ and ‘darkness’. In the famous novella *Heart of Darkness* by Joseph Conrad, ‘darkness’ was initially presented as the ‘unknown world of ignorance and savagery’ and ‘light’ was the civilization and scientific enlightenment brought to Africa. But as Kurtz (the main character) discovers the horror of the European ivory trade in the heart of Africa at the beginning of twentieth century, the meaning of the metaphor “light” changes. *Light* turns to represent the falsehood and corruption in the world, whereas dark is a symbol for truth. The white ivory is a symbol for the falsehood in the ivory trade as well as the failure of the commerce (<http://www.helium.com/items/855651-literary-analysis-heart-of-darkness-by-joseph-conrad> accessed in May 2010).

need to re-assess, with a new lens, a contested translation of metaphor in Lugbarati which has been done under less methodical conditions. For the biblical studies perspective, I also take as a justification of this study the fact that little attention has been given to the metaphorical uses of אור and φῶς in the Bible.

The question I ask is, “How can the metaphorical use of φῶς be translated in Lugbarati?” This question requires a prior study of the biblical metaphorical use of φῶς. The answer to the question must also reflect a view of the Lugbarati native speakers’ understanding of that metaphor in their own language. It also includes the influence of the church and the lexical uses which may account for some concept development.

These considerations are reflected in the research questions, hypotheses, and methodology to which I now turn.

1.2 Research Questions

My research questions correspond to the three dimensions of the present research: the meaning of the biblical metaphorical use of אור and φῶς, the translation of the metaphorical use of φῶς in Lugbarati, and the theoretical framework, which is RT.

Firstly, I ask the question: How can I interpret the biblical metaphorical use of אור and φῶς?

The second question comes out as follows: How does a random sample of Lugbarati native speakers choose a given expression between available expressions for translating the metaphorical use of אור and φῶς in Lugbarati? The corollary of this question is what factors matter when speakers are presented with the option of choosing between the two main expressions? By using the field data, the study will be able to evaluate an expression selection in terms of:

- The percentage of native speakers who have selected a given expression for conveying the metaphor. This will determine the expression the majority of speakers have in their knowledge.
- The variation of occurrence of the expressions in literal use and metaphorical use of the linguistic expression for LIGHT. This evaluation will determine the free variation or complementary distribution of their uses.

The choice of expression will not be assessed in terms of ‘right’ and ‘wrong’, nor ‘true’ or ‘false’, but in terms of ‘the one which people make use of most’ and potential factors that may affect the choice.

Thirdly, I ask the question: How does RT’s account of metaphor contribute to the interpretation and translation of metaphor? How comprehensive is that account in dealing with concepts across languages in translation?

1.3 Purpose of the Study

The purpose of the present study is to explore the choice present native Lugbarati speakers would make between potential expressions for translating LIGHT in Lugbarati. At the same time it seeks to determine whether other factors affect such a choice. The final aim of the study is to confirm or disprove the statement that an existing expression in a language, as opposed to a borrowed, invented or derived expression, is the first choice for translating a foreign metaphor such as LIGHT.

Because translation is inherently an interdisciplinary art-science due to both its linguistic and literary components, my work, which is primarily a translation study, will also undertake the study of the metaphorical use of φῶς in the biblical text. The biblical text is the source text. Therefore, the present study has to first define what the metaphorical use of φῶς means in different biblical cognitive environments of the selected texts.

Subsidiarily, this study aims to explore ways of making use of RT in translation practices. In Bible translation organizations, RT has received a mixed reaction. Some consultants and/or translators have aligned themselves as ‘pro-RT’ practitioners; others have distanced themselves from it. This study objectively contributes to the debate on the implications of RT claims. For the sake of practicality, limiting the discussion to metaphor is realistic.

1.4 Hypothesis

Three inter-connected tentatively assumed propositions constitute my hypothesis. They relate to the three domains referred to in my Research Questions (1.2).

Firstly, the metaphorical use of אור in Isaiah 8:23-9:6 and re-used as φως in Matthew 4:12-17 are the expression of justice, peace and prosperity in the life of God’s people. This concept covers both the socio-political and spiritual dimension. I strengthen the idea that these two metaphors are cases of conceptual broadening (Wilson and Carston 2007, 230-259; Vega Moreno 2004) with אור metarepresented as φως. In the course of this metarepresentation process, the socio-political restoration of אור dimension (in Isaiah) is broadened to the spiritual dimension of φως (in Matthew).

Secondly, since ‘context’ as defined by RT is equally determinant as text (*i.e.* stimulus) for deriving meaning, I argue that RT supports the extension of the concept אור in Isaiah to characterize an era of restoration under the leadership of a king who would “bring about an everlasting and unprecedented era of peace and prosperity” (Evans 2006, 15). I also concur, using my case study as evidence to prove it, that the RT account of the interpretation of metaphor needs to be put in perspective. RT explains the extension of meaning in metaphorical use of expressions. In translation, the broadened concept in the target language can be linguistically represented by another expression, even if the source language (Hebrew and Greek) maintains the same linguistic expression. The quantitative analysis demonstrates the choice of expression in the target language (Lugbarati).

Consequently, I conclude that the account of metaphor advocated by RT needs to be developed further in order to include the linguistic phenomenon of lexical shift (from literal to metaphorical use of expression) observed in the present study.

Thirdly, the initial expectation (when the problem was noticed) was that the expression *àci* would have greater probability to be selected. The reason could have been that it is rooted in a social setting which is vital in the interpretation of LIGHT. That setting is defined by the way the source of light is perceived and experienced in Lugbara traditional society. This perception has survived in the language. Linguistic phrases attesting the prominent use of *àci* for both ‘light’ and ‘fire’ include the following examples:

- (1) (a) **É ‘yi má ní àci á lè fi jó-á.**
 2SG.SBJ kindle 1SG.OBJ to light 1sg.SBJ want enter house-LOC
 ‘Kindle on the light for me; I want to enter in the house.’
- (b) **Èmi èdù má ní àci á lè nyáká ‘yi.**
 2PL.SBJkindle 1SG.SBJ to fire 1SG.SBJ want food cook

‘Kindle the fire for me, I want to cook food.’

In (1a) and (1b) the choice of ‘light’ or ‘fire’ is determined by the root verbs ‘*yi* ‘to kindle (light)’ for the first and *dù* ‘to kindle (fire).’ When the word *àci* is in the subject position, the verb *dì* co-occurs with both ‘light’ and ‘fire’ as in (2). The co-text determines which one is relevant.

(2) (a) **Gári mà àci dì ni ba ku.**
 bicycle of light beam FOC well NEG
 ‘The headlight of the bicycle is not shining well.’

(b) **Àci ni dī¹⁰ emvu vutia ba,**
 fire FOC burn pot under.LOC well
 ‘The fire is burning well under the pot;’

‘ba èyi ‘ye nyáká nya wà were mà vutia.
 1PL.SBJ PL do food eat time few of after.LOC
 ‘We will eat food after a short time.’

In cases where no verb is used as predicate, speakers often use the word *emve* which can be glossed as ‘white’ and ‘light’ as in (2).

(3) (a) **Emve ni ògúó mà enyata ni.**
 light FOC thieves of poison FOC
 ‘Light is the poison of thieves.’ (Dalfovo 1990, 137)

(b) **Oléó ni ndéré emve su yí ágúí mà dràa.**
 sorcerer FOC disk white wear his friend of death.LOC
 ‘The sorcerer dances with the white disk at his friend’s funeral.’ (Dalfovo 1990, 206)

However, despite all those multiple occurrences and distributions of *àci* in literal use compared to *dizà* in similar literal use, my quantitative analysis of actual translation generated by the speakers themselves shows that in translating the metaphorical use of φῶς (treated as an *ad hoc* concept), the broadened or extended concept (*ÀCI**) tends to be replaced with the broadened or extended second concept (*DÌZÀ**) which is a synonym of the first. This substitution is evidenced by the translation of utterances containing the use of the metaphors of LIGHT in Lugbarati. A high percentage of native speakers chose *dizà*. This choice would then support the need to move beyond the phenomenon of

¹⁰ *Dì* is a polysemous word that can be glossed as ‘beam’ and ‘burn’ depending on the context.

conceptual broadening for decision making in translation. When there are many synonyms available, the difference of ‘degree’ (on literal-metaphorical continuum) may be reinforced by the conceptual broadening of a second expression synonymic to the first. The metaphorical use of $\phi\omega\zeta$ in Lugbarati is a case to make the point.

1.5 Methodology

1.5.1 Theoretical Framework

In this study, the theory which underlies the interpretation of metaphor in the source text and its translation in the receptor text is RT. I have opted to use RT for three main reasons. Firstly, it is based on cognition and is therefore suitable for studying metaphor whose cognitive aspect has been demonstrated (Sperber and Wilson 1995, 231-237). Secondly, my study addresses a translation problem which seems better understood and dealt with in a cognitively based communication theory. I have dedicated the whole of chapter 3 for discussing RT.

RT as a theory of communication is appropriate for interlingual communication¹¹ as well.

Thirdly,

Relevance Theory is a cognitive psychological theory. Like other psychological theories, it has testable consequences: it can suggest experimental research, and is open to confirmation, disconfirmation, or fine-tuning in the light of experimental evidence (Wilson and Sperber 2004, 625).

From this theoretical perspective, the new understanding of the theory provides a way forward for the analysis of metaphors as well as translating them. Gutt (2000) is at the forefront of dealing with translation, relevance, cognition and ‘context’ in their specific RT connotations.¹² They are elaborated upon in subsection 3.2.2 of chapter 2. RT provides insights for explaining the communication phenomena that occur in translation.

Since my study considers the 1966 translation in Lugbarati as the starting point, RT would be useful since it can account for the acquisition of the content of the

¹¹ Interlingual communication is the one that occurs between two or more languages. For instance, an official announcement made in English can be translated into Swahili for a second audience.

¹² More elaboration follows in chapter 2.

expressions used since that time and re-considered for translation. This is important for translation where one has to make the choice of expressions that do not match naturally the content of the biblical concepts.

There seems, therefore, to be more room for exploring ways of translating metaphor using insights from RT in specific cases. There is a justification for considering a theory of communication. Metaphor is an instance of language use that occurs in a communication setting. I have to consider a theory of communication which accounts for this communication phenomenon and also addresses its translation. Indeed, translation is an interlingual communication. The testability of consequences in RT is an advantage for making use of the field data.

1.5.2 Treatment of Field Data

For the treatment of translation field data I collected from Lugbarati native speakers, I am using quantitative analysis. My strategy of inquiry for supporting or disproving my hypothesis is a quantitative approach based on non-experimental designs. It is a survey administered to a sample of randomly selected native speakers. The conclusions of the survey are then generalized to the entire Lugbara linguistic community.

This choice of a quantitative approach is justified by two reasons. Firstly, it is justified by the nature of my research problem. Beside the need to confirm actual choices made by a sample of native speakers, I am also seeking to identify factors that could influence the lexical choice in translating the metaphorical use of *lumière/mwinda* ‘light’¹³. Those factors are better observed in a quantified survey, because it allows me to reach a large number of speakers. Secondly, the quantitative approach has benefited from the advancement of procedures and rules, because it has been in use for a long time (Creswell 2003, 153-178). The processing of data has been computerized.

This method is mainly used in chapter 5. The survey is conceived as seven utterances which the participants of the survey translate into Lugbarati from French or Lingala. Some utterances contain the linguistic expression for LIGHT used literally; others have the linguistic expression used metaphorically. The aim of the test is:

¹³ The French word *lumière* and the Lingala word *mwinda* are the words for ‘light’ used in the field research as described in Chapter 5.

- to confirm or refute the hypothesis about the choice of linguistic expression conjectured in this study;
- to determine whether other factors mentioned below do cause a difference in the way the literal linguistic expression and the metaphorical expression are used in Lugbarati.

The participants were selected to constitute a representative sample of the Lugbara population. The sample will take into account the following factors:

- ‘Age’ (A): Young (14-30) or Adult (31-70).
- ‘Level of formal education’ (E): Primary, Secondary or Higher Education.
- ‘Dialect spoken’ (D): Abedju (Zaki-Nord), Aluru, Lu, Nio, Otso or Zaki (Zaki-Sud).
- ‘Contact with the Biblical text in Lugbarati (Reading or Hearing)’ (C): Yes or No.

1.5.3 Complementary Approaches

The Literature review on metaphor in chapter 2 and the methodological notions of RT in chapter 3 are based on documentary research.

In chapter 4, I respectively analyze the metaphorical use of אִוִּר/φῶς in Isaiah 8:23-9:6 (Masoretic Text [MT] from Biblia Hebraica Stuttgartensia [BHS]) and in Matthew 4:12-17 (Novum Testamentum Graece by Nestlé-Aland [NA²⁷]) using the Relevance-theoretic approach.

For this to work, I will also examine the Septuagint (LXX) text of Isaiah (edited by Alfred Rahlfs) as well as the discussion of Jewish reflection on Isaiah 9 which may have influenced Matthew. The Roman occupation will also be explored since it is relevant for the understanding of the text in Matthew. The method of interpretation of the passage (which is a discourse unit) that I will follow consists of basically determining for a single utterance constituting a proposition:

- explicatures;
- contextual assumptions;
- cognitive effects (which may involve strengthening or eliminating an assumption or a contextual implication);
- and the cognitive effect achieved.

The main assumption on which the approach is based asserts that the writer/speaker is seeking through his act of communication to modify the cognitive environment of the reader/hearer (Sperber and Wilson 1995, 46). Basically the practical

analysis traces the hearer's path of interpretation as established in RT. As for the metaphor, I will study it in the framework of lexical pragmatics as developed by Wilson and Carston (2007) and Vega Moreno (2004) with an initial application to Biblical interpretation by Green (2007).

1.6 Delimitations

Any research on metaphor cannot move forward without mentioning the delimitations of the study because of the pervasive and essential nature of metaphor in language, mind, and communication (Kövecses 2002, 10-12). Though some of the studies mentioned below may be referred to in the literature review in chapter 2, they are not my points of focus.

The uses as well as the study of metaphor have a long history. Almost every study on metaphor commences with a history of the study of metaphor.¹⁴ Therefore, I explore the diachronic correlation between literary theories of metaphor and biblical studies on metaphor (chapter 2) for the sake of putting my own study into perspective. But, the present study will not focus on the history of metaphor studies.

The present study is not seeking to prove the paradigmatic shift from structuralism as a theory of linguistics and literature to that of cognitive studies. Similarly, the shift reflected in the change from a 'code model' as a theory of communication to RT is not the focus of this study. I do not intend to do a systematic comparative study of relevance-theoretical approach to metaphor and other cognitive approaches.

1.7 Contributions

Judging by the amount of academic production, RT is one of the main cognitive theories currently in vogue. Even so, some respected scholars, like Newmark (1993, 105-106),

¹⁴ Three examples from Biblical Studies include: Howe (2006, 11-106). She dedicates two long chapters to historical and contemporary metaphor theories. Her diachronic survey starts with the classical Plato and Aristotle, and ends with Fauconnier and Turner (2002). Hermanson (2006, 5-34) dedicates his entire second chapter to the main theories of metaphor from the time of Aristotle to the present. Huber (2007, 45-88) uses conceptual metaphor theory for exploring the metaphorical use of the bride in Revelation.

express doubts about its relevance for translation. RT explains communication and secondary communication¹⁵ and faithfulness in translation through the notion of interpretive use and interpretive resemblance. Most translation theories are not theories in the pure sense.¹⁶ They are prescriptions for doing translation. The present application of a relevance-theoretic approach to the specific translation of the metaphorical use of אור and φῶς strengthens the case for the importance of RT for Bible translation. RT incorporates the analysis of metaphor in a communication theory that has as its outcome cognitive effects in the mind of the addressee. These effects confirm the adequacy of the analysis of the metaphor and its implication for translation. At the same time, the present study offers opportunity for internal scientific investigation in the process of applying RT for its amelioration.

Secondly, the universality of metaphor and its correlation with cognition has been documented in many languages of the world. Kövecses (2005) has extensively discussed the universality and variation of metaphor in culture. But because some realities like FIRE, WATER, and LIGHT may generate assumptions that presumably all humans have, a metaphor related to these concepts may be universal. However, this specific study on one metaphor in Lugbarati constitutes a case study that explores the different uses of metaphorical expressions. The human experiences that generate those metaphors may be universal but their expressions are culture specific.¹⁷

Thirdly, the *ad hoc* concept theory gives an opportunity to point out the similarities and differences in meaning, according to interpretive resemblance, between the Hebrew and Greek notions of ‘light’. It provides a more fine-tuned intertextual analysis than the traditional historical and structuralist word studies which are too rigid and cannot cover all the meaning variations in different contexts.

Finally, for those interested in the practice of translation, the present study is a

¹⁵ A secondary communication refers to a case when a second audience is trying to understand a communication designed for another audience.

¹⁶ In the pure sense, a theory is the coherent set of hypothetical, conceptual, and pragmatic principles forming a general frame of reference for a field of inquiry as for deducing principles, formulating hypotheses for testing, undertaking actions (Webster).

¹⁷ Hermanson (2006)’s study of Zulu metaphors and Kroneman (2004)’s unpublished dissertation on translating the metaphorical use of ‘The Lord is my Shepherd’ into languages of Papua New Guinea are similar case studies.

model for handling metaphor in Bible translation. The extrapolation from this case study to Bible translation is handled towards the end of the thesis. In view of the omnipresence of metaphor, this study also offers a powerful tool for Bible translators who strive to produce in their mother tongues a translation from biblical texts that is faithful and appropriate.

1.8 Overview

The dissertation is divided into seven chapters. The introductory chapter 1 includes the main rationale for the study and other preliminaries.

Literature review on metaphor is explored in chapter 2. In chapter 3, I undertake the presentation of RT as the main methodological framework of the thesis.

Chapter 4 constitutes a look at the selected biblical texts. I am not seeking to do an exegesis the way it is done in Biblical studies. I am using them as illustrations. Matthew 4:12-17 (section 4.3) contains the metaphorical use of φῶς and other related concepts. In order to interpret this passage of Matthew, which is a quotation from the book of Isaiah, the analysis is preceded by a study of Isaiah 8:23-9:2 (section 4.2). The interpretation is based on the model proposed by the relevance-theoretic approach. The section also draws implications from the original socio-cultural settings in which the metaphorical use of φῶς operates and is interpreted.

Chapter 5 explores the translation of the metaphorical use of *lumière/mwinda* 'light' by a representative sample of native Lugbarati speakers. The lexical choice which they make is scrutinized in order to determine the possibilities of the translation of this metaphor in Lugbarati.

Chapter 6 formulates implications for translation. They are drawn from the biblical interpretations discussed earlier in chapter 4 and the quantitative investigations done among the Lugbarati speakers in chapter 5. These implications extend beyond the translation of φῶς into Lugbarati to its rendering in other languages, as well as the translation of other key biblical metaphors. In these implications, attention is given to discussions on the distinction of literal *versus* metaphorical use of expressions.

Finally, chapter 7 (General Conclusions) summarizes the findings, and opens

avenues for further research.

Chapter 2

LITERATURE REVIEW ON METAPHOR

2.1 Introduction: Metaphor, a Universal Linguistic and Cognitive Phenomenon

This chapter focuses essentially on metaphor. Many theories of metaphor have been developed. The importance of metaphor in human cognition, communication, and languages has been abundantly explored by these theories. Without aiming at an extensive summary of all of them, this chapter surveys some of their main assumptions and limitations concerning the comprehension of metaphor. The survey helps to single out the assessment of RT's contribution to the comprehension of metaphor and its translation. For the sake of clarity and attention, I have reserved Chapter 3 for this theory (RT).

Metaphor is a linguistic phenomenon found in most (if not all) human languages. That universality is not only spatial but also temporal. There is evidence from the Ancient Egyptian lyric poetry. One case is the poem entitled 'Metaphors for God's nature' (Hollis 1995, 78-79)¹⁸. Some of the poetic texts like "The Pyramid Texts," the world's earliest substantial body of religious *belles lettres*, were written around 2428-2250 B.C.E. (Hollis 1995, 15). They contain metaphors as well. After all, metaphor is linked in its essence to human language and cognition.

The search for understanding 'metaphor' came to existence thanks to Greek philosophy. It goes back to Plato and Aristotle. Howe (2006, 14-53) has succinctly summarized the main ideas about metaphor since that period to date. She covered Plato and Aristotle, Augustine, Thomas Aquinas, the Middle Ages, Enlightenment, Hobbes,

¹⁸ Examples of Metaphors of God's Nature are contained in these poetic lines:
His Soul is space and his thoughts the moisture, /and he is Falcon of Twin Horizons in the midst of heaven;
His right eye is the day and his left the night, / and it is he who guides faces down every way.

His body is Nun, and Hapy within it/giving birth to all things and nurturing them;
His hot breeze is the breath for every nostril, / and fate or good fortune for all are under his care.
His wife is the fertile field which he impregnates, / his seed is the food-plants, his fluids the grain.
.....
Their faces are turned toward him as mankind and gods both say, He is [Divine Understanding].
("Hymns and Prayers to Amun Rê" translated by John L. Foster [Hollis 1995, 78-79]).

Kant, and Nietzsche. Under the title ‘A Contemporary theory of metaphor’ (Howe 2006, 59-107), she surveyed some of the main theories being developed today in the discipline of cognition. I do not repeat a similar historical review here. I rather focus on some critical assumptions.

Some of the summary statements following from the brief critical historical review include the following assertions. Firstly, metaphor is not merely a deviant or improper usage of language. This theory of deviance has been disproved (Howe 2006, 55; Glucksberg 2001, 50; Ricoeur 1975, 175; Mac Cormac 1985, 30-33; Kövecses 2002, viii). It is observable in empirical and experimental studies that metaphors are pervasive in human languages.

Secondly, metaphor is not merely a poetic and rhetorical device. It is a pervasive device of human communication (Howe 2006, 56; Kövecses 2002, viii). Namwambah adds that metaphor is as important for our critical and creative thinking as our rationality because it is a “means whereby we organize our conceptual and linguistic schemata” (Namwambah 2003, 11). Richards (1936, 91) already argued that metaphor is the ‘omnipresent principle’ of language. Nevertheless, the evocative nature of poetry makes it a fertile ground for the creation of metaphors. Those are the ones newly created by the poet before they are adopted by the speakers of the language community.

Thirdly, metaphor is “often *not*¹⁹ based on similarity” (Kövecses 2002, viii). Metaphor is more than a simple comparison (simile) between two elements presenting certain analogies (Mac Cormac 1985, 11-24; Glucksberg 2001, 29-50; Croft and Cruse 2004, 212-216).

Fourthly, metaphors are conceptual; “they are mental operations that blend and network mental spaces” (Howe 2006, 107). They are intimately linked to human thought and reasoning (Lakoff and Johnson 1980; Kövecses 2002, viii). In addition, dealing with the definition of metaphor helps to explore the way human mind uses, sees or creates analogy between objects and illuminates our understanding of metaphor. This understanding of the way we think brings the concept closer to the etymology *μετα-φerein*. As I am recalling it below, metaphor as ‘the way we think’ is based on the recent blending theory developed by Fauconnier and Turner (2002).

¹⁹ Italics are from the original text.

Sallie McFague's words summarize nicely the above points:

While in many ways we are the 'metaphorical creature' and language is profoundly metaphorical, if we are not to absolutize metaphor we must view it as *one* way—albeit a highly suggestive and fruitful way—by which to understand particular aspects of human being, especially those pertaining to expression and interpretation, creation and discovery, change and transformation (McFague 1982, 36).

The third and fourth assertions deserve more attention since many manuals and books still hold this popular comparative view of metaphor. I now come back to them in the paragraphs that follow.

2.2 Metaphor Theories

2.2.1 Comparison or Similarity Theory

The previous traditional school defines metaphor in terms of an implied comparison in which one word identified as the topic is compared to a second concept (the image) in virtue of the resemblance between the two elements. This comparative approach was taken up by Beekman and Callow. They define metaphor as an implicit comparison, and simile as an explicit one (1974, 124). For Wendland and Larson, metaphors and similes are two figures of speech, and are both comparisons. Wendland affirms that “[b]oth are figures of comparison, but a metaphor is direct (hence usually more forceful), whereas a simile is always *marked* by some explicit term of comparison, such as *like* or *as*” (Wendland 1995, 16). Larson moves in the same direction, and says, “[i]n English a simile always has the word *like* or *as*. **Metaphors** do not have the word *like* or *as*, but they are comparisons that can often be rewritten as **similes**”²⁰ (Larson 1998, 271).

There is evidence in various ways to dismiss a similarity based definition. The first reason for rejecting metaphor as a simile is that the similarity between the two elements concerned by the metaphor is not commutative. Kövecses (2002, 6) calls it the ‘principle of unidirectionality’ referring especially to the move from the more concrete to the more abstract. Katz explains the same property using the word ‘directional.’ He says, if “A is like B” it should follow that “B is like A” (Katz 1998, 266). Of course it does not

²⁰ All italic and bold fonts are from the original text.

happen like that in metaphor. Metaphor goes beyond similarity; it creates it (Black 1962, 37; Glucksberg 2001, 29-51; Ortony 1979). In the example (4) the impossibility of commutative property is evident.

(4) Paul is a lion.

One can say, 'Paul is like a lion' but not 'A lion is like Paul.' There is no *a priori* similarity between Paul and a lion. According to Glucksberg (2001, 50), this nominal metaphor (lion) expresses a class-inclusion which is by definition not symmetrical. Though it may be possible to 'compare' Paul with a lion, it is not evident that one would reach the same interpretation by 'comparing' a lion with Paul.

However, just because many metaphors are not bi-directional does not mean that there are not any. Katz (1998, 267) gives these examples (5a) and (5b) focusing on the feature 'black':

(5a) Night is coal.

(5b) Coal is night.

The least to say is that identity between the two elements of the metaphor ('night' and 'coal') is not a necessary condition for defining that metaphor. Mac Cormac uses the concept ANALOGY. He distinguishes metaphor and analogy based on the degree of difference between the two referents: "Referents that differ substantially can be called metaphors, whereas those that possess more similarities are analogies" (Mac Cormac 1985, 25). In that perspective, to say (6a) would be a case of analogy, and (6b) a kind of metaphor if we assume that the similarity or analogy between Serena Williams and her mother is less prominent or there are no visible similarities at all.

(6a) Serena Williams is (like) Venus Williams.²¹

(6b) Serena Williams is her mother.

(6c) Serena is exactly her mother from head to toe.

In these conditions, 'her mother' in (6b) would be a metaphorical linguistic expression. For instance, Serena would have 'copied' some of the behavioral features of her mother. However, one could argue that the absence of the preposition 'like' does not necessarily imply that an association is metaphorical. It is possible in a given 'context' to interpret

²¹ One way of putting this would be "Serena Williams looks like Venus Williams," knowing that they are sisters.

(6c) as “Serena looks like her mother.” Similarly, the presence of ‘like’ can trigger a metaphorical interpretation like in (7a).

(7a) The Gospel singer Esther Wahome sings like an angel.

(7b) The Gospel singer Esther Wahome is an angel²².

In that perspective, (7a) and (7b) basically convey the same appreciation. Both refer to the way ‘angels sing.’ We have never heard angels singing. So we cannot compare or find similarities. This view is shared by Harris, Friel and Mickelson. They had said that “metaphors and similes are structurally and lexically identical except for the presence of the explicit comparison marker ‘like’ in the simile...it is otherwise identical to the metaphor...Metaphors and similes also appear to be very similar in meaning” (Harris, Friel, and Mickelson 2006). There is no clear cut boundary. Every case of metaphor or simile (comparison or analogy) appears at a point on the continuum. The most important fact to remember is that metaphor offers the opportunity for more content to be communicated than simile. In interpreting metaphor, the hearer/reader has the freedom to generate many properties associated with the image of the metaphor, and he is responsible for that. In simile, he is directed to a specific point of comparison.

Secondly, a metaphor is not necessarily a simile because the same metaphorical expression can be assigned to two contradictory properties. Christians are used to the metaphorical use of rock and water, as in 8a and 8b:

(8a) Jesus is the rock [of ages].

(8b) Jesus is the water [of life].

We may say ‘Jesus is like the rock of ages’, and ‘Jesus is like the water’. But it is not possible to imply ‘the rock of ages being like the water of life.’ The fact that ‘Jesus’ can be associated (in two different instances of metaphorical use) with two objects of almost contradictory features proves that the kind of similitude that similarity theory establishes is psychological, not ontological. It is not based on objective features. ‘A kind of simile’ is not the best way for referring to metaphor. An extreme example would be ‘God is my rock’. It is evident that the TOPIC ‘God’ and the image ‘rock’ are naturally not comparable, because they belong ontologically to two different categories. ‘God’ is

²² The context is constructed around discussions on Gospel singers. In other contexts, ‘angel’ would often mean a very good person who is ready to assist others.

immaterial and 'rock' is material *par excellence*. The association is psychological not empirical.

One way of summarizing the discussion on Similarity Theory is to consider Vega Moreno's words. She says,

The traditional view that what is conveyed by the use of metaphor can be successfully paraphrased, and that metaphorical meaning is based on pre-existing similarities between metaphor topic and metaphor vehicle, has been gradually abandoned in favor of the idea that the use and understanding of a metaphor is essentially a creative process (Vega Moreno 2007, 53).

This is the essence of a discussion which she formulates as "From property matching to property attribution" (Vega Moreno 2007, 61-64). The rejection of Comparison or Similarity Theory is not new, nor exclusive to RT. Other metaphor scholars such as Glucksberg and Keysar (1990) had rejected it.

However, the idea of similarity should not be erased from discussions on metaphor. It needs to be put into a new perspective that is 'experiential induced similarity' (Lakoff and Turner 1989, 147-155) which I will turn to later after the section on Interaction Theory.

In biblical studies, Funk (1966) reflects on the 'Parable' as metaphor in one chapter of his book *Language, Hermeneutic, and Word of God*. He opens the study by considering the definition of metaphor as simile or comparison. But as his study evolves he reaches the conclusion that parables, like metaphors, are more than illustrations. The old distinction made between simile and metaphor is that "To say A is *like* B is a simile...To say A *is* B is a metaphor" (Funk 1966, 133-162). But as Perrin in his *Jesus and the language of the Kingdom* adds,

[i]n a simile "the less known is clarified by the better known," but in "metaphor "two discrete and not entirely comparable elements' are juxtaposed, and this juxtaposition "produces an impact upon the imagination and induces a vision of that which cannot be conveyed by prosaic or discursive speech" (Perrin 1976, 135).

Sohn (2002, 2-3) is another scholar interested in biblical metaphors. He has done a systematic analysis of the metaphorical use of marriage with the assumption that understanding a metaphor is investigating similarity. McFague (1982) adopts the similarity view and argues that "thinking metaphorically means spotting a thread of

similarity between two dissimilar objects, events, or whatever, one of which is better known than the other” (McFague 1982, 15). Straw is next in the line as he decides that for the purpose of his study, similes and metaphors are treated together and indistinguishably (Straw 2005, 16).

Though some studies may not elaborate on metaphor *per se*, they have assumed the similarity theory. For instance, Hayes (2002, 2) briefly relates metaphor to comparison. Others take ‘metaphor’ in the larger sense of ‘imagery’ as developed by Caird (1980, 144). A last case of metaphor understood from the perspective of similarity and also substitution theory is Lyall (1984, 183). The conclusions of these studies are mainly a transfer of some social facts of the social world of the text to the metaphors collected in the Bible.

These few examples are cases of the comparison-similarity theory of metaphor. However, as I have discussed earlier, many scholars have proved that comparison-similarity theory of metaphor is surpassed by other theories. For biblical studies, it simply meant that more could be done, and other theories could be explored.

2.2.2 Interaction Theory

Interaction Theory disagrees with the substitution view which defines metaphor as the substitution of a literal expression by an equivalent metaphorical expression (Black 1962, 31). It also disagrees with the comparison view discussed above. Black summarizes the two points he rejects as follows,

Metaphorical statement is not a substitute for a formal comparison or any other kind of literal statement, but has its own distinctive capacities and achievements...It would be more illuminating in some of these cases to say that metaphor creates the similarity than to say that it formulates some similarity antecedently existing (Black 1962, 37).

The main contribution of interaction theory is that meaning of metaphor results from the interaction between the tenor (topic) and the vehicle (image). In similarity theory previously discussed, the tenor was being compared to the vehicle. For instance, to retrieve the meaning of the metaphorical expression ‘Paul is a lion’ one needs to consider the conceptual meaning of ‘Paul’ in relation to ‘lion’ and vice-versa. If, instead of ‘Paul,’

the tenor 'this baby' was used, the vehicle 'lion' would definitely be semantically affected.

The second contribution of interaction theory is the system of 'associated common places.' Each culture holds a set of beliefs assumed to be true. These beliefs, also called 'common places,' are the pool from which the interlocutors select relevant beliefs to be integrated in the interaction process.

The third point interaction theory makes is the filtering process which complements common places. Filtering is a process by which a metaphor selects, emphasizes, suppresses, and organizes features of the tenor by implying statements about it that normally apply to the vehicle (Black 1962, 45).

Interaction theory's contribution has been fruitful to the development of later theories which have borrowed a lot from it. It is right in pointing out that the presence of the metaphor topic has an effect on the subset of attributes or assumptions which we access from the metaphor vehicle on a given occasion. Unfortunately, it does not go further to answer the question 'what determines the selection of attributes or assumptions,' and does not address the question of 'emerging properties' of metaphor (Vega Moreno 2007, 73).

In summary, this theory did not go further in explaining the interactions between the tenor and the vehicle (image) as these interactions produce new properties in the tenor (topic). The main criticism is that interaction theory could do better by elaborating on the interaction process. What really happens during this interaction? For instance, in the example "This doctor is a butcher," I do accept that there is an interaction going on between '(medical) doctor' and 'butcher (as profession of the one who slaughters animals)'. What practically happens, as interaction, in order for us to reach the meaning of 'a medical surgeon savagely operating his patients'? This does not happen haphazardly. Blending theory and RT discussed later have penetrated the process by dealing with 'the emerging properties' which result from the interaction between the tenor (topic) and the vehicle (image).

In biblical studies, though Richards (1936) and Black (1962) produced their theories of metaphor sometime time ago, Dawes (1998) used them in his study. He added to the two theories the Controversion Theory developed by Beardsley, according to

which metaphor is a significant self-contradictory attribution. Metaphor says more than it states by cancelling out the primary meaning to make room for secondary meaning (Beardsley 1981, 138). This theory is not very different from the substitution one.

Baumann (2003) adopts the theoretical framework developed by Black and continued by Ricoeur (1975). The two key words of their approach are respectively interaction of the tenor and the vehicle, and creativity resulting from an impertinent predication by the speaker/writer (Baumann 2003, 29) and the effects of the imagination felt by the hearer/reader.

As seen in the preceding paragraph, studies on metaphor, though not denying the interaction between the topic (tenor) and the image (vehicle), have moved further to explain that interaction. In addition, Interaction Theory paid less attention to the context in which metaphor is created and interpreted. The next theory to be examined is the Conceptual Theory of Metaphor.

2.2.3 Conceptual Metaphor Theory

In twentieth century, before Lakoff and Johnson (1980), Richards (1936) had stated that thought is metaphoric and the metaphors of language derive from those thoughts. The conceptual view of metaphor was initiated by Lakoff and Johnson (1980), and their conceptual view opened the way to cognitive analysis of metaphor. It rejected the previous view according to which a metaphor is “a device of the poetic imagination and the rhetorical flourish—a matter of extraordinary rather than ordinary language” (Lakoff and Turner 1989, 3). The programmatic title of their seminal work brought to scholars’ attention the reality of the intense work going in our conceptual system, though most of these activities may be unconscious. They moved further to assert that the “human conceptual system is metaphorically structured and defined” (Lakoff and Johnson 1980, 6). This does not mean that there is metaphor before literal use or an ontologically inherent structure in human conceptual system. However, when there is a need to conceptualize a new reality or phenomenon, humans make use of the existing (literal) expressions for conceiving the new reality. This is how metaphors come into existence. A metaphor can generate others. The metaphor which produces others is called root metaphor. For instance, the root metaphor LIFE IS A JOURNEY generates, ‘he has come

to the end (of the journey).’ The ‘end’ means ‘death’. Instead of ‘metaphorical structure’, it is more conceivable to talk of ‘a pattern of thought’ which consists in creating new (metaphorical) expressions out of old (literal) ones.

Lakoff and Johnson distinguish three types of metaphors (1980, 147-155). (i) *The orientational metaphors* appeal to our sense of direction. By saying for instance MORE IS UP and HAPPY IS UP, we induce a similarity between MORE and HAPPY. (ii) *Ontological metaphors* are based on our cultural reality, like in TIME IS MONEY the similarity between TIME and MONEY appears real to those sharing the same culture. (iii) Finally, in the case of *structural metaphors*, Lakoff and Turner would say, similarities do not exist independently of the conceptual metaphor. IDEAS ARE FOOD, coupled with the conduit metaphor BODY IS A CONTAINER, we get the similarity that both IDEAS and FOOD come into the body.

Lakoff and Johnson did a good study in explaining the inherency of metaphor in our conceptual system. Most of the studies on metaphor within cognitive linguistics refer to their work as the referential starting point.

However, there are two issues to be raised about conceptual metaphor theory. The first has already been raised by Deignan (2006, 119-120). It concerns the ‘Invariance Hypothesis’. The invariance hypothesis states that mapping is a fixed correspondence between source domain and target domain. In other words, the source domain structure is recreated in the target domain, except in case the inherent structure of the target domain does not allow the recreation. But Deignan objected. She based her claim on the assumption that the relationship between nouns, verbs, and adjectives within a sentence expresses the perceived relations between entities, actions or processes, and attributes or states. She shows that “if structural relationships are recreated by metaphor, one would expect parts of the speech to be stable when metaphorically mapped” (Deignan 2006, 120). But that is not the case. For instance, in Shakespeare’s play *Othello*, Duke says,

...the bloody book of law

You shall yourself read, in the *bitter* letter (*Othello* Act 2, scene 3, line 67).

The metaphor ‘bitter’ is an adjective. When it is transformed to a noun in the genitive, like in ‘letter of *bitterness*’ or to an adverb, like in ‘*bitterly* (written) letter’, its metaphorical salience is toned down. Another example is the metaphor ‘shepherd’ in the

utterance, ‘The Lord is my *shepherd* (Ps 23:1).’ The metaphor ‘shepherd’ which is a noun in this example would be toned down in case I changed the metaphorical noun to become a verb in ‘The Lord is *shepherding* me,’ or a verbal adjective in ‘I am the *shepherded* child of the Lord.’

Her analysis confirmed that metaphorical uses of a word commonly appear in distinctive and relatively fixed syntactic patterns. There is more to the process of creating metaphor than a simple ‘mapping’. She moves on to mention a “more dynamic picture of the interaction between source and target domains” which, according to her, points to the idea of Conceptual Blending Theory (by Fauconnier and Turner 2002) than to Lakoff and Turner’s Conceptual Metaphor Theory (Deignan 2006, 120). All her claims are based on corpus data analysis.

Secondly, Conceptual Metaphor Theory appealed to universals for explaining the process which governs the dynamic relation between the vehicle and the image. However, we need for instance to ask in MIND IS A CONTAINER, how do we reach the point of associating MIND with CONTAINER? For instance, no one would ask questions about the material the container is made of, like wood, plastic, timber. What the container is made of may not be relevant. But, how do we know that it is not relevant?

Finally, Conceptual Metaphor Theory has not paid sufficient attention to the role of context in analyzing a metaphor. Its focus is human ‘thought’. But in language use, ‘context’ emerges as an important element of analysis. For instance, in the conversation (9), the meaning of ‘queen’ is modeled by the ‘context.’

(9) A: The queen has come to visit Kenya.

B: Which queen, Queen Elizabeth?

A: The queen of tennis! Don’t you know Serena Williams?

A different use of ‘queen’ is expected in the romantic phrase ‘queen of my heart’ for referring to a beloved girlfriend. Mapping for ‘queen’ in the ‘queen of reggae’ would also select ‘appropriate features’ in relation to what reggae music is. If metaphor is in the mind independently of ‘context’ then we have no means of distinguishing what is literally meant from what is meant metaphorically. How do we get properties or characteristics of the element of the source domain and that of the target domain? Blending Theory attempts to offer an answer to this question.

In biblical studies, Liebenberg is one of the few scholars who considered Conceptual Metaphor Theory and other cognitive linguistics approaches. He acknowledges for instance that “[m]any parable studies indicate an awareness of the fact that their interpretation cannot be done without taking cognisance of contemporary theories of metaphor” (Liebenberg 2001, 75). He bases his interpretation of the parables of Jesus on the theory of metaphor developed by Lakoff and Johnson (1980) and conceptual mapping addressed by Lakoff and Turner (1989).

Another felicitous application of a cognitive linguistic theory of metaphor to biblical studies has been realized by Howe (2006). The seriousness of her interest in the theory is evidenced by the consecration of half of the study (Part A) to considerations of theories of metaphor. This study is a model for the application of linguistic theories to biblical studies. Nevertheless, its limitations come from Conceptual Metaphor Theory I discussed previously.

2.2.4 Blending Theory

The founders of Conceptual Blending Theory are Fauconnier and Turner (2002). Blending Theory seeks to explain how the mind, through an integration network, creates new emerging meaning out of existing inputs. In the understanding of Blending Theory, metaphor is defined as a ‘conceptual blending.’ The base for this theory is the concept of ‘mental spaces.’ They are small conceptual packets constructed as people think and talk, for purposes of local understanding and action (2002, 40). As happens for many cognitive activities, the operations that produce these mental spaces are unconscious, nevertheless, their effects are conscious (2002, 56-57). Blending Theory establishes a difference between mental spaces and domains of knowledge. While domains of knowledge are relatively stable, mental spaces are temporary structures created on-line during the process of meaning construction (Evans and Green 2006, 403).

The four mental spaces Blending Theory considers are represented as follows.

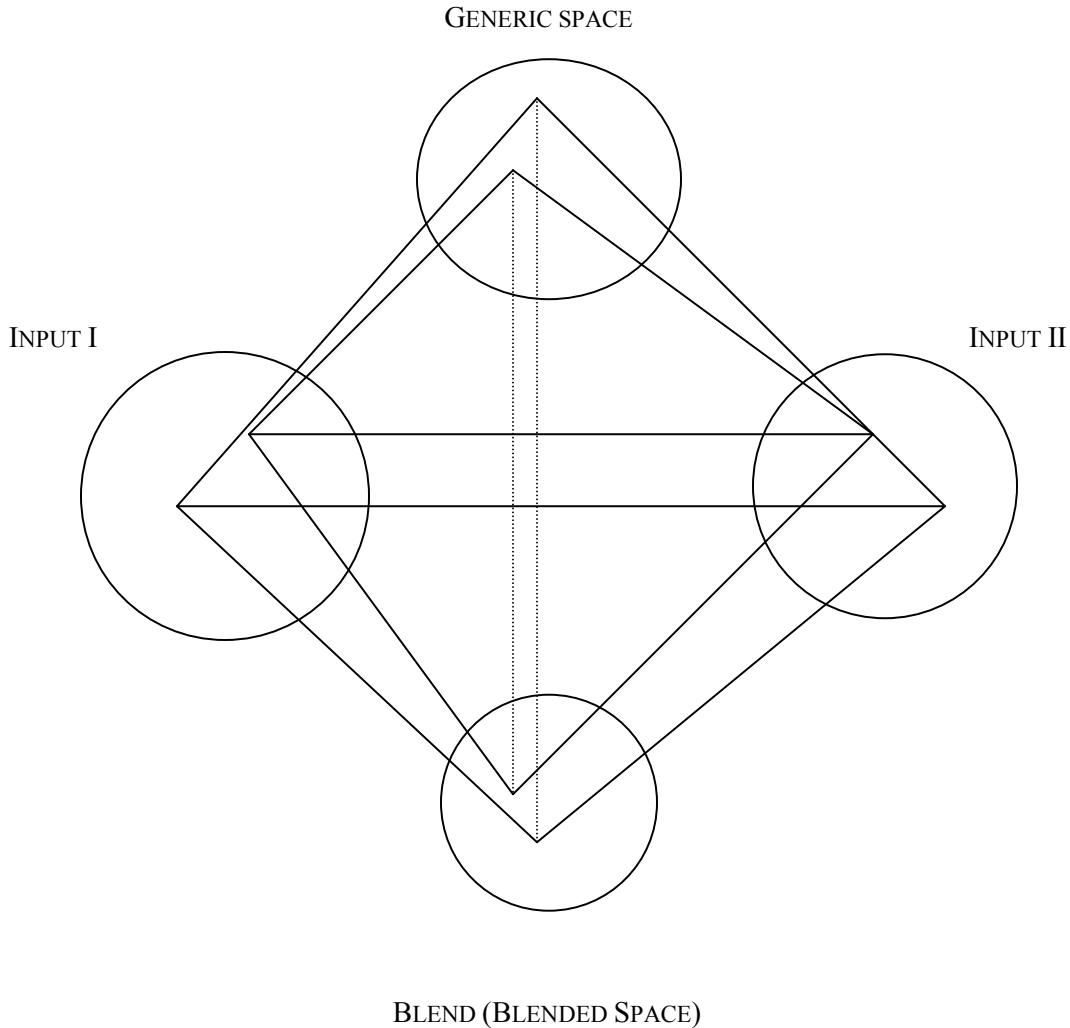


Figure 1: Mental Spaces (From Fauconnier and Turner. 2002. *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* [New York: Basic Books], 43)

The two inputs (I) and (II) represent the two mental spaces which will go through the blending process. In a metaphorical statement as (10), ‘surgeon’ and ‘butcher’ constitutes the two mental spaces.

(10) That surgeon is a butcher.

The generic space contains what the inputs have in common: a human professional, who deals with living bodies, uses some incision instruments, for which they were trained, etc. The blend, fourth or blended space, contains new or emerging features. In the example (10) the emergent feature would be the negative perception in this *ad hoc* practice by the ‘butcher.’ Yet, in his ordinary practice in Input II his activity would be represented as

‘normal’ or ‘positive,’ like in the exercise of his profession of butcher (Evans and Green 2006, 405).

The mental operation of blending uses many constitutive and governing principles (Fauconnier and Turner 2002, 309-352). Features from both inputs are selected on the basis of similarities of cross-space counterparts. These are associated in order to create a generic space. Finally, the interaction between the selected features creates emerging features projected in the blend. For instance, the metaphorical association of ‘surgeon’ and ‘butcher’ can be ‘conventionalized’ as a “surgeon who does his work poorly and dangerously.” But, since the aim of a medical doctor is not to kill like a criminal that would use a knife or a machete, to call a medical surgeon a ‘butcher’ would still require following the process described by Blending Theory. In addition, a speaker who does not know a conventionalized metaphorical use would treat it as a novel metaphor and use the same blending process.

There are many principles which define how blending occurs. However, as Fauconnier and Turner themselves recognize, there is more to be done. They have said, “the principles we have already discovered turn out to be simple to state, but they interact to produce a rich world of products...This is a rich area for further exploration” (Fauconnier and Turner 2002, 345). Tendahl and Gibbs have explored similarities and differences between various cognitive approaches and suggested some ways in which they may complement each other. They observed that Blending Theory

is capable of explaining not only metaphor but also other types of cognitive activity, including inference and emergence of many kinds of linguistic meaning...Furthermore, blending theory may capture aspects of on-line meaning construction better than entrenched conceptual structure (i.e., conceptual metaphor theory)” (2008, 1829).

With these remarks, it appears that Blending Theory and RT (which I discuss in the next chapter) share almost the same essentials for explaining metaphor: on-line construction, the importance of ‘context.’ Though I have not seen Blending Theory’s explanation of ‘context,’ I would presume that Blending Theory’s acceptance of ‘context’²³ differs from RT’s understanding. As cited above, Fauconnier and Turner foresaw ‘a rich area for

²³ Fauconnier and Turner (2002) have not addressed the notion of ‘context.’ Other scholars have followed their footsteps in Blending Theory by exploring other dimensions of the theory. But this has not yet happened in Translation Studies.

further exploration.’ In their comparative analysis of RT and Cognitive linguistics, Tendahl and Gibbs observed about Blending Theory’s on-line construction that RT (Carston 2002a) had already articulated the notion of *ad hoc* concept. Then, they used RT’s accounts to illuminate retrospectively the statements made in Blending Theory concerning on-line construction.

However, there are two distinctive indications which separate Blending Theory from RT. First, for Blending Theory the on-line construction is a result of ‘conceptual integration networks’. It does not explain the rules that govern such integration. In Tendahl and Gibbs words, “the mechanisms that govern the selection of elements in the mapping processes have not yet been fully understood” (Tendahl and Gibbs 2008, 1829). RT explains the same on-line construction precisely in terms of ‘inferential processing’ as I will show in Chapter 3.

Secondly, Blending Theory does not offer any help in distinguishing conceptual meaning from stored life experience attached to the expression used, thus making it impossible to distinguish between expression and ‘context’ which is necessary for utterance interpretation. For instance, the word ‘snake’ contains the conventionalized sense a dictionary would give.²⁴ In interpreting the metaphorical use of the word ‘snake’ in an utterance like, “This man is a snake”, Lugbara people would bring in entries or features of ‘snake’ related to demonic worship, use of its poison by evil people to kill others, and experiences of people who have been bitten and killed by snakes. They live in regions that are infested with snakes. To metaphorically call someone a ‘snake’ would also evoke features from encyclopedic entries of the word ‘snake’, beyond the conventionalized entry of “a subtle treacherous malicious person or personified quality” (Webster). That ‘snake’ would be, more than a treacherous malicious person, an evil man.

Thirdly, Vega Moreno adds to the limitations of Blending Theory in explaining ‘emergent properties’ in metaphor construction. In Blending Theory, metaphor is a creative process in which a new mental structure is constructed in a new blended space. This same space is the one supposed to account for the ‘emergent properties.’ Her point is

²⁴ Webster Dictionary defines ‘snake’ as “any of numerous oviparous or oviviparous scaly limbless reptiles (suborder of Serpentes) with a very elongated body.”

that the blended space provides a certain representation which cannot be the one the speaker intended the hearer to derive. For instance in the utterance “This surgeon is a butcher,” the blended space presents “a butcher operating on a patient.” This is only consistent with a literal interpretation. What the speaker intended to convey is that “the surgeon is careless, insensitive, etc.” If the hearer has to transform that literal image into a metaphorical one, then we are taken back to the rejected literal priority claim²⁵ (Vega Moreno 2007, 80). Blending Theory mentions the emergence of other properties but does not really explain how it happens.

Fourthly, Vega Moreno proves that “One important problem with Blending Theory, and with many psycholinguistic approaches to metaphor, is that it does not take seriously into account the speaker’s communicative intentions” (Vega Moreno 2007, 81). She uses the example of “John is an iron bar.” The metaphorical use of ‘iron bar’ may be interpreted in different directions:

- John belongs to the set of people who are insensitive, have no feelings, wouldn’t feel compassion for someone else’s suffering, etc.
- John belongs to the set of people who are not easily upset, who would deal with difficult situations with courage, who are brave and experienced in life’s upsets, who are capable of facing bad news, etc.
- John belongs to the category of people who are very reserved and do not like sharing feelings with others, etc.
- John belongs to the category of people who are capable of lifting heavy weights, who are strong and muscular, etc. (Vega Moreno 2007, 74).

Her list of possible other meanings is longer. The multiplicity of directions raises questions. Firstly, in view of these different possible meanings, does the hearer have to construct different blending spaces for the same metaphorical expression? Secondly, what would determine the projection of different elements from input spaces into the blended space? Indeed, Blending Theory has not yet tackled these questions.

To the best of my knowledge, no biblical scholar has attempted to use Blending Theory for studying a biblical metaphor.

²⁵ The Literal Priority Claim states that metaphorical meanings are derived after literal meanings. The basis for this serial model is the assumption that the failure of a literal interpretation is the starting point for a metaphorical interpretation. This view has been rejected following many theoretical and experimental studies (Vega Moreno 2007, 56-61).

2.2.5 Conclusion: *The Rationale for Using RT*

This brief survey of metaphor gives us a global view of the different paths scholars have followed in explaining the phenomenon of metaphor. Every theory, despite the limitations I mentioned, has brought a contribution in pushing the debate forward by building on what the predecessors have constructed. My critical review of some metaphor theories does not invalidate them as “theories.” The invalidation of any theory must be done both at its conceptual level and its application. However, I have mentioned some of their challenges which can be overcome by looking at the phenomenon of metaphor from an additional and different perspective.

In biblical studies, recent advances in research have corresponded to the emergence of metaphor theories. In their respective studies, some authors lay out the theory of metaphor they are using, some simply mention it, some do not mention it at all (e.g. Moxnes 1997). However, others decide not to use any, like Van der Watt who argued that the use of modern theories of metaphor would be unsuitable for the interpretation of the dynamics of metaphor in the Gospel of John, not only on account of the multiplicity of theories about metaphors, but also because of the methodological problem of applying modern theories to ancient text such as the Gospel (Van der Watt 2000, xx). Though the question of applying a modern method to an ancient text is valid, one can always point out that the human mind reads an ancient text just like a modern one.²⁶ The main difference lies in the contextual assumptions surrounding both texts. Contextual assumptions of modern texts are better known as opposed to the assumptions of ancient texts for which systematic studies of the context are needed. There is also no guarantee that a different approach developed would not be ‘modern’ in its construction though based on ancient text. Aristotle’s ancient theory of metaphor is not the most valid

²⁶ A similar critic of ‘anachronism’ addressed to a modern theory used for an ancient text comes from Witherington (1994, 149). As J. Liebenberg responds, it needs to be repeated endlessly that metaphor is not an exceptional use of language. Metaphor has been used and it will continue to be used. The mind patterns of dealing with metaphor are still the same. There is no evidence of an evolution of mind set up from ancient era to twenty-first century.

In addition “although most users of metaphor have an implicit theory of metaphor which governs their interpretation of *all* metaphoric expressions, they nevertheless do not have an explicit theory of metaphor which governs the way in which they *create* or *interpret* metaphors. Therefore, the metaphor theory of Aristotle is as problematic for the understanding of parables as is any modern theory of metaphor” (Liebenberg 2001, 75).

for studying ancient texts simply because both are ancient. Therefore, it is right to use modern theories of metaphor for analyzing ancient biblical metaphors.

However, not all the modern theories can be applied in an eclectic manner because eclectic collection of theoretical framework assumptions from different theories runs the risk of accommodating contradictory views. For instance, interaction theory cannot be accommodated with comparison-substitution theory; they are contradictory in their definitions. Therefore, eclecticism in analyzing metaphors needs to be applied with caution.

Having said that, we should be prudent and acknowledge the specificity of biblical metaphors. The main reason for that is the lack of tangible or perceptible knowledge of the ‘topic,’ which happens to often be God. In order to keep alert awareness about the limited knowledge of humans have, I briefly summarize some of the reflections on biblical metaphors, before getting into translation issues related to metaphor.

2.3 Biblical Metaphors and Translation

2.3.1 Introduction

Since the time the scribes in different Jewish groups started to study the sacred scriptures, the debate has been focused on methodologies (Patte 1975). The different Jewish sections of interpretation dealt with issues of exegesis and hermeneutics as they emerged in *Mishnah*, *Talmudoth*, *Midrashim*, and *Targumin*. Metaphors were generally dealt with under the interpretation of images, symbols, motifs, etc. For instance, one controversial issue raised by a Midrashic text was the meaning of “to be (born) circumcised,” was it to be read as literal *i.e.* circumcision in the flesh, or figurative *i.e.* circumcision in the soul (Kalimi 2002, 61-76). Readers of ancient times did not interpret metaphor as a specific feature which requires a specific methodological approach. This is an echo of Dille who said, “[w]hile Old Testament theologies of the past have dealt with biblical metaphors (e.g. ‘covenant’, ‘redeemer’, the kingship of God), they have not dealt with these metaphors *as* metaphors to any great extent, that is, with attention to what a metaphor is and what it does” (Dille 2004, 2). The same statement would be valid for NT studies

mutatis mutandis. Since the Church fathers up to the birth of linguistics as a science, the study of biblical metaphors has been undertaken without methodological bedrock.

However, “in the last twenty-five years the world of philosophers and linguists has been flooded with books and articles on metaphor” (Macky 1990, 1). Following that trend, theologians have increasingly acknowledged the metaphorical nature of language and thought about God. Metaphorical theories have also provided fruitful approaches to the analysis of biblical texts (Dille 2004, 2). McFague (1982) has made a great contribution towards the recognition of the metaphorical nature of biblical texts.

Campbell, who compared myths in different religions of the world, is more radical in acknowledging the metaphorical nature of not only the metaphors found in the biblical texts, but the texts themselves. He affirms:

The problem, as we have noted many times, is that these metaphors, which concern that which cannot in any other way be told, are misread prosaically as referring to tangible facts and historical occurrences. The denotation—that is, the reference in time and space...is taken as the message, and the connotation, the rich aura of the metaphor in which its spiritual significance may be detected, is ignored altogether (Campbell 2001, 7).

This view does not only refer to the biblical texts but to all religious texts. The point for us is not the nature of events or facts²⁷ narrated in these sacred texts but the metaphorical nature of the religious texts. Similarly, Soskice (1985) addresses this recognition of human struggle in religious language to express ‘that which cannot be expressed.’

She opens her study with Aristotle (and Quintilian) who initiated reflections on metaphor. She then defines it and reviews the different theories of her time. Her working definition is that metaphor “is a *speaking* about one thing or state of affairs in terms suggestive of another” (Soskice 1985, 101). As I have previously discussed, these theories have been superseded by the conceptual and other cognitive theories of metaphor. However, the question of the religious language she addresses remains fundamental. There are semantic issues raised by the use of language for referring to

²⁷ Biblical scholars have different view about the historicity of the events and facts in the Bible (especially the Old Testament). I am not entering in this debate which is not fundamental to the interpretation of the specific metaphor in my study. More summary of discussions on the current state of Old Testament historiography can be read in the article written by Yamauchi (1994, 1-36) and Millard (1994, 37-64). Other deeper analyses are found in Provan, Long and Longman III (2003), and Kaiser (1998).

‘reality’. The issue of reference becomes more complex in religious language when the ‘reality’ to depict is supernatural or beyond human conception. She shows that comparisons of the use of metaphors and models in science and in religion are unsuccessful; and both science and religion experience a naïve realism concerning models²⁸. There is a fundamental distinction between science and theology.

According to theological intuition, God the creator is utterly transcendent. Human language says “nothing about God, but only points towards Him...This separation of referring and defining is at the very heart of metaphorical speaking and is what makes it not only possible but necessary that in our stammering after a transcendent God we must speak, for the most part, metaphorically, or not at all” (Soskice 1985, 140). The point for Soskice is not whether the Supreme Being pointed to exists or not, whether metaphors which Christians use for referring to God are valid or not, but it is the possibility to speak about God without claiming that he is exactly as our word describes Him, and the possibility to be able to do that by using metaphors. These metaphors emerge from people’s experience in their milieu and their convictions.

The point of this introduction is to warn against a naïve interpretation of religious or theological metaphors due to our finite knowledge of the infinite and immaterial God. Soskice (1985)’s seminal reflection on metaphors in religious language leads inevitably to the question of how then to interpret, and translate them.

The following review questions some translation theories, and brings out their insufficiencies in dealing with metaphor. I then bring out what the additional contribution of RT to the translation of metaphor is. I also take the opportunity to indicate that other translation theories have not addressed issues specifically related to the translation of metaphor. If RT can do that, then the use of the approach will be justified.

2.3.2 Studies on the Translation of Metaphor

A question was raised by Dagut (1976) in the title of his article “Can Metaphor be translated?” This opened the way to an era of systematic attention to the translation of metaphor. Before that, metaphor was being translated, but few took time to reflect on the

²⁸ Models are defined in terms of “resemblance, real or hypothetical, to some other object or state of affairs” (Soskice 1985, 101).

process of its translation. Among the few are the three classics of Bible translation (in SIL and partly UBS) Beekman and Callow (1974), Callow (1974), and Larson (1984/1998). These are pedagogical materials based on the works on Nida.

Nida and Taber are two of the pioneers who took the direction of a scientific reflection on Bible translation.²⁹ Their preface to *The Theory and Practice of Translation* states it clearly. It says the volume is “the logical outgrowth of the previous book *Toward a Science of Translating* (1964), which explored some of the basic factors constituting a scientific approach to translation” (Nida and Taber 1982, 1). In addition, they were concerned by the fact that “the underlying theory of translating has not caught up with the development of skills” (Nida and Taber 1982, 1). But, they did not pay sufficient attention to metaphor.

Mojola and Wendland (2003, 4-10) offered an evaluation of the Dynamic Equivalence approach (developed by Nida and Taber [1969]) which marks a shift to a different era. I do not discuss their valid evaluation. Though the points of their criticism are not directly related to metaphor, their appreciation of the work achieved by Nida and

²⁹ Beside scientific reflections on Bible translation, there are some cases of pedagogical manuals developed in the tradition of Dynamic Equivalence approach. Larson states the aim of her *Manual for Problem Solving in Bible Translation* in these terms: “This manual is designed to develop basic skills through drill practice so that a student will not easily recognize the different kinds of questions that face a translator but will also know the options available to resolve those questions” (Larson 1975, 10). The aim pursued by Beekman and Callow was not very different. The foreword stated that

the primary aim is to help those who are translating the Bible into the languages of hundreds of tribes and peoples around the world whose language, in many cases, had never before existed in written form...At the same time, this book of translation principles is not merely a technical handbook for professional translators. It is that, and it will surely help many a translator find his way through problems which would otherwise be time-consuming and frustrating. But it will also provide some fascinating insights into some of these problems for the multitude of Christians who support and pray for these translators (Beekman and Callow 1974, 9).

This quotation which I cite *in extenso* elaborates clearly what the authors were set to achieve. Many years later, the manual (*Meaning-based Translation*) was revised. As Larson says, “The desire of the author is to make available the principles of translation which have been learned through personal experience in translation and consultation, and through interaction with colleagues involved in translation projects in many parts of the world” (Larson 1998, ix). Newmark who prefaced the book had the following to say:

The book’s purpose is first to make the Summer Institute of Linguistics’ translation principles and study procedures widely known, and secondly, to offer a textbook which will be generally useful to translation courses in universities and colleges of further and higher education throughout the world, particularly in the third world countries, where good English textbooks are much in demand” (Larson 1998, vii).

Both manuals achieved their aims of offering principles to beginners and advanced practitioners in translation. Those who have been teaching translation principles in workshops, like me, can attest that.

Taber deserves to be mentioned. They conclude the evaluation of Nida's contribution with these words: "Nida may be considered a trail-blazer for his discipline, in view of his intellectual rigour, his work in a wide variety of cultures, and his multidisciplinary approach to translation. But the trail has become a highway, and Bible translators have much to learn from others travelling on it" (Mojola and Wendland 2003, 10). This dynamic Equivalence approach promoted 'meaning-based' translation, and triggered the deconstruction of metaphors and their re-expression, for example, as similes.

Nida and Taber's view of metaphor is the rhetorical and traditional one. They define metaphor as "a FIGURATIVE expression used instead of another to make an implicit comparison between the items referred to by the two expressions, often based upon SUPPLEMENTARY COMPONENTS. An expression in every way similar except that the comparison is explicit is a simile" (Nida and Taber 1969, 203). I have already discussed the weakness of this 'theory' of metaphor in the subsection 2.2.1. Though metaphor is an important translation issue, they did not say much, except a paragraph on 'Figurative meanings of individual words.' They consider figurative meanings to be cases of 'Semantic Adjustments made in transfer.' For them, there are three situations in which figurative expressions are involved in the transfer process:

- (a) shifts from figurative to nonfigurative usage,
- (b) shifts from one type of figurative expression to another figurative expression;
- (c) non-figurative expressions changed to figurative ones (Nida and Taber 1969).

The fundamental comment to this is that metaphor is not simply a figurative expression. I have explained that in the previous section 2.2. Treating metaphor not simply as a figurative expression is understandable. In Nida's view, the knowledge of metaphor had not yet benefited from insights generated by cognitive linguistics.

Most of the later 'translation principles' developed in the footsteps of Nida had displayed the same understanding. For the sake of translation activities especially Bible Translation, practical principles are useful for guiding the translator who is more concerned with his text than with theoretical reflection of the process itself. For that reason, most of the studies on the translation of metaphor are answering the question "How does one translate metaphor?" They are part of a manual and textbook for Bible translators. In the lines that follow, I review some of the principles proposed by different translation scholars.

They are called ‘principles’. But instead of viewing them as, “comprehensive and fundamental law, doctrine, or assumption on which others are based or from which others are derived” as the Webster dictionary would put it, Bible translation principles are rather the fruit of “experience accumulated over a period of twenty years by the authors as they have translated and checked New Testaments for minority groups in different parts of the world” (Beekman and Callow 1974, 13). Experiences are useful, and they have helped translation consultants to produce prescriptions to help translators. However, principles and techniques in Bible translation also need to be modeled on theories systematically elaborated. Otherwise, despite the usefulness of the ‘principles’ and knowing that they are not ‘divinely inspired,’ one could ask this question: “What guarantees the veracity or validity of the principle considered to be the starting point or premises?”

Then a paradigm shift occurred with Gutt. His work on translation is a shift from the similarity/comparison theory of metaphor to RT. His *Translation and Relevance* (2000) initiated the use of the theory in discussing translation matters, including metaphor. Carston (2002b) and Wilson and Sperber (2007) followed, and they fleshed out RT’s discussions on metaphor.

As a summary, I would recall that one important twentieth century translation scholar was Nida. From 1960 to 2002, he wrote a series of books and articles on linguistics, culture and translation (Nida 2003, 145-151). Larson (1997), Beekman and Callow (1974) and Barnwell (1986) followed in his footsteps. They developed principles for translating metaphors which were referred to by the Summer Institute of Linguistics (SIL) researchers as ‘idiomatic approach.’ This theory, rooted in linguistic structuralism, has shaped the translation practice of many Bible translation programs in Africa in the last four decades.

There are other theories/approaches to translation which I will not systematically discuss. The point I want to make is that they have not been focusing their attention or interest on metaphor. Their concerns are more general. (I give some examples in Appendix A). Mojola and Wendland closed their survey of theories with these words:

In the current interdisciplinary environment within which translation studies thrive, it seems wisest to listen to the wide variety of voices on translation rather than attempt to argue for a particular theoretical stance on, or an exclusive approach to Bible translation [...] Differing from previous writers on Bible

translation, however, we can no longer assume that one type of translation, such as that referred to as a common-language translation, is most likely to best serve most audiences in most situations (Mojola and Wendland 2003, 25).

Their conclusion makes a lot of sense. In this era of postmodernism, the question to ask is not whether a theory is true or not, rather I ask which theory is useful for exploring which phenomena. However, I have been searching for those voices, hoping to hear what they have to offer for translating metaphor, I did not find much. Therefore, for the phenomenon of metaphor, I propose that RT offers a different perspective which I present in Chapter 3, reserved for RT.

2.3.3 Translation Principles

The first point which needs to be corrected ahead of discussion on the translation of metaphor is the following assumption discussed earlier. It states that metaphor “is generally regarded as in some important sense an exceptional linguistic phenomenon, and is therefore likely to give rise to exceptional problems of translation” (Dagut 1987, 77). I reassert again that metaphor is not an exceptional use of language, it is omnipresent. It has therefore to be dealt with as a primary concern for translation. It logically follows that if metaphor is an ordinary language phenomenon, it should not require a special theory to account for its translation, as Ktisten Mason (1980, 149) suggests. It is going to be an ordinary theory that explains language phenomena.

Jeffrey Mason (1982) starts his reflection on metaphor and translation from the assumption that all language is metaphorical in its origin, and it is in part, by original metaphors that language develops (1982, 96-103). This assumption led him to assert that any problems involved in translating a metaphor are a function of the problems involved in translating in general, and not problems with metaphor (1982, 142). However, though a metaphor, especially a novel one, is an ordinary language phenomenon, it requires more inferential process as RT (and Blending Theory) would explain it, rather than a simple pairing of word and reality. In addition, the combination of the topic and image of metaphor is not always identical in the source language and the receptor language. For instance, ‘home’ in (11a) requires less processing effort than ‘home’ in (11b). The

number of seconds³⁰ one takes for mentally processing each sentence can attest that (Noveck, Bianco and Castry 2001).

(11a) She kept his garment by her until his master came *home* (Gen. 39:16).

(11b) The body of man is not a *home* but an inn—and that only briefly (Seneca).

That is why the effort the mind puts into processing novel metaphorical expression is higher than the effort put in processing a simple expression. Therefore the translator should be able to foresee the same additional effort the target language hearer/reader will put into interpreting the translated text. Then, what are the ways ahead for translating?

Beekman and Callow (1974, 137-150) propose four principles: (a) the retention of the metaphorical form in the receptor language; (b) the shift of the metaphorical form to a simile; (c) the use of a non-figurative expression; or (d) the combination of any of these above three possibilities. Larson proposes the following ways of translating metaphor:

- (i) the **metaphor** may be kept if the receptor language permits (that is, if it sounds natural and is understood correctly by the readers);
- (ii) A **metaphor** may be translated as a simile (adding *like* or *as*);
- (iii) A **metaphor** of the receptor language which has the same meaning may be substituted;
- (iv) The **metaphor** may be kept and the meaning explained (that is, the topic and/or point of similarity may be added); and
- (v) The meaning of the metaphor may be translated without keeping the **metaphorical imagery** (Larson 1984, 254; 1998, 279).³¹

Newmark (1980, 95-97; 1981) retains all the five principles above. In addition, he adds that the metaphor can be translated by a simile followed by explanations. Alvarez has adopted the same principles; and he added the adaptation of the same image that appears in source language (1993, 486). He gives the example of *death camps* which were translated (in Spanish) by *campos de exterminio* ‘extermination camps.’

Following new developments of studies on metaphor I discussed earlier, especially in the matter of the comparison and substitution theory of metaphor, there are some objections to be made concerning some of the above principles.

³⁰ In the *Laboratoire sur le Langage, le Cerveau et la Cognition [L2C2]* of the *Centre National de Recherche Scientifique (CNRS)*, Lyon, France, Jean-Baptiste Van Der Henst, together with other researchers, uses neuroimaging equipment and electrophysiological recordings with an electrode system that can measure time in milliseconds (<http://l2c2.isc.cnrs.fe/en/>).

³¹ Bold and Italics are from the original.

Firstly, the possibility of translating a metaphor without keeping the metaphorical imagery (Principle [v]) can be described as inaccurate vis-à-vis the source text imagery because there is an ‘irreducible cognitive content’ that metaphors carry (Alvarez 1993, 488). A speaker or writer decides to use a given metaphor because of the content, not as an alternative to a literal expression. However, as Newmark indicates, such dissolution of metaphor can be acceptable for a source text that is not authoritative or ‘expressive’, *i.e.* which is not primarily an expression of the writer or speaker’s personality (1980, 97). The inaccuracy of such translation may be trivial for informal communication, but for a literary or sacred communication it is important to linger on the issue.

Secondly, a metaphor is different from a simile. Therefore, the conversion of a metaphor into a simile in translation (Principle [ii]) creates inaccuracy.³² The rendering in simile modifies the metaphor but also it may obscure its interpretation. Dagut (1987, 79) provides a good example: *crucified by my love* is rendered in simile by *put to death on the cross as Jesus was by my love*. The simile or comparison invites the hearer/reader to look for similar features,³³ but metaphor is a process during which similarity of features is being created. For instance, a comparison is made in this utterance “For whom the Lord loves He corrects, / Just as a father the son *in whom* he delights” (Prov 3:12 BSI). The will to correct a loved son is seen both in the Lord and a father. The two wills are considered to be almost identical. In the case of the following utterance, “The Lord is my rock and my fortress” (Ps 18.2 BSI), there is no identical feature seen both in the Lord and a rock. On the contrary, the hearer is led to construct the Lord’s ability to protect as he, the hearer, thinks of what a rock is used for.

³² Accuracy, faithfulness and fidelity are three interchangeable terms applied to translation. A translation is accurate or faithful if it transfers the meaning and the dynamics of the original text into the receptor language. The message is not distorted or changed; it has neither unnecessarily gained nor lost information (Beekman and Callow 1974, 33-34).

In RT, faithfulness is defined in terms of resemblance between the contextual implications of the source utterance and the target utterance. The resemblance is not necessarily based on the form of the utterance (Gutt 2000, 107-109). However, it is hard to get cases of metaphors and their corresponding similes that reach the same contextual implications. Similes tend to confine the hearer/reader to a single property of the image, but metaphors allow the hearer to explore more properties of the image to be assigned or inferred to the topic.

³³ Cases of metaphorical comparison are to be assimilated to metaphor. For instance “Paul is defending himself like a lion” is a metaphorical comparison. In this case the hearer/reader will not be looking for real similar features.

Thirdly, in a translation where explanation is added to the retained metaphor (Principle [iv]), it is not evident that the explanation may be relevant, especially if the explanation limits itself to a ‘point of similarity’ which brings us back to the rejected comparison theory of metaphor. In addition, there are often many interpretations which were identified as ‘weak implicatures’ in RT terms. Matching an interpretation of a metaphor with a more extensive explanation is needed rather than pointing out ‘a point of similarity’. Metaphor has the advantage of creating more meanings in one image.

Fourthly, the Principles (i) and (iii) offer the opportunity for a translation to be faithful to the source text in its use of metaphor. The challenge remains the conceptual background of the metaphorical linguistic expression in the target language. For every case of metaphor to be translated, the conceptual background needs to be checked and addressed. The reference to ‘the same meaning’ in Principle (iii) is a good bridge to conceptual meaning, or much further to an *ad hoc* concept.

Finally, there are cases of metaphors that raise problems, not because of some differences in socio-cultural background, but because of the way a TL makes a lexical choice considering the plurality of available terms. Plurality of terms may affect the relative way specific language speakers conceptualize reality.³⁴ The problem arises not at the first stage of the translation process, when the source text is interpreted, but at the second stage, when the meaning is reformulated in the TL. The choice between *àci* and *dizà* for translating LIGHT illustrates such a case and it will be discussed in the semantic study of the two terms.

³⁴ Figurative language use can also re-organize taxonomical groupings. For instance, English has the concepts AEROPLANE and BIRD. But Lugbarati merges the conceptualization of AEROPLANE and BIRD into ARIDA which contains the idea of both ‘bird’ and ‘aeroplane’. In Lugbarati some conceptual broadening happened. But in English, a new word (‘aeroplane’) was created for conceptualizing a new reality.

A second example is the verb RÉPONDRE in French. The use of RÉPONDRE in (a) is literal *Paul répondit favorablement à Pierre* (Paul responded favorably to Peter). By conceptual broadening, one can metaphorically say (b) *Les freins ne répondaient plus* (‘The brakes were no longer responding’). In Lugbarati, one can say *Polo omvi Petroni ba* for (a). But broadening is not accepted as in (b): **Fre omvini diká ku*. The accepted (metaphorical) option is: *Fre ga diká azi nga si* (‘The brakes refused to do work again’).

2.3.4 Conclusion: Biblical Metaphor and Translation

The review of theories and principles for translating metaphor shows that they have addressed many of the challenges raised by the translation of metaphor. But they did not address all the challenges. The most important issue addressed is the cognitive environment of the speakers of the TL, and the correspondence of metaphorical images in SL and TL. The issue I focus on is the interpretation of metaphor and lexical choices made in the TL.

Meanwhile, although RT has been growing, (Bible) translation studies have not been following on RT's heels. Gutt (2000, 2005) mentioned earlier, R. Sim³⁵ who designed a translation course based on RT, and Hill, Gutt, Hill, Unger and Floyd (2011) are few of the names to be mentioned for the use of RT in translation.

In a sense, application of RT to real Bible translation in the field is at its initial stages. For the translation of metaphor, it is almost a *terra incognita*, as evidenced by articles and books compiled under the rubric translation on RT website.³⁶ This justifies the effort of the present study.

2.4 Conclusion: Literature Review on Metaphor

From the reviews and surveys undertaken in this chapter 2, here are a number of conclusions I have reached.

Firstly, the centrality of metaphor in cognition and communication is underlined by most of the metaphor theories. Conceptual Metaphor Theory and Blending Theory have explored the cognitive processes that lead to the formation of metaphor. RT has gone further to demonstrate the inferential nature of that cognitive process. As far as translation is concerned, RT has the advantage of dealing explicitly with the dynamic meaning of the metaphorical linguistic representation in terms of conceptual inferential

³⁵ Prof. Ronnie Sim taught Translation Courses in Pan Africa Christian College (now Pan Africa University) from 1990 to 1997 and in Nairobi Evangelical Graduate School of Theology (now Africa International University) from 1992 to 2000.

³⁶ The Relevance Theory Online Bibliographic Service (<http://www.ua.es/personal/francisco.yus/rt.html#Translation>, accessed on 17 February 2011) is a website created and updated by Francisco Yus (of the *Universitat d'Alacant* [*Universidad de Alicante*], Department of English). The thematic categorization is divided in twenty three sections ranging from *Pre-1986 Research on Relevance* to *Experimental Approaches*. It is a reliable and up-to-date reference site for RT.

broadening. Any speaker would know the meaning of basic concepts like TASTE, SWALLOW, CHEW, and DIGESTED. But when they enter into inferential blending with BOOKS like in (12), those concepts will require broadened meanings which require some processing effort:

- (12) Some books are to be **tasted**, others to be **swallowed**, and some few to be **chewed** and **digested** (Francis Bacon, “Of Studies,” *Dedication to the Essay*).

It is not evident that every speaker would successfully infer those meanings. It is not because speakers do not know the basic meanings of words. This is the topic I will discuss in the next chapter, as I introduce RT and evaluate how it can be used as a methodological tool.

Secondly, the application to biblical studies of different metaphor theories always takes a slower pace compared to the progress of linguistic and/or communication theories. It is not that these theories are being applied too late; sooner or later, biblical scholars always adopt theories of analysis and interpretation of biblical texts. Obviously, the emergence of theories can only precede their application. The present research simply comes at the right time for applying RT insights to the analysis and translation of biblical metaphor.

Thirdly, ‘metaphor’ as a topic has been mentioned or discussed by many scholars, but when it comes to its translation, sources of documentation become very rare. In the area of Bible translation, discussions are consolidated at the level of principles elaborated in the seventies by Beekman and Callow (1974), and continued later by Larson (1998). The field of metaphor translation still remains a territory for research.

Since RT is the theoretical framework I am using in the present work, it is important to have a clear understanding of it (RT). That is what I turn to in the next chapter 3.

Chapter 3

A BRIEF SURVEY OF RELEVANCE THEORY (RT)

3.1 Introduction

This brief survey of RT has a threefold aim. Firstly, biblical scholars who are interested in metaphor but have not yet been accustomed to RT will find the survey useful. Secondly, though other readers may be well-tuned to RT, the survey will serve as a reference for critically assessing my argumentations. Thirdly, as should happen with all theories, RT views on specific topics do also evolve. This review points out, when noticed, new developments.

I will start with the foundational notions of RT (3.2). Then, since RT and specifically its account of metaphor are based on lexical pragmatics, I will briefly introduce the pragmatic theory (3.3) before narrowing down to the RT account of metaphor (3.4).

In addition, since the metaphorical use of $\phi\omega\zeta$ which the research explores is analyzed in two texts which are intertextually linked, the present chapter also describes intertextuality. RT addresses intertextuality in terms of ‘metarepresentation’. This is the subject of the review in the section 3.5. Finally in section 3.6, I look at the methodological implications for translation.

The review may appear too extensive. This is due to the interdisciplinary nature of translation. Issues from linguistics and communication are selectively covered. It would be naive to assume that the theories are part of common knowledge across disciplines. However, the later benefits are worth the efforts. The benefits include the avoidance of interdisciplinary equivocations, and a proper evaluation of the validity, soundness, and cogency of our arguments

3.2 Relevance Theory

3.2.1 Pre-Relevance Theory Period

3.2.1.1 The Code Model

RT dissociated itself from the semiotic code model of communication by redefining the nature of communication. The code model of semiotics explained communication in terms of meaning being channeled from a speaker/writer to a hearer/reader using a code which is language. The merit of RT has been to demonstrate that communication is based on code and inference (Sperber and Wilson 1995, 9-38). That inference is drawn from the combination of a stimulus (the enriched linguistic sign) and the context. It is important to review the way RT distances itself from the code model because of cognitive linguistics' treatment of metaphor. In cognitive linguistics, "the locus of everyday conventional metaphor is not in language, but in thought" (Mandelblit 1996, 483). This marks a difference with the code model that reduces 'metaphor' to its linguistic representation.

3.2.1.2 Implicature and Grice's Maxims of Conversation

RT as a groundbreaking theory was preceded by Grice's work "Logic and Conversation." He was one of the most important and influential philosophers of language of the second half twentieth century, especially in the areas of Semantics, where he developed theories of the notion of 'meaning'. In Pragmatics, his major contribution was in the area of conventional and conversational implicatures (Kasher 1998, 141). His influence on most recent approaches to pragmatics is considerable and it seems no exaggeration to say that most recent theories of utterance interpretation are a direct result of Grice's William James Lectures.³⁷ One of the topics he expanded on is 'implicature'.

An implicature is "a component of speaker meaning that constitutes an aspect of what is meant in a speaker's utterance without being part of what is said" (Horn 2004, 3). This simplified definition by Horn originated from Grice. He coined the term

³⁷ Herbert Paul Grice (1913-1988) was a central figure in post-war Oxford philosophy. In 1967 he moved from Oxford to the University of California, Berkeley, where he remained until his death in 1988. Despite a relatively small publication collected (posthumously) in a single volume of his essays in 1989, his influence on the development of analytic philosophy of language has been considerable (Lamarque 1997, 517).

‘implicature,’³⁸ classified the phenomenon and developed an influential theory to explain and predict conversational implicatures (Stanford Encyclopedia 2010). What a speaker communicates can be deduced from the utterance. That is why, for instance, Jesus’ answer to the disciples of John (who was in prison) makes sense:

John’s disciples asked Jesus: “Are you [the messiah] who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them” (Matt 11:3-5).

John’s disciples did not react saying “you did not answer to our question,” because they got the answer which they deduced from Jesus’ answer, saying that the answer was “Yes, he is the Messiah.”

According to Grice, conversation (and communication) is achieved following certain rules or maxims. Maxims are general principles which are thought to underlie the efficient use of language. Together they identify a general co-operative principle. The co-operative principle is governed by the following:

- Maxim of Quantity: Make your contribution as informative as is required (for the current purposes of the exchange) and do not make your contribution more informative than required.
- Maxim of Quality: Do not say what you believe to be false and do not say that for which you lack adequate evidence.
- Maxim of Relation: “Be relevant”.
- Maxim of Manner: Avoid obscurity of expression and avoid ambiguity (Lamarque 1997, 149).

However, there are cases where the maxims are not ‘respected.’ Yet the conversation moves on coherently. The co-operative principle is still valid in this case. This is when implicature comes in. It helps to answer this question: why is the conversation flowing though the maxims are not respected? The second question would be: why did the speaker choose not to respect the maxims?

By introducing the notion of implicature in his research on conversation, Grice made a step ahead from the code model. He confirmed that it is not exclusively what is

³⁸ According to him, ‘Implicature’ denotes either (i) the act of meaning, implying, or suggesting one thing by saying something else, or (ii) the object of that act. Implicatures can be part of sentence meaning or dependent on conversational context. This led to the phrase ‘conversational implicatures.’ (Grice 1989, 22-41).

said that constitutes directly the communicated thought. It has to be implicated. However, Sperber and Wilson raise three points.

First, instead of basing one's analysis on 'what is explicitly said' *versus* 'what is tacitly implicated', Wilson and Sperber (1998) propose that it would be more satisfactory to distinguish between the proposition the speaker is taken to have expressed and the deductions of various types which can be drawn from it. The conversational maxims, and in particular the maxim of relevance, have a role to play in both aspects of interpretation. They give the following utterances as examples to illustrate that all the implicated propositions (13b, 13c, and 13d) cannot be classified and explained in terms of conversational implicatures. The utterance ('what is said') 13a is uttered in the context of John Smith playing the violin in front of the interlocutors:

(13a) John plays well.

Possible propositions that can be deduced from the utterance include:

(13b) John Smith plays the violin well.

(13c) John plays some musical instrument well.

(13d) John plays well – he just doesn't play the VIOLIN well.

If the maxim of quantity (informativeness) can explain the move from (13a) to (13b), it is however harder to find an explanation for the deduction of (13d) from (13a). The point they were making is that "the distinction between what is said (as given by semantic rules) and what is conventionally implicated (as given by the conventional maxims) is neither exclusive nor exhaustive" (Wilson and Sperber 1998, 351). In simple words, this distinction is not clear-cut.

Secondly, Grice claims that figurative utterances (metaphor, irony, hyperbole, etc.) can be explained by the infringement of the maxim of quality ('Do not say what you believe to be false'). This view is similar to the rhetorical understanding of metaphor which makes a distinction between utterances that have 'figurative' meaning as opposed to 'literal' meaning. I have already discussed this in chapter 1, and it is to be superseded. Therefore, some of the premises used by Grice are debatable. However, the most important objection Wilson and Sperber raised in relation to metaphor (and other figurative languages) is that interpretation cannot be reduced to the mere search for an appropriate implicature. Beside logical factors, there are also psychological factors that

govern our perception of relationships among propositions (Wilson and Sperber 1998, 352-353).

Thirdly, “the fundamental distinction between saying and implicating obscures a number of aspects of utterance-interpretation” (Sperber and Wilson 1998, 356). Many elements are involved in the deduction process. They are the propositional content of the utterance, items of the hearer’s background knowledge, a set of inference rules, and the maxims of conversation. Utterances have been used to illustrate these elements (Sperber and Wilson 1998, 356-357). Maxims are just a tiny component of the whole process.

The point I want to make is not to re-hash Wilson and Sperber’s evaluation of Grice’s treatment of metaphor. I am simply browsing the diachronic evolution of some theories in Pragmatics. The interconnectedness of these theories helps to understand the more recent ones better. Hence, from Grice’s theory of conversation, I can now move to RT.

3.2.2 Relevance Theory and Context

Since the appearance of the groundbreaking publication of Sperber and Wilson’s *Relevance: Communication and Cognition* (1986/1995), many other writers have contributed to the development of the theory by dealing with specific aspects. Besides the basic introduction to the theory, Blakemore introduced the notion of procedural processing (1987, 1992, and 2002). She applied it to discourse particles in English. Blass (1990) expanded the study of particles and focused on the interpretive use markers in Sissala, a Niger-Congo language spoken in Burkina Faso. Gutt (1992, 1998, 2000, and 2005) developed the use of RT in translation. Noh (2000) deepened the issue of metarepresentation in RT. Matsui (2000) explored the correlation between bridging and relevance. Pilkington (2000) brought new insights into poetic effects; Carston (2002a) examined among other issues linguistic underdeterminacy, the explicit/implicit distinction, and on-line concept construction. Key articles on metaphor from RT perspective have been written by Wilson and Carston (2006 and 2007), and Vega Moreno (2004). The above list is far from being exhaustive, but these named authors are somehow pillars in RT development.

RT has become established in the realm of cognitive science, linguistics and pragmatics as one of the theories of communication grounded in cognition. In the same period which witnessed its development, many critical questions have also been raised not only within linguistics (Levinson 2000), but also in biblical studies and translation studies to point out apparent limitations of RT. In linguistics, they were countered with extensive explanatory literature by, among others, Higashimori and Wilson (1996), Smith (2002), Pattemore (2003, 29-38 and 2004, 13-46), and Gutt (2000, 202-238).

In translation studies, discussions are still going on. Such cases include Mojola and Wendland (2003, 20-22) and Newmark (1993, 105-106). Some of the points they raise, especially the ones related to metaphor, were addressed in chapter 1. I address the others under related subtopics, as the need arises.

One of the most important concepts that has made RT distinct from other theories is the re-definition of the concept CONTEXT. In RT, firstly, context is broader than its ordinary understanding. Secondly, it is cognitive. Context in biblical studies and Bible translation studies is often taken as ‘cotext’, meaning the surrounding text of the one under interpretation. It might be referred to as the ‘social and historical context’ or “a catalogue of linguistic and situational features, including **socio-cultural norms** of appropriateness” (Hatim and Munday 2004, 58).³⁹ Within RT, context refers to the subset of the *cognitive environment* of an individual that is manifest to him at the time of communication. By ‘cognitive environment,’ RT means assumptions (*i.e.* mentally represented facts) that an individual holds; and by ‘manifest assumptions,’ it means the ones he is capable at a given time of representing mentally and accepting their representation as true or probably true (Sperber and Wilson 1995, 39). The communication event in John 6:51-69 is a good illustration. Jesus says,

I am the living bread that came down from heaven [...] and the bread that I will give for the life of the world is my flesh (6:51).

Despite sharing the same ‘social and historical context’ or ‘catalogue of linguistic and situational features...’ as Hatim and Munday (2004) put it, three subsets of Jesus’ audience *hic et nunc* had different interpretations. The first group did not have a clue about what Jesus’ coming from heaven added to the communication. They assumed that

³⁹ Emphasis (bold) is from the original.

Jesus was talking of his somatic flesh (cf. “How can this man give us his flesh to eat?” [6:51]). The second group made up of disciples left because the Father (God) did not grant them the ‘faith (to believe)’. They lacked the assumption or belief that Jesus, coming from God, would be referring to his spiritual body (6:65). The third group made up of the twelve disciples who were aware that Jesus was the eternal life understood him (6:69).

The difference of interpretation was created by the subsets of assumptions/beliefs each group was aware of when Jesus spoke. For a communication to be successful the speakers need to share (totally or partially) the same ‘context’.

3.2.3 Relevance Theory and Communication

An important notion to consider in the discussion on “RT and Communication” is ‘cognitive effect’. Cognitive effects⁴⁰ are the modifications that occur in one’s cognition in terms of modifications of previously held assumptions, or strengthening of assumptions, or addition of completely new assumptions to the existing ones. These cognitive effects are obtained from the inferential interaction of an utterance (stimulus) and a contextual assumption.

Any given information can be very relevant, relevant, less relevant or irrelevant. An assumption or proposition (Carston 2002a, 116) is relevant in a context if and only if it has some cognitive effect in that context; and relevance is a matter of degree (Sperber and Wilson 1995, 122-123). With the hope that the utterance expressed is relevant, the hearer/speaker then selects the context that will justify or confirm that relevance. Two variables determine the relevance of an utterance: the proportion of the cognitive effects achieved and the proportion of the effort required for processing it. From there follows the communicative principles of relevance in these terms:

Every act of ostensive communication communicates a presumption of its own optimal relevance (Sperber and Wilson 1995, 260).

An Optimal relevance is a high degree of relevance achieved when the set of assumptions a communicator intends to make manifest to the addressee is relevant enough to make it

⁴⁰ In some previous RT literature the phrase “contextual effect” was used as a synonym of “cognitive effect.” But currently, RT scholars mostly use “cognitive effect” not “contextual effect”.

worth to the addressee in the process of interpreting an utterance. At the same time, that utterance is the most relevant one the communicator could have used to communicate (Sperber and Wilson 1998, 98).

In an actual act of communication, the basic assumption is that the less the processing effort for more cognitive effect, the more relevant an utterance is. The more processing effort is involved without yielding more cognitive effects, the less relevant will the utterance be. However, there are situations where the processing effort is high, but it is meant for yielding more cognitive effects. For instance, this happens with figurative language. In relation to the language used in communication, there is need to distinguish explicatures and implicatures.

3.2.4 Explicature and Implicature

An explicature is the result of the development of a logical form encoded by an utterance. It is the combination of linguistically encoded and contextually inferred conceptual features (Sperber and Wilson 1995, 183). A logical form is a set of logical properties of a conceptual representation, and it is in virtue of its logical form that a conceptual representation is involved in logical processes and enters into relations such as implication or contradiction with other conceptual representations (Sperber and Wilson 1995, 72).

Sperber and Wilson have defined implicature as “a contextual assumption or implication which a speaker, intending her utterance to be manifestly relevant, manifestly intended to make manifest to the hearer” (1995, 194). A given fact is ‘manifest’ to an individual at a given time if he is capable at that time of representing it mentally and accepting its representation as true or probably true (Sperber and Wilson 1995, 39). In other words, an implicature is an assumption communicated by an utterance which is not explicit and is supplied wholly by pragmatic inference (Carston 2004, 634-36).

Carston developed further the idea of underdeterminacy of meaning in linguistic information. Her claim is that the process of fleshing out the propositional form of an utterance is also accomplished by inference (Carston 2002a, 116-117). It follows that a given propositional form of an utterance could be fleshed out to achieve different

explicatures when interpreted in different contexts. A very simple example would be the following conversation:

- A: I have a hundred dollars in my pocket. And you?
B: Twenty.

The explicatures, in italics, would be:

- A: I have a hundred dollars in my pocket. And you, *how many dollars do you have in your pocket?*
B: *I have twenty dollars in my pocket.*

A case of implicatures would be the conversation:

- A: Can you go with me to the club?
B: I am a born-again Christian.

The answer given by B can be worked out as ‘*No, I (B) will not go with you to the club*’ by positing that Christians do not go to clubs. This is an implicature derived from the utterance ‘*I am a born-again Christian.*’ Another implicature could be ‘*If you want me to go with you, change the destination*’ or ‘*I do not want to compromise myself by going to a club*’. When given the opportunity, the addressee can construct many more implicatures. Some of them are weaker than the main implicature. He then takes the responsibility of deriving them. By producing more effort in doing that, he is likely to increase the benefit of interpretation, as happens in poetic language.

3.2.5 *The Relevance-theoretic Comprehension Procedure*

The process of derivation of both explicatures and implicatures is summarized by Carston in terms of *Relevance-theoretic comprehension strategy*:

- (a) Consider interpretations (disambiguations, reference assignments, enrichments, contextual assumptions, etc) in order of accessibility (i.e. follow a path of least effort in computing cognitive effects).
- (b) Stop when the expected level of relevance is reached (Carston 2002a, 143).

Besides her work on explicatures (which was her main contribution), Carston's major contribution to RT as far as my study is concerned is the notion of *ad hoc* concept⁴¹ which I will explain in section 3.3.2. It includes the account of metaphor.

3.3 Lexical Pragmatics

In the present section, I am not discussing *in extenso* 'lexical pragmatics.' The key lexical pragmatics concepts that concern my study are conceptual 'narrowing' and 'broadening.' As a sub-discipline of linguistics, lexical pragmatics is a location where metaphor is examined. The reason is that a term or a phrase cannot be a metaphor in isolation, unless the metaphor has been 'conventionalized'. It has to be 'in use' in an utterance. In other words, a term acquires a figurative meaning as a result of conceptual extension when it is used in an utterance. The sub-discipline of linguistics that captures that conceptual extension is lexical pragmatics. Therefore, the study of metaphorical extension could not be contemplated outside lexical pragmatics.

In addition, it is not only metaphors that are captured in lexical pragmatics, but any study that captures a word at the level of its appearance in an utterance falls under lexical pragmatics. In this sense, the study of biblical concepts (as they appear in the biblical texts) falls under the sub-discipline of lexical pragmatics.

Therefore, I want to start by explaining the importance of lexical pragmatics as a *locus* of analysis for biblical concepts. It will help me later to connect with the biblical metaphorical use of אור/φῶς.

3.3.1 Introduction: Importance of Lexical Pragmatics for Biblical Concepts

It is in the perspective of considering lexical pragmatics as an advanced level of meaning study compared to semantics that I undertake the present section. The biblical analysis of 'words' (which combines semantics with some initial elements of pragmatics) is

⁴¹ I find it useful for the sake of clarity to consider the distinction Murphy (2002, 385) makes between 'concept' and 'word meaning'. A concept is "a non-linguistic psychological representation of a class of entities in the world. This is your knowledge of what kinds of things are there in the world, and what properties they have." Word meaning is "the aspect of words that gives them significance and relates them to the world... words gain their significance by being connected to concepts."

generally based on the use of Hebrew *lexica* and dictionaries.⁴² For instance, Chisholm (1998) affirms that “The classic dictionary of Brown, Driver, and Briggs (BDB) remains a standard tool for Old Testament exegesis because of its breadth of coverage, thorough categorization of usage, and reasonable cost” (1999, 16). A basic assumption is that the meaning of every word can be found in a biblical dictionary. It would be a matter of selecting the meaning which fits best in the context.

The lexical principle of hermeneutics stated by Klein, Blomberg and Hubbard (KBH) is “the correct interpretation of Scripture is the meaning required by the normal meaning of the words in the context in which they occur” (1993, 183). I first object to the use of the ‘normal’ meaning because in every act of communication word meanings are elaborated by the reader or hearer. They have themselves alluded to the ‘complexity of words’ (1993, 183). The starting point, which could be the meaning given in a lexicon or dictionary, cannot be labeled as the ‘normal’ meaning. Instead of ‘normal’ meaning, ‘established’ meaning is more appropriate. But still, that ‘established’ meaning may not be the meaning the reader or hearer is aiming at in the specific utterance. Or, as I mentioned earlier, the established meaning which can be associated with the semantic meaning of the dictionaries or *lexica* needs to be put in a specific context. This is the stage where one moves from lexical semantics to lexical pragmatics. Lexical semantics deals with the encoded meaning in a language. Lexical pragmatics deals with word meanings that are modified in use.

Green (2007, 799) has commented on the necessity to go past KBH’s textbook on hermeneutics and the New Testament Greek-English lexicon (henceforth, BDAG). Their treatment of concepts does not take into account the phenomenon of on-line creation of meaning. His following comments pave the way for future use of insights from linguistics in biblical studies:

The emerging field of lexical pragmatics, which explores the way word meaning is modified in use, and the notion of *ad hoc* concept formation provide useful and, indeed, essential perspectives for the interpretation of any communication, including the interpretation of biblical literature (Green 2007, 799).

⁴² Some of the lexical tools frequently mentioned are: Botterweck, Ringgren and Fabry (1977), Even-Shoshan (1989), Clines (1993), Koehler and Baumgartner (1994), and VanGemeren (1997).

Therefore, a closer look at the *ad hoc* concept formation is beneficial. I treat it in terms of narrowing and broadening of concepts.

3.3.2 *Narrowing and Broadening of Concepts*

Carston makes a difference between an *ad hoc* concept and a linguistically encoded concept. The *ad hoc* concept is

accessed in a particular context by a spontaneous process of pragmatic inference, [it is] distinct from a concept which is accessed by the process of lexical decoding and so is context-invariant (that is, one that comprises the standing meaning of the word in the linguistic system) (Carston 2002a, 322-323).

This distinction helps to understand what ‘narrowing’ and ‘broadening’ are. For instance the context-invariant meaning of ‘girl’ would be “a female child”. This is a meaning found, for example, in (14):

(14) When you act as midwives to the Hebrew woman, and see them on the birthstool, if it is a boy kill him; but if it is a **girl**, she shall live (Exod. 1:16).

Here is another example:

(15) Can a **girl** forget her ornaments, or a bride her attire? Yet my people have forgotten me (Jer. 2:32).

The meaning of ‘girl’ is clearly narrowed in (15) to ‘female child who has become obsessed with body ornamentation.’ The ‘girl’ in (15) does not include girls who are not initiated to body beautification.

Broadening occurs when a concept expands its meaning. Carston (2002a, 328) gives the example of ‘bachelor’, that is, an “unmarried person of marriageable age”. This concept BACHELOR is context-independent. It can be broadened in a given context. For instance, the same concept expressed by the linguistic representation ‘bachelor’ can be used for referring to “both unmarried person and married person who feel very free to visit night clubs and move around day and night.” That is when one would say of John who is, all the same, legally married:

(16) John is a **bachelor**.

The extension of the meaning of ‘bachelor’ in (16) from “unmarried person of marriageable age” is a (conceptual) broadening. This broadened meaning is more than the

linguistically encoded first one. It is a context-dependent meaning. It also called an *ad hoc* or on-line constructed concept.

The exegetical tools mentioned earlier (KBH and BDAG) are indisputably very useful for interpretation. But they do not offer the final results of interpretation. They serve as means for reaching an end which is the meaning in context. The elements of a concept which point at the context-dependent meaning are assumed to be shared by the average speaker of the language used. They remain underdetermined until these pointing elements are elaborated in a process of lexical narrowing or broadening. This process takes into account the context which comprises the co-text, the spatio-temporal settings, and any other conditions or assumptions which are available within the reach of the writer (speaker) and the reader (hearer).

For instance, in BDB the concept מוֹצֵק is defined as ‘molten support, pillar’. This semantic meaning can only help the reader to start the process of constructing a more expanded meaning which is relevant to a specific communication setting. I look at מוֹצֵק in Isa 8:23 (כִּי לֹא מוֹעֵף לְאַשֵׁר מוֹצֵק לָהּ). With a semantic theory of fixed meanings, one would say ‘for those who were molten support’. There is need for an inferential process in order to construct the specific meaning in the present use. Human beings are referred to as ‘molten support’; and ‘molten supports’ are pressured by the heavy weight of the structure they are holding. One infers that those humans were carrying weights. In the specific socio-political environment, the weight being carried can be material, but also socio-psychological. This is how Swart and Wakely reached the broadened meaning of ‘oppression or anguish’ in Isa 8:23–9:1 to “the terrible suffering and oppressive siege conditions inflicted on the population of northern Israel (Samaria) and Jerusalem by Assyria and Babylonia respectively” (1997, 787). The point I am making here is that in communication the reader or the hearer works out a specific meaning intended. Swart and Wakely have moved from semantics to pragmatics. This again is an indication of a fuzzy boundary between semantic and pragmatic practices.

The task of extracting the established (or context-independent) meaning is a lexical semantic activity which consists of elaborating the linguistically-encoded

meaning.⁴³ The next stage of constructing the meaning “guided by the expectations of relevance raised by the utterance itself” (Wilson and Sperber 2000, 268) is explored by lexical pragmatics. The first (lexical semantics) is a necessary stage (but not sufficient) of the entire interpretation process made sufficient by the second stage (lexical pragmatics) which cannot happen without the first.⁴⁴ This explains why despite the existence of dictionaries and lexica, readers engage in interpretation that is more than checking the meaning of concepts as expressed in dictionaries.

With this specific knowledge of the importance of lexical pragmatics for biblical concepts and the notions of ‘narrowing’ and ‘broadening,’ I am moving to present an analysis of metaphor in RT.

⁴³ Some may argue that all concepts are *ad hoc* concepts because they always refer to a reality in the world. Two objections can be made. First, a concept is a referring expression when it points to a specific state of affairs in the world. Such specific pointing occurs when the language is (pragmatically) being used. In its linguistically encoded form, its ‘meaning’ is a generalization or/and abstraction of all the possible states of affairs relating to that concept, be they past, present or future.

For instance, ‘dog’ in its lexicalized state is said to have the following meaning: “a carnivorous mammal (*canis familiaris*) of the family of Canidae that has been kept in a domesticated state by man since prehistoric times” (Webster). This is a general and abstract ‘meaning’ of all the possible animals referred to as ‘dog’ in the past, present and future. It does not point to a ‘dog’ or ‘dogs’ in the reality of the speaker, though it is a virtual state of affairs in his cognition. But let us consider this other case. John, a hunter from a village in the eastern Congo savannah, has a dog who unfortunately is sick. He excuses himself to his friend Jeff in this dialogue:

John: Today I will not be able to go hunting with you. I do not have a dog.

Jeff: What happened to Mobeti your dog?

John: He is sick.

The concept of ‘dog’ as used by John illustrates the expansion of meaning of the same concept. John’s use means the Webster definition plus ‘his animal that helps him in hunting animals.’ At the specific occasion when Mobeti cannot help John in hunting, he is not a ‘dog’ in this specific *ad hoc* situation. This *ad hoc* meaning is different from the meaning Jeff attributes to the concept ‘dog’ which he uses in his question to John. Jeff’s concept ‘dog’ is a referring expression but his meaning is not too different from the meaning in the dictionary. Jeff could have said “Where is your carnivorous mammal (*canis familiaris*) of the family of Canidae that has...prehistoric times.” For a language group without elaborated dictionary, the linguistically encoded meaning would be what the members of the linguistic community share as a general idea of what a ‘dog’ is thought to be like.

⁴⁴ It may happen that the reader or hearer has no idea about the semantic content of a word. But he can use the ‘context’ for guessing an element of content that can help him interpret the utterance. This conversation is an example:

Paul: I have eaten deer, even if this is not the hunting season.

Peter: I am a vegetarian. It does not matter for me.

Because Paul mentioned ‘the hunting season,’ Peter, without knowing what a ‘deer’ is, was able to reply in a way that showed that he guessed at least that ‘deer’ was an edible animal. Of course in another setting where to eat deer meat has a specific significance; Peter would fail to get the intended communication.

3.4 Metaphor in Relevance Theory

The comprehension of metaphor from an RT perspective was initiated by Sperber and Wilson (1995, 231-237). They started by establishing a difference between the literal use of an expression *versus* the figurative use. In their terms, an utterance is literal if it has the same logical propositional form as the mental representation of the speaker (1995, 233). Proposition (17) is a literal mental representation of the state of affairs being stated.

(17) John loves Mary.

Following this line of thought, a figurative expression (like metaphor) is a creative use of language whose propositional form differs from the mental representation. In this case, “the speaker is presumed to aim at optimal relevance, not at literal truth” (1995, 233). In this specific case truthfulness refers to the correspondence between the proposition expressed and the reality of the state of affairs. The proposition (18) according to Sperber and Wilson (1995, 236) is not true.

(18) Robert is a **bulldozer**.

But that (un)truthfulness was irrelevant in RT according to Sperber and Wilson (1995, 233). They defined metaphor as a process of bringing together the encyclopedic entries of two expressions which do not normally come together in a subject-predicate relationship (1995, 236).

There has since been a development in their account of metaphor. From defining metaphor as ‘a process of bringing together the encyclopedic entries of two expressions,’ they moved to a deflationary account of metaphor. This is a single account of the interpretation mechanism which takes care of the interpretation of literal as well as metaphorical use of language. ‘Literal use’ of language, ‘approximation,’ ‘loose talk,’ and ‘metaphor’ do not require “different interpretive mechanisms, but involve exactly the same interpretive processes as are used for ordinary, literal utterances” (Wilson and Carston 2007, 231). They form a continuum: ‘literal use’ stands on one extreme of such continuum and metaphor stands on the other extreme.

Another contribution to metaphor study came from Pilkington (2000). In contrasting conventional metaphor with poetic metaphor, he analyzed how RT accounts for poetic effects generated by creative metaphor. It provides a wide range of weak implicatures whose processing creates poetic effects.

Carston (2002a) took over the idea of the continuum but redefined metaphor as explicature and diverted in that respect from the original view that Sperber and Wilson had in their 1986/1995 book where metaphor was analyzed purely in terms of implicatures.

This changed view was developed in a research project at the University College of London, of which some of the outcome is published in Carston (2002a, 320-375) under the heading “Pragmatics of On-line Concept Construction”. According to this perspective, a concept is a constituent of logical form and a node in mnemonic system at which three kinds of information originate. They are: (a) the logical entry which captures certain analytic implications of the concept, (b) the encyclopedic entry which comprises different kinds of knowledge that reflect a human being’s view of the world, and (c) the lexical entry which specifies the linguistic properties of the form that encodes the concept (Sperber and Wilson 1986, 86-93). From this node, the speaker is able to build an ‘*ad hoc* concept’. This is a concept that a hearer constructs in the process of interpreting an utterance. Though this *ad hoc* concept is inferred from the lexically encoded concept, it is not linguistically given (Carston 2002a, 322). However, one needs to notice that the process is more elaborate for novel metaphors. In other cases, speakers may use the linguistic representation as an already conventionalized metaphor. ‘Conventionalized’ is used in the sense of well established and well entrenched in the usage of a linguistic community (Kövecses 2002, 30). In processing a conventionalized⁴⁵ metaphor, the *ad hoc* activity may be minimal. It depends on the degree of its entrenchment.

⁴⁵ Kövecses mentions the idea of putting metaphors on a continuum which he calls ‘scale of conventionality’. It ranges from highly conventionalized metaphors to highly unconventional or novel metaphors (Kövecses 2002, 31). Localizing a metaphor on the scale varies from one speaker’s knowledge of the language to another speaker’s knowledge. Since translation implies the crossing from one language conceptual domain to another, the probability for target language speakers of not being aware of the conventional nature of some metaphors is higher.

Lakoff makes a difference between two kinds of metaphors. One group includes isolated metaphors. They do not interact with other metaphors. For instance, the ‘foot’ of the mountain can be declared a ‘dead metaphor’. The second group includes systematic metaphors that structure our actions and thoughts. These ones are ‘alive’. We live by them and “the fact that they are conventionally fixed within

The main characteristic of an *ad hoc* concept is that it is a product of a pragmatic inference, and is context-dependent. The pragmatic inference happens through the process of lexical narrowing or broadening of the lexicalized concept (Carston 2002a, 326-327). In a context-independent setting BULLDOZER is a concept lexicalized as “a tractor-driven machine having a broad blunt horizontal blade or ram for clearing land, road building or comparable activities.” In the context of the utterance (18) BULLDOZER* has a different meaning which I discuss in the next paragraph as a metaphor.

In dealing with metaphor as an *ad hoc* concept Carston raised the question of the crucial properties which are not found in the encyclopedic entries of the lexically encoded concept (2002, 354). She then proposed two directions. Firstly, she mentions the partial mapping or alignment of the structures of the different domains. Secondly, she refers to mental representations of different metaphors and the relation between the mental domains in focus. Definitely, these two insights would also fit well in a good introduction to the conceptual blending theory which also deals with metaphors as already mentioned under subsection 2.3.2. But before I consider that, I would like to review the latest development of RT’s perception of metaphor focused on ‘emerging properties.’

Wilson and Carston (2007, 230-259) revisited lexical pragmatics and elaborated on the way relevance and inference affect the emergence of *ad hoc* concepts. The major claim built on the past explanation by RT is that metaphor is not a distinct natural kind of utterance, requiring different interpretive process from those that are used for ordinary, literal utterances (2007, 231). It is illustrated in the utterance (19):

(19) Sally is a **chameleon**.

In the example (19), the hearer is lexically broadening the sense of the word CHAMELEON to CHAMELEON* by including both actual chameleons and Sally who shares with chameleons the encyclopedic property of having the capacity to change their appearance in order to blend with their environment (etc.) (2007, 236-237).⁴⁶ According

the lexicon of English makes them no less alive” (Lakoff 1980, 55). Chapter 4 deals with the metaphorical use of $\alpha\omega\upsilon\tau\omicron\phi\omega\zeta$ as a systematic metaphor.

⁴⁶ Concepts like CHAMELEON, LION, ELEPHANT, etc. have been, to a certain extent, conventionalized. Therefore, Webster’s dictionary gives a second meaning of ‘chameleon’ as “a person given to expedient or

to RT such conceptual broadening is the result of an inferential process constrained by the expectations of relevance.

As for the ‘emerging properties’, Wilson and Carston (2007, 251) explain them as contextual implications, that is, conclusions derived from the utterance (the metaphor) and the context in which it was produced. However, Vega Moreno pushes the notion further and defines ‘emerging property/feature’ as a property/feature which is not typically associated with our knowledge of either the topic (Sally in [19]) or the vehicle (**chameleon** in [19]), but which arises from their combination (Vega Moreno 2004, 311). A summary of Vega Moreno’s view on ‘emerging property’ would be to say that emerging properties are assumptions inferred in processing metaphor.

The next key term that shapes discussion on metaphor and its translation is ‘metarepresentation.’ Therefore, I will discuss it before moving to a discussion of translation of metaphor.

3.5 Metarepresentation in Relevance Theory

In relevance-theoretic terms, a metarepresentation is the representation of another representation, *i.e.* the speaker is representing not his own thought, but the thought expressed (represented) by another speaker. Whether in content or form the two representations resemble each other (Sperber and Wilson 1995). The traditional types of metarepresentation are pure quotation, direct and indirect quotation, and mixed quotation.

facile change in ideas or character, or something subject to quick or frequent change especially in appearance.” ‘Lion’ means secondarily “a person felt to resemble a lion especially in courage, ferocity, dignity or dominance” (Webster’s dictionary). However, each use of a concept may require an (*ad hoc*) adjustment inferred from the ‘context.’ For instance, LION used in these two utterances (taken from Sommer and Weiss 1996) would not carry the same on-line meaning:

(A) King: O bloody times! / While Lions war and battle for their dens, / Poor harmless lambs abide their enmity (William Shakespeare, *The Third Part of Henry the Sixth*, Act 2, scene 5, line 73).

In the first utterance (A) the meaning of LION is narrowed to ‘ferocity’ and ‘aggression’. ‘Mastery/Subordination’ is the focus in the second utterance (B).

(B) Olivia: If one should be a prey, how much the better / To fall before the lion than the wolf (William Shakespeare, *Twelfth Night*, Act 3, scene 1, line 132).

The lion is the noble Duke Orino; the wolf, the cruel Cesario. In both cases, there has been a narrowing to a specific meaning. The inclusion of warriors, and Duke Orino to the category of ‘lion’ is a broadening process because the metaphorical meaning is an extension of the encoded meaning.

The first type is pure quotation. In this case, the original text is “an abstract linguistic or non-linguistic representation and what is singled out may be its form or content, its linguistic or non-linguistic properties” (Noh 2000, 12). The utterance “The truth will make you free” is a pure quotation in (20a).

(20a) ‘The truth will make you free’ is a correct English sentence.

(20b) This statement is a correct English sentence.

Pure quotation as in (20a) is a case where the form of the original abstract linguistic expression is quoted verbatim. It is also possible to replace “The truth will make you free” by ‘This statement’ as in (20b). Not the form, but the content of (20a) has been singled out (in 20b); therefore it ceases to be a pure quotation.

The second type of quotation is reported speech and thought. It is not an abstract representation, but it is an attributed utterance or thought (Noh 2000, 13). A reported speech can be a direct speech as in (21b) where the quotation maintains the original form being quoted. The indirect speech (21c) is a representation of the original thought without the reproduction of the original utterance. The free indirect speech (21d) does not explicitly indicate that it is being reported, for instance by using an introductory clause (say, announce, etc.) to the reported clause.

(21a) A to B: “My freedom is coming tomorrow.”

(21b) B: Okello said “My freedom is coming tomorrow.”

(21c) B: Okello said that his freedom was coming the next day.

(21d) B: Okello’s freedom was to come the next day.

Mixed quotation is the use of pure quotation or mention coupled with a partial quotation of the original utterance. Its primary function is that of “neither reporting nor representing the original” (Noh 2000, 20) but a description of a state of affairs which uses some thought from another previous utterance. The utterance (22a) being the original, the speaker of (22b) uses ‘lightening rod’ as a pure quotation as well as a partial attributed speech or thought.

(22a) Pastor: “Jesus is our lightening rod.”

(22b) A church member: I feel that I really need the ‘lightening rod’.

With these notions in mind, I now move to what RT says.

Noh (2000, 61-100) has argued that RT's account of metarepresentation offers adequate explanations for the paradigmatic cases of quotation and other accounts which can fall under the domain of quotation, namely direct and indirect quotation, pure quotation, mixed quotation, and others.

The key concept in RT which captures the account of metarepresentation is INTERPRETIVE RESEMBLANCE. Wilson defines it as

resemblance in content: that is sharing of implications. Two representations resemble each other (in a context) to the extent that they share logical and contextual implications. The more implications they have in common, the more they resemble each other (Wilson 2000, 426).

Identity is a special case of resemblance, in which two representations share all their implications in every context.

Sperber and Wilson draw a difference between the use of utterance for describing a thought (or a mental representation) and the use of utterance for representing a "previous utterance or thought attributed to another speaker" (Sperber and Wilson 1995, 224-231). In the case of interpretive use, the representing utterance (metarepresentation) and the represented utterance resemble each other in content or propositional form. This resemblance extends to their analytic and contextual implications. Two propositional forms resemble each other in a given context if they share analytic and contextual implications in that context (Noh 2000, 73). Interpretive use is now used mainly for indirect quotation while metalinguistic use is used for direct quotation (Sperber 2000, Gutt 1998).

Interpretive use or metarepresentation covers varied types of resemblance which Noh names as follows. Firstly, pure quotation is a metarepresentation of abstract linguistic expressions or propositions. For instance, in (23) "The earth is round" is a pure quotation; it is a case of non-attributive use (Noh 2000, 81). By non-attributive use, RT means an utterance that cannot be taken as uttered by a given speaker. No one can be assigned the ownership of that utterance. In other words, it is a sentence, therefore abstract.

(23) "The earth is round" is an English sentence.

Cases of expressions of logical entailments as in the example (24) taken from Noh (2000, 81) are also pure quotation.

(24) “John is a bachelor” entails “John is a man.”

Secondly, reported speech and thought are metarepresentation of attributed utterances and thoughts. They can be direct, indirect, and free indirect. When a communicator exploits resemblance in linguistic form, it is a case of direct quotation or metalinguistic use. This is an example from a French writer interested in literary criticism, especially in the use of words. He is simply admiring Pascal’s style :

Une des plus célèbres *pensées* de Pascal, et pour laquelle on a, à juste titre, épuisé toutes les formules de l’admiration, ne contient que des mots ordinaires, sans prétention aucune. Par le simple agencement des mots, par le mouvement qu’il leur imprime, Pascal exprime en une brève et saisissante image une forte et profonde pensée : “*L’homme n’est qu’un roseau, le plus faible de la nature; mais un Roseau pensant. Il ne faut pas que l’univers entier s’arme pour l’écraser : une vapeur, une goutte d’eau, suffit pour le tuer. Mais, quand l’univers l’écraserait, l’homme serait encore plus noble que ce qui le tue, parce qu’il sait qu’il meurt, et l’avantage que l’univers a sur lui. L’univers n’en sait rien*” (Demoulin 1954, 14-15).

(One of the most famous *thoughts* of Pascal, for which people have, rightly, exhausted all the formula of admiration, contains only ordinary words, without any pretention. With the simple arrangement of words, with the movement he imprints in them, Pascal expresses in a short and striking image an intense and deep thought: “*Man is but a reed, the most feeble [sic] thing in nature; but he is a thinking reed. The entire universe need not arm itself to crush him. A vapour, a drop of water suffices to kill him. But, if the universe were to crush him, man would still be more noble than that which killed him, because he knows that he dies and the advantage which the universe has over him; the universe knows nothing of this*” [VI. 347, Translation of Greenwood Press].)

The quote in italics is taken, *in extenso*, from Pascal’s *Pensées*. It metarepresents an utterance or thought in virtue of shared formal properties. An indirect quotation is interpretive in the sense that it metarepresents an utterance or thought in virtue of shared content, *i.e.* shared logical or conceptual properties. Free indirect quotation is metalinguistic and interpretive in the sense that it represents the original in content and form. The element of attribution distinguishes the latter from pure quotation (Noh 2000, 82-83).

Finally, it is important to remember that the truth-conditional content of a metarepresentational utterance depends on its faithfulness to the metarepresented utterance. How faithful that is will depend on considerations of optimal relevance (Noh 2000, 79). An extreme case would be to say that (26) is a faithful representation of (25).

(25) John said to Mary, “I am feeling very cold.”

(26) John asked Mary to close the window.

The string “to close the window” would be a faithful metarepresentation of “I am feeling very cold” in a context where John is looking to the open window as he utters “I am feeling very cold”. In both cases the cognitive effects for Mary are the same, according to RT as long as one sees in both utterances the same intended communication of making the interlocutor close the window.

Finally, the last point of my review that will shed light on future discussions is how the translation of metaphor has been tackled in RT.

3.6 Translation of Metaphor in Relevance Theory

The section of RT Website on *Translation and Interpreting*⁴⁷ mentions reflections on translation by Gutt (1985-2005). Others who wrote supportively about RT and Bible translation topics include Weber (1998, 2005), Winckler and Van der Merwe (1993), Winedt (1999), Smith (2000), Pattemore (2003, 2004), Hill (2006), and Sikora (2004). However, they have not focussed on the translation of metaphor. Most of them have not even mentioned metaphor in their discussions on translation or the translation topic they dealt with.

Gutt (1998, 2000) addressed some of the little understood issues of secondary communication problems and idiomatic translation (Gutt 2000, 83-90). Secondary communication is based on the distinction between the audience to whom the communication was initially intended and a second audience who gets the communication in a mediated way. For instance, the biblical texts were a primary communication for their addressees. We read them today as secondary communication. In the same perspective, any translated text is a secondary communication. The primary communication is the reading of the text in the receptor language (Gutt 2000, 83-89).

Gutt (2000, 48) treats the notions of ‘formal equivalence’ *versus* ‘idiomatic/dynamic translation’. He adopted the expressions ‘covert translation’ *versus* ‘overt translation’ from House (1986). Covert translation aims at producing a target text

⁴⁷ <http://www.ua.es/personal/francisco.yus/rt.html# Translation>

which is “as immediately and ‘originally’ relevant as it is for the source language addressees” (House 1986, 188) and seeks to achieve functional equivalence (Gutt 2000, 48). However, the question concerning how much (of the aim) is achieved remains. In ‘overt translation,’ reproducing the formal features of the source text is not the main goal. What matters most is the content.

Gutt (2000) also discussed metaphor in particular. He rejected the notion of “one point of similarity” suggested by Larson (1984, 249). He replaced it with “a *wider* range of propositions” (Gutt 2000, 88). These issues had been previously addressed by Beekman and Callow (1974) and Larson (1997). The debate is still going on. The views of these three scholars (Beekman, Callow, and Larson) are currently taught by Bible translation organizations⁴⁸ in Africa. The fundamental role of context, in communication as well as in translation, has been demonstrated by Hill (2006). She drew some conclusions for the way translation should be done, as far as context is concerned.

One the area which the RT translation scholars have not sufficiently tackled is the ‘context-independent’ conceptualization of state of affairs in the receptor language based on the metaphorical *versus* literal use of linguistic expressions. This is the area I focus on.

3.7 Conclusions on the Brief Survey of RT

It is now twenty-five years since Sperber and Wilson initiated RT. Its growth has been marked by many criticisms, but also a prolific publication by many scholars spread across universities all over the world. Biblical scholars are becoming interested in RT. They are exploring ways of using the theory for reading the biblical texts in renewed perspectives.

For my study of metaphor, this is an opportunity to use RT. I did not intend the above section on RT to be a full-fledged treatise. The information provided is sufficient to follow the argumentation in the following discussion on additional contributions of RT to the translation of metaphor.

It is in those perspectives that I will be assessing the quotation of Isaiah in Matthew in the next chapter. The importation of the metaphorical use of אור/φῶς from

⁴⁸ From 2000 to 2005 I taught translation principles in workshops in north-eastern D.R.C. in partnership with SIL. The new manual *Bible Translation Basics: Communicating Scripture in a Relevant Way* (Hill et al, 2011) has not yet been distributed to translators.

Isaiah (אִיר) to Matthew (φῶς) will be an important component of the analysis. Though the theoretical account of metarepresentation may not have been fully-fledged like other subdisciplines of RT, many studies have been done on the application of metarepresentation to other language phenomena, but they are not directly relevant to my topic. I will limit myself to the brief metarepresentation ideas presented above. They are sufficient for my analysis in chapter 4.

From the survey undertaken in this chapter 3, here are a number of conclusions I have reached.

Firstly, it is the assurance that RT is appropriate for interpreting metaphor. The brief presentation of RT makes the theory accessible to bible translators and biblical scholars for understanding the next chapters of the present dissertation.

Secondly, metaphor is essentially discussed in RT in terms of broadening. Metarepresentation (or quotation) has been presented as a linguistic phenomenon comparable to metaphor. It can be embedded in quotation. It is the case of the metaphorical use of אִיר/φῶς in the source texts of Isaiah and Matthew. In this perspective, the notion of metarepresentation is useful for utterance interpretation as well as translation.

In relation to other theories previously discussed, these following commendations of RT by Tendahl and Gibbs constitute an assurance in using RT. They said,

Altogether, we believe that both conceptual metaphor and blending theory would benefit if they also incorporated relevance-theoretic ideas...and it [RT] is in many respects more explicit than most cognitive linguistic theories in regard to moment-to-moment metaphor processing (2008, 1864).

Such additional benefit offered by RT does not nullify the academic dialogue that exists between these theories.

Vega Moreno (2007, 137) points out as criticism against the supporters of Conceptual Metaphor theory that their argumentation is based on the distinction between literal and metaphorical expression. According to her, there is no difference between the interpretation processes involved in interpreting literal and metaphorical expressions. I will come back to the issue of the distinction between literal and metaphorical expression later, when I will discuss the findings of the field research. She adds that “there is something in the core of the Conceptual Metaphor Theory that seems to be worth

retaining. People do seem capable of making analogical mappings between domains. Among our many cognitive abilities, there is indeed the ability to exploit resemblances and draw analogies” (Vega Moreno 2007, 137). Though many other scholars have criticized the Similarity Theory, I do not mean to ignore the ability of human cognition to use analogy for creativity.

The first stage of translation being the interpretation of the source text, I now move in chapter 4 to the Biblical texts of Isaiah 8:23-9:6 and Matthew 4:12-17 using the theoretical framework discussed in this chapter.

Chapter 4

METAPHORICAL USE OF אֹר in ISAIAH (8:23-9:6) AND φῶς IN MATTHEW (4:12-17)

4.1 Introduction

My task in this chapter is threefold. Firstly, I analyze the metaphorical use of אֹר in Isa 8:23-9:6 as an *ad hoc* concept from the perspective of lexical pragmatics as developed in RT. The exploration of word meaning as modified in language use is essential for the interpretation of a text. This exploration, as Green has pointed out, includes biblical literature (Green 2007).

Secondly, I will show that the quotation in Matt 4:15-16 is a metarepresentation or an interpretive use of the text in Isaiah. The interpretive use explanation sheds light on the relation that one can establish between the text of Matthew and the text of Isaiah. This relation has implications for interpretation. I argue that the utterance of Isa 9:1 is a description of a desirable state of affairs which in this case appears as a projection into a future hoped state. In Matt 4:16, the same utterance is used as an interpretation of an attributed thought. To that Isaian thought Matthew's author adds a new dimension.

Thirdly, I explore the lexical pragmatic meaning of the metaphorical use of φῶς in Matt 4:15-16 while including the metaphorical use of אֹר in Isa 9:1 as part of the constituent information for re-constructing a new context and new implications derived from φῶς. I am not, therefore, following the steps of a biblical exegesis. The passages are being used, as I said in the general introduction, for illustrations.

4.2 The Metaphorical Use of אֹר in Isaiah 8:23-9:6⁴⁹

4.2.1 Issues concerning Isaiah

My current interest in this book is limited to the lexical pragmatics of a specific concept. Therefore, my main focus is to see how the existing studies on the text and its

⁴⁹ This passage has been analyzed as a unit by many commentators. For instance, Blekinsopp (2000) in AB, Gray (1980) in ICC and Watts (1985) in WORD commentary treat the passage as a complete and distinct unit. There is no important controversy or divergence concerning the boundaries of the passage. The whole passage as demarcated is a sufficient semantic radius for interpreting the metaphorical use of אֹר.

background materials help to build the context of the specific passage I am reading. My understanding of context is taken from RT.

The common biblical studies' understanding of 'context' is equivalent to the 'settings in life' and the literary context (cotext). Scholars generally refer to the 'context' of the Biblical texts and their first readers as the milieu from an intellectual, religious, cultural, social and political perspective that contribute to the understanding of the text (Klauck 2000). The same understanding of 'context' would apply *mutatis mutandis* for modern readers. Klein, Blomberg and Hubbard (1993, 13-17) use the terms 'distance of time,' 'cultural distance,' 'geographical distance' and 'distance of language' to capture context. The consciousness of this distance drives research to bridge the gap. The knowledge thus acquired forms the background to the text.

However, from a cognitive perspective, RT defines context as a "psychological construct, a subset of the hearer's assumptions about the world. It is these assumptions, of course, rather than the actual state of the world, that affect the interpretation of an utterance" (Sperber and Wilson 1995, 15). In this case, context refers to the knowledge or assumptions the hearers or contemporary readers of the author(s) of Isaiah could have selected from the store of knowledge (cognitive environment) they had at their disposal. Context,⁵⁰ a subset of knowledge, is the selected information that helps the one who reads the text to make sense of it. This subset of knowledge serves for constructing the meaning of the word אור in this specific written utterance.

I briefly mention the on-going discussions on authorship issues about the book of Isaiah. I do not have enough documentation to evidence the single or the multiple authorship of the book. If, indeed, the single authorship of Isaiah could be proved, then my lexical analysis is simply coherent, since I analyze the use of the metaphorical use of אור in the entire text of Isaiah. However, the recent trend of biblical research tilts towards multiple authorship. For biblical scholars who view the book as made of three parts (First Isaiah, Deutero-Isaiah and Trito-Isaiah) my approach may appear as a mixture of

⁵⁰ What is called 'context,' 'social settings,' and/or *Sitz im Leben* in biblical hermeneutics corresponds to 'cognitive environment' in Relevance Theory. Failure to notice the semantic difference between 'context' in RT and 'context' in biblical studies may lead to an academic dialogue of the deaf.

different texts. I have adopted the general assumption about authorship and time⁵¹ put forward by Blenkinsopp. It summarizes a current acceptable view expressed by many scholars.

The tendency among many critical scholars in recent decades is to assume that both the Pentateuch and the book of Isaiah are essentially Second Temple compilations, literary constructs put together by the intellectual and religious elite during the Persian period (sixth to the fourth centuries B.C.E.) or even later (Blenkinsopp 2000, 73).

Williamson concurs with the majority of biblical scholars concerning the multiple authorship theory of the book of Isaiah (Williamson 2005, vii, 1-3). Nevertheless, the analysis of אור in the entire book still maintains a sense of larger coherence.

The disparity of authorship does not cancel “a significantly eighth century substratum” (Blenkinsopp 2000, 74) which can serve as a *Sitz im Leben* for the interpretation of Isaian text. Similarly, “the conventional breakdown into First, Second, and Third Isaiah” (Blenkinsopp 2000, 80) is being superseded by commentators’ perceptions of different literary patterns. The first one is a unifying theological intent (Childs 1967). The second is an underlying unity at the editorial level (Clements 1980, 2-19; Gray 1980, xxiii-ci; Rendtorff 1989; Wildberger 1991; and Barton 1995, 13-27). The third shows recurring features “indicating a cumulative and self-consistent editorial process and therefore a unifying element that allows us to speak of an Isaian literary tradition” (Blenkinsopp 2000, 80). The question of authorship also correlates with topics on source and literary criticism which have been deeply explored.

In conclusion, I consider the three points (of unifying theological intent, unity at the editorial level, and recurring features) as sufficient for studying the book of Isaiah as a coherent literary unit. The cohesion is not attested by authorship but by the literary product itself. It is on the basis of this assumption that the study of different uses of אור across the book can be correlated.

The book of Isaiah is a major prophetic book not only for biblical scholars, but also for the biblical writers of the Greek New Testament, and the Church fathers (Childs 2004). It has been studied as a pillar of the Hebrew Bible in terms of its historical and

⁵¹ Information on the justification of this assumption can be found in Blenkinsopp’s Introduction to the Book of Isaiah (Blenkinsopp 2000, 73-111). His introduction also contains discussion on the formation of the book and its interpretation in Judaism as well as in early Christianity.

theological importance for Israel and the Israelites, as well as Israel's place vis-à-vis the other nations (Van Ruiten and Vervenne 1997). Its contribution to the messianic and eschatological theme is equally important. It is no wonder that the NT made abundant use of it, and that Isaiah has impacted the history of Christianity (Sawyer 1996). Equally, the artistic dimension of the book has not been neglected in different studies. For instance, Korpel and De Moor (1998) looked at the poetic constructions of Isaiah 40-55; and Smith (1995) explored the rhetorical features in Trito-Isaiah.

None of these issues above, interesting as they may be, is the focus of this study. But, they have briefly helped to clarify my own focus. This is an analysis from the RT perspective of a specific concept, LIGHT, used in the specific passage (Isa 9:1).

4.2.2 Biblical Hebrew Word *אור* in Dictionaries and Lexica

In this section, I summarize the lexical meaning provided by BDB and other Hebrew dictionaries and *lexica* before moving later to pragmatic meaning. However, I need to point out the different understandings of the meaning of words, as well as different ways used by dictionaries for presenting the meanings. My study dealing with metaphor is primarily interested in *ad hoc* meaning. But it is important to know what RT calls logical and encyclopedic entries in order to capture the departure point of the *ad hoc* concept.

In RT, there are three nodes (entries) that make available some information regarding a word. (i) The logical entry consists of a set of inference rules, or 'meaning postulates', which capture certain analytic implications of the concept. (ii) The encyclopedic entry comprises a wide array of different kinds of knowledge, including commonplace assumptions, scientific information, cultural specific beliefs and personal, idiosyncratic observations and experiences. (iii) The lexical entry specifies properties of the linguistic form that encodes the concept (Sperber and Wilson 1995, 86 and Carston 2002a, 321).

Being probably a basic universal human experience, the concept of LIGHT as summarized in an English dictionary⁵² would more or less be understood by all human

⁵² LIGHT (as defined in physics) is an "electromagnetic radiation having a wavelength between about 400 and 750 nm, which is visible to the human eye" (New Shorter Oxford Dictionary). The invisible electromagnetic radiation outside this range, especially ultraviolet radiation may be set aside because this

beings as such. Firstly, physics studies it as an objective reality. Secondly, every human being, apart from the blind, experiences “the sensation produced by the impinging of visible radiation outside the visible range” (New Shorter Oxford Dictionary). Thirdly, a source of illumination, be it natural or artificial, is a light. Here ends the universality of the concept.

The linguistic representations, the perception of the reality of light, and the figurative use of these linguistic representations all depend on the relative experience of each community. However, the conceptual metaphor related to ‘light’ has become established in many languages. For instance, expressions related to ‘light’ (or its opposite ‘darkness’) point to ‘understanding, knowledge or mental illumination’ or lack of them, as in (28) French, (29) Lingala, and (30) English. Here are some examples.

(28) J’ai quelques lumières sur cette question.
‘I have some ideas (lights) on this question.’

(29) Mpó na níni ozalí kotika ngai na káti ya molíli ?
for of what you leave me of in of darkness
‘Why are you keeping me in darkness (ignorance)?’

(30) You need to shed light on the topic before we open the floor to everybody.

In the spiritual realm, ‘light’ has also generated metaphorical meaning concerning spiritual or religious illumination (Kushner 1943, xvi-xvii).

The Hebrew and English lexicon compiled by Brown, Driver and Briggs (BDB) using the Hebrew biblical texts as a corpus, constitutes a good starting point for lexical studies. It gives specific linguistic meanings as evidenced by their co-texts. In addition, it gives logical entries of the concept LIGHT that the Ancient Hebrew native speakers would have had, and some encyclopedic⁵³ entries concerning the religious domain. The boundary between these two (logical and encyclopedic) entries is not definite because

scientific knowledge is not available to all humans. Obviously this objective reality would be named and explained differently in different languages.

⁵³ I use the adjectives ‘logical’ and ‘encyclopedic’ attached to entries for the sake of clarity. I am aware that the distinction between the two is a controversial issue. Indeed the boundary between them is fuzzy. This fuzziness is a reflection of the dynamics of mind.

word meaning is “dynamic rather than invariant” (Groefsema 2001, 140).⁵⁴ The point which justifies further pragmatic exploration is that those initial encoded meanings are used by the reader and/or speaker for deriving communicated or context-dependent meanings. Interpretation of the text does not end with the compilation of lexicon or dictionary meanings. It starts with it.

In Classical Hebrew, the word *אור* a verb which appears in *Qal*, *Niphal* and *Hiphil* forms, and also a masculine noun. In its verbal sense, *אור* has the following meanings (Brown et al. 2003, 21). The first sense is ‘to give light’. For example, in Gen 1:15 the lights of the dome of heaven (sun, moon and stars) are said to have been created ‘to give light upon the earth’ (לְהַאֲרִיךְ עַל-הָאָרֶץ). The second sense of *אור* is ‘to cause to shine (*hiphil*)’ and ‘to shine’. For instance, Ezek 43:2 has the utterance ‘The earth shone with God’s glory’ (וְהָאָרֶץ הָאֵרָה מִכְבוֹדוֹ), and ‘night shines as day’ in Ps 139:12 (וְלַיְלָה כִּיּוֹם יִאֲרֵר). The third meaning is ‘to light a lamp’ (Ps 18:29), ‘to ignite’ (Isa 27:11), ‘to kindle fire’ (Mal 1:10). The fourth meaning mentioned by BDB is ‘to lighten’, ‘to illuminate’ or ‘throw light on’ especially the eyes. For instance, in Prov 29:13 the Lord ‘lightens the eyes’ (מֵאֲרִיר-עֵינָיו) of the rich and the poor. Finally, as a verb form *אור* referring to the face of God means ‘to make shine’ as it appears in the priestly blessing of Num 6:25: ‘the Lord make his face to shine upon you’ (יִאֲרַךְ יְהוָה פְּנֵיךָ אֱלֹהִים).

In its nominal form, *אור* BDB breaks down the meaning into eleven entries. It turns out that all the ‘different’ meanings are specifications about light. They are mainly indicated in construct (genitival) form: ‘light of the morning’ (אֹר הַבֶּקֶר); ‘light of heavenly luminaries’ (מְאוֹרֵי אֹר): ‘stars, sun and moon’ (Isa 30:26); ‘light of day’; and ‘light of lamp’.

In the figurative use of *אור*, BDB mentions ‘the light of life’ (אֹר חַיִּים), ‘light of prosperity’, ‘light of instruction’ (מִצְוָה וְתוֹרָה אֹר), ‘light of face’ (אֹר פָּנִים). Yahweh, as the source of enlightenment, prosperity and salvation, is the ‘light of Israel’. The relationship between the different nuances could be put on the following table 1:

⁵⁴ The argument is that the distinction between logical entries (in terms of necessary conditions) and encyclopedic entries cannot be fixed. The boundary changes with time.

Table 1: Different Meanings of אור (BDB)

<p>VERBAL FORM</p> <ul style="list-style-type: none"> - To give light - To cause to shine - To shine - To light, to ignite, to kindle fire - To lighten, to illuminate - To make shine
<p>NOMINAL FORM</p> <ul style="list-style-type: none"> - Light as diffused in the nature - Morning light, dawn - Light of the heavenly luminaries - Daylight - Lightning - Light of lamp
<p>NOMINAL FIGURATIVE USE</p> <ul style="list-style-type: none"> - Light of prosperity/salvation - Light of instruction - Light of life - Light of face - Yahweh

In summary, the *BDB Hebrew and English lexicon* contains the linguistically-encoded meaning ‘light’. In addition, it has specified the different co-textual uses of LIGHT as illustrations. Its list of meanings is not meant to be exhaustive for all the occurrences of LIGHT. The implication is that every occurrence requires the addressee to adjust the meaning of the terms used by the author of the utterance.

I have mentioned BDB as an example of how word meanings are treated by dictionaries and lexica. Beside the BDB, the dictionary edited by Van Gemeren (1997) is a tool frequently used by scholars. One of the features of NIDOTTE which has some relevance for my discussion is its semantic orientation. In the introductory section, Longman III states that “[s]cholars create dictionary definitions from an examination of those contexts, and sophisticated users of dictionaries know that they must take the basic understanding given them by these scholars and reflect on them in their context, their

literary context” (Longman III 1997, 104). My point is twofold. (i) The sense given by a dictionary does not replace the work of understanding the meaning of a word in a specific text. (ii) The basic meaning given by a dictionary varies from one dictionary to another. Since my study has no lexicological or lexicographical orientation, I will not start any discussion on the perspective adopted by each of the dictionaries or lexica mentioned. Before any systematic study of each of them, it would be unfair to evaluate them using the RT terminology of encyclopedic, logical, and lexical entries.

Lexica and dictionaries are tools which, in communication settings, native speakers of the language of communication, here Hebrew, may not have needed. They had an orally transmitted body of knowledge about the words they were using. But non-native speakers of Classical Hebrew need it. Therefore, using dictionaries and lexica as a tool of interpretation is not for us (present day readers) the end of interpretation. For the reader or hearer of the text, more interpretive activities need to be done in order to reach the supposed intended communication. A reader does not only open the dictionary or lexicon and select the ‘appropriate’ meanings which fit in text he is reading. The interpretation process requires a specification of the meaning being communicated by the expression. This specification is the result of an inferential process which makes use of the dictionary encoded meaning and the specific context of its use. This process is the conceptual narrowing or broadening introduced in chapter 3.

Evidently, the ancient readers’ religious knowledge and knowledge of astrophysics is different than the present twenty-first century. One way of exploring their cognitive environment at that time is to visualize the conceptual background of אור. Elements of what they knew about ‘light’ from other literary sources are potential components of their subset knowledge. Therefore, in the following section I explore the Ancient Near East encyclopedic views about ‘light’ and its related source the ‘sun’. The domains in focus are cultural and religious assumptions.

4.2.3 ‘Light’ and Sources of Light in Ancient Near East (ANE) Worldviews

I argue in this section that ‘light’ as deified by other Ancient Near East (henceforth, ANE) nations represented human ideals such as justice, peace, prosperity, fertility, cosmic and social order. I also argue that, even if the Israelites did not overtly share the

deification of 'light' with other nations, the metaphorization of 'light' is shared by both the Israelites and the other ANE nations. The figurative expression 'light' also points, for Israelites, to justice and peace while 'darkness' points to oppression, chaos and misery.

The rationale behind the attention I give to the ANE people is the interconnectedness of the literary imageries of the Israelites and other the ANE civilizations. The relevance of such interconnectedness or intertextuality is stronger because of the temporal precedence of the other ANE civilizations over the Hebrew texts. This has been recognized by many scholars. But ultimately, I will come back to other Hebrew texts, like the Jewish Apocalyptic literature, which are relevantly closer to the passage of Isaiah I am studying.

According to Kramer, “[i]n the course of the third millennium B.C. the Sumerians developed religious ideas and spiritual concepts which have left an indelible impress on the modern world, especially by way of Judaism, Christianity, and Mohammedanism” (1963, 112).⁵⁵ To refer to them in studying that imagery is going to the root. Sparks argues that the religion and religious texts of the other pre-existing people (Sumerians, Babylonians and Egyptians) have influenced the Israelite religion (Sparks 2007, 604-608). For the closer Canaanite setting, Noll argues that Israelite religion was one local variety of the larger, regional Canaanite religion. His view makes sense. But, this connectedness does not imply homogeneity, but similarity can be expected. As Noll points out, “[t]he gods and the myths in this region display some stable characteristics, yet evolved new details and changing divine relationships throughout ancient times” (Noll 2007, 61). Finally, Gray (1982) is more systematic when he reads some specific Hebrew texts in order to extract imageries pointing back to religious myths of foreign nations.⁵⁶ He says, “just as Israel had so much to learn from the older and more

⁵⁵ Kramer is more specific about his deeper conviction of the influence of the Sumerians' civilization and culture on the rest of the world. He says: “Admittedly, the Sumerian origin of the modern offshoot can no longer be traced with directness or certainty: the ways of cultural diffusion are manifold, intricate, and complex, and its magic touch is subtle and evanescent. Even so, it is still apparent in a Mosaic law and a Solomonic proverb, in the tears of Job and a Jerusalem lament, in the sad tale of the dying man-god, in a Hesiodic cosmogony and a Hindu myth...” (Kramer 1963, 5).

⁵⁶ For illustration of God's victory over the powers of chaos (darkness) in waters, Gray mentions Isa 27:1:

developed material culture of Canaan, her poets entered into technique of the literary tradition of Canaan” (Gray 1982, 117). Beside literary techniques, conceptual frameworks were also part of the borrowings to be integrated into the religious heritage of Israel. Stephen in his speech mentions that Moses was instructed in all the wisdom⁵⁷ of the Egyptians (Acts 7:22). However, I take it that this association does not diminish the inspirational nature of Israel’s biblical texts. What matters most is the formulation of the truth of God’s word using human words and imageries.

I consider both similarities and contrasts related to the concept אור before highlighting the peculiarity of the concept in Israelites’ consciousness. Gray’s warning about comparative studies is not forgotten. He warns against the strong tendency to emphasize common features because “the distinctive experience of Israel defies the effort to bring her institutions into absolute conformity to a general Near Eastern culture-pattern” (Gray 1982, 134). This is an additional justification for exploring the neighbors’ worldview. It is not always a search for similarity; the differences also may serve as a contrastive background.

Beside Gray’s view, Walton, Matthews and Chavalas (2000) made similar comments. They noticed that there is an inclination to read contemporary cultural biases, perspectives and worldview into the text as a basis for understanding theological significance. It is for this reason that the description of the larger Near Eastern cultural patterns serves as a window to the Israelite culture. It offers insights into the Israelite or ANE way of thinking (Walton, Matthews and Chavalas 2000, 7). They caution against the temptation of homogenizing a cultural matrix of the ANE nations. Their caution echoes the previous one from Gray. However, as opposed to Gray, they avoid the use of terms like “influence” or “impact” to describe how information was shared across nations (Walton et al. 2000, 8). This caution is important. The hard part in every research is to confirm a correlation between two phenomena. Evidently, precedence in time is not a

On that day the LORD with his cruel and great and strong sword will punish Leviathan the fleeing serpent, Leviathan the twisting serpent, and he will kill the dragon that is in the sea.
This passage echoes the monster familiar in the *Ras Shmara* mythology (*Lotan the Primeval Serpent, the Tortuous Serpent, the Close-coiling One with Seven Heads*) as the adversary of Baal (Gray 1982, 124).

⁵⁷ The Greek word σοφία in this speech probably refers to the wisdom “manifested in word and writing, which is often almost identical to the wisdom tradition” (Hegermann 1993).

reason for stating that a prior phenomenon A influenced or impacted a posterior phenomenon B. If establishing such a correlation for a contemporary phenomenon is a challenge, the challenge is more difficult for ancient cultural phenomena.

Therefore, when I study the other ancient conceptions of LIGHT, it is not for establishing their influence or impact on Israelite conceptions. But it is for enlightening our understanding of ancient use of the imagery.

Having clarified the need to explore the ANE literary background without seeking to establish correlations, I now survey some of their imageries. Primeval water and chaos (darkness), in contrast to 'light', are important themes which correlate with the emergence of 'light and luminaries' (Gray 1982, 105). The main nations whose religious imageries I survey are the Sumerians, the Babylonians, the Egyptians and the Canaanites.

(a) *The Sumerians* had naturally observed in their cosmogony that the sun, the moon, the planets and stars are endowed with the power of luminosity. In an early stage of their religious life, they identified among the gods Utu the sun-god, and Nanna, the moon-god. The major deities of the Sumerian pantheon were extolled in their hymns as lovers of the good and the just, and of truth and righteousness. In their cosmogony when a man died his spirit descended to the dark, dreary nether world where life was but a dismal and wretched reflection of its earthly counterpart (Kramer 1963, 123-124). The idea of associating darkness with misery is already present, just like brightness (light) symbolizes a good life. A Sumerian poem has the following lines of lament:

My god, the day shines bright over the land, for me the day is dark
The bright day, the good day, like the...,
Tears, lament, anguish, and depression are lodged within me,
Suffering overwhelms me like one chosen for nothing but tears... (Kramer 1963, 128)

The idea of 'light' associated with the god-sun Utu is clearly brought up in the closure of this elegy found in the Sumerian *Belles-Lettres*:

May the fate of your children be propitious, may well-being be in store for them
May your house (hold) move to the fore, may its future be ample,
May Utu bring forth for you light from the nether world... (Kramer 1963, 216)

The Sumerians referred to 'light' as more than a simple physical luminosity. The place where the sun rises was seen as a blessed paradise where the gods lived. The sun-god was

the deity who exposed man's deeds. He was the judge responsible for the moral order of the world (Aalen 1979, 149). The ability to expose hidden deeds made him the one to rightly administer justice.

The little documentation at our disposal indicates that for the people of Sumer, 'light' or 'brightness' points to good life, and ample future. Darkness is a representation of death, wretchedness, misery tears, lament, anguish and depression.

(b) *The Babylonians* in the era of Hammurabi (1700 B.C.) worshiped many gods. They venerated Shamash, also called *Barbar* 'the bright one' (Gray 1982, 18). Shamash the sun-god was the overseer of the cosmos, and thus protector of law and patron of the weak, and was connected with didactic and moral characteristics (Aalen 1979, 149)⁵⁸. The appreciation of 'light' by the Babylonians is reflected in this poem of Akkadian rituals formulated by the priest of Marduk:

Lord of the world, king of the gods, divine Marduk who establishes plan,
Important, elevated, exalted, superior,
Who holds kingship, grasps lordship,
Bright light, god Marduk, who dwells in the temple Eudul
...who sweeps the enemy's land
.....
At your command, O lord of the great gods,
Let light be set before the people of Babylon (Pritchard 1969, 332).

The god Marduk is also portrayed as one of the protagonists in the conflict of order with primeval chaos culminating in creation (Gray 1982, 25).

This small piece of poetry is an indication that for the Babylonians, 'light' was associated with the god Marduk. He was the agent of the cosmic order, the protector of law, the protector of the weak against the rich and powerful, and the one responsible for moral values. Darkness referred to the primeval chaos.

⁵⁸ The text of the Dedication of the Shamash Temple by Yahdun-Lim reads:

Dedicated to Shamash, the king of heaven and the nether world, who pronounces orders and decisions for god and man, whose office is (the dispensation of) justice and to whom it has been given (to protect) what is right...the famous god, judge of everything endowed with life, agreeable to supplication, ready to listen to vows, to accept prayers, who gives to those who worship him a long lasting life of happiness... (Pritchard 1969, 556).

(c) For *the Egyptians*, the sun-god Rē was the most important symbol of deity. Brewer and Teeter argue that fundamental to the Egyptian religion was the love of sunlight, the solar cycle and the comfort brought by the regular rhythms of nature, and the agricultural cycle surrounding the rise and fall of the Nile (Brewer and Teeter 1999, 84). The solar light, incarnated as the god Aten (spirit of the sun), contributed to the preservation of the Maat (the truth and the universal balance of the universe) against the forces of chaos.

Among the Egyptians the sun-god becomes the creator. He is the origin of all life and well-being. Life is a gift of the sun; and light and life are one. When the sun goes down, men “die”, they sleep like dead. But the night also belongs to the world of creation. It is an emanation of primitive darkness, and it contains renewing powers within itself. So each sunrise is a repetition of the creation of the world (Aalen 1979, 150). In a text found on the walls of the tombs of Seti I, Ramses II, and Ramses III at Thebes, the sun-god Rē is addressed as “his majesty life, prosperity and health” (Pritchard 1969, 10). This form of address indicates his provision for humankind.

The power of the sun extends to the realm of knowledge, and to the moral and political order of the world. One of the ideas they had about the origin of life was ‘the Isle of Fire.’ It is the place of everlasting light beyond the limits of the world, where the gods were born or revived, and whence they were sent into the world. The Phoenix was the messenger from the land of divinity, the world of eternal life, bringing the message of light and life to a world wrapped in the helplessness of the primeval night (Rundle 1991, 247).

(d) *The Canaanites* were the closest to Hebrews in many aspects. Gray has explored the *Ras Shamra* texts and their relevance to the OT. In one of his conclusions, he states:

Indeed, in morphology, vocabulary, and grammatical and literary structure Ugaritic texts show striking affinities with Biblical Hebrew, particularly in the poetic passages of the Old Testament. We do not doubt that this is due to the fact that in literature as in other cultural respects the Hebrews assimilated, or consciously drew upon, the legacy of ancient Canaan (Gray 1965, 4).

I am not presenting this as an evidence of affinities in the conceptual framework of the concept LIGHT. This caution is important, all the more so, since the Israelite religion has

its distinctiveness related to her history. But the potential for contrastive mirror-reading is great. Such may be the case of the focus on the fertility cult of Baal. The god of light is lower in status compared to Baal; she is the sun-goddess *Špš* referred to as the ‘light of the Gods.’ She “naturally knew all the secrets of life and death” (Gray 1965, 70). For instance, the New Year Festival based on the lunar calendar was observed by both the Canaanites for celebrating the triumph of Baal over the forces of chaos, as well as by the Israelites for celebrating God’s triumph in history (Gray 1965, 157). The primeval waters refer to the chaos which all the ANE gods overcame. Gen 1:2 alludes to it. Additionally, in Israelites’ narrative the forces of chaos were regularly identified with people and nations who were political enemies of Israel and her God (Gray 1965, 92).

Since fertility occupies an important place in the Canaanite religion, it is interesting to see the sun-goddess emerge as active in the burgeoning of vines in the following Ugaritic lines. It portrays the sun-goddess as a life-sustainer.

Špš makes their tendrils to abound,
 (...) and grapes. (Gordon 1947, 21-22)

Beside the existence of a sun-goddess and a moon-goddess, there are many traces of the cult of Venus-star in Jerusalem (to whom the title ‘king’ was given). Gray mentions the tradition of a local god salem and another *šedeq*. They were developed into the tradition of the new era of peace (*šalom*) with the birth of a king. The sun was called the ‘luminary of the gods’. He disappears nightly under the earth, assists in the revival of life from the darkness (1947, 186-187). Day sees in Isa 14:12-15 an echo of a “Canaanite myth about the morning star Venus, which seeks to rise up and usurp the chief god’s seat on Mt Zaphon, but is cast down to the underworld by the light of the rising sun” (2002, 179). There has been some association of this passage of Isaiah with the myth of “Helel son of Schachar” who wanted to make himself the equal of a god, *El Elyon*. This myth certainly is evoked in Isa 14:12⁵⁹. Though Watts, who reports the Canaanite myth of the morning star, may think such a myth has not been found specifically in Canaan (1985, 209), the

⁵⁹ How you are fallen from heaven, O Day Star (הַיְיִלֵּל), son of Dawn (בֶּן־שָׁחַר)!
 How you are cut down to the ground, you who laid the nations low! (Isa 14:12).

point I am making remains valid. That is, this passage of Isaiah points to an imagery that is foreign to Israel.

In summary for this section on the word ‘light’ and sources of sight in ANE worldviews, those illustrations of the worship of ‘light’ as a deity confirm the existence of the practice throughout the ANE (Day 2002, 151; Lipiński 1991, 57-72).⁶⁰ All the people of ANE had a high regard for the ‘light’ mainly associated with the sun and the moon. They conceived ‘light’ and life as being constantly threatened by very real cosmic enemies (Rundle 1991, 240). The major enemies of life and order are the primeval waters. According to W. Robertson Smith the problem of creation in the Semites’ cosmogony was to explain how the enclosed space between the outspread earth and the domed heaven was “cut off from the dark primordial ocean and distinct with light and life” (Smith 1995, 99-100). In daily life, the evil forces perpetrated the danger of life annihilation. It would then be an error to understand the ancient concept LIGHT as a simple figurative extension of the physical light as a tool for helping humans to see, including seeing beyond the physical. The image is somehow rooted in the myth of origins. And it would be relevant to read ‘light’ in ancient Hebrew biblical literature within this conceptual framework.

The interconnectedness of these mythologies in terms of the precedence of astral deities, their distinctive attributions in each nation, and the sources of influences is certain. But as happens in many literary productions, intertextual borrowings or allusions can never be measured in their totality. That fact is truer for ancient texts. Linguistic indicators are the means we have for recovering intertextual features.

The point I have made in surveying these ANE mythologies is that ‘light’ was associated with the heavenly luminaries which were worshiped as gods in different nations. Some of the virtues associated with the deified ‘light’ include justice, prosperity, peace and joy. Therefore, the metaphorical use of אור/φῶς in Isaiah needs to be also

⁶⁰ Day also argues that the cult of the sun in Israel is a tributary of the Canaanite practice rather than of Mesopotamian influence. More recent scholars have rejected the idea that Yahweh was equated to the sun. However, he adds, there are indications that the moon and the host of heaven were also worshipped in the temple as part of Manasseh’s syncretism which Josiah removed. It is also clear that the host of heaven constituted Yahweh’s heavenly court, equivalent to the ‘sons of God,’ and the sun belonged to this category (Day 2002, 152-158).

broadened against the background of these mythologies rather than the experience of the physical perception of light.

With this conceptual background, I now go back to the Israelite thought about light. As a starting point I take into consideration Aalen's view that

the uniqueness of the OT concept of light stands out in contrast to that of surrounding nations. According to OT thought, natural light is distinctively separated from the person of God, which is impossible in nature religions. In the OT, light is an emanation of the plan of divine creation. Therefore, it does not come forth from darkness, as in cosmogonic thought (Aalen 1979, 151).

God existed before light. Where people associated 'light' with god and saw the sun as the source of light, it was possible for them to equate the sun with god and worship it. However, Aalen's observation of the Hebrew texts' view of 'light' does not cancel the need I had for exploring what the neighboring nations believed about 'light'.

Three reasons may justify the Hebrew writers' attitude. Firstly, their struggle to dissociate YHWH from 'light' is itself an indication of the existing danger of worshipping 'light' instead of YHWH. Secondly, some practices which were reflecting the influence of the neighboring nations may have existed (Keel and Uehlinger 1998, 249). The Israelites were fighting against those idolatrous practices. Thirdly, they were dissociating themselves from their neighbours in order to create a new distinctive religion. At the same time it would be a mistake to ignore the existence of other astral deities because the pre-exilic Israel was not absolutely monolatrous (Smith 2000, 59-95). This leads me to the view of 'light' and its sources in Israelites religion as seen in their (Hebrew) Bible.

4.2.4 Light (אור) and Sources of Light in Israel

I argue in this section that most of the understanding of LIGHT in the Israelites' lives and scriptures concur with the assumptions that in the Israelites' cognitive environment, the concept LIGHT points to righteousness and peace while 'darkness' points to social and cosmic chaos.

Though it may not overtly appear in the biblical text, archeological discoveries have proven that solar symbolism existed in the Israelites' religious thought. The symbol of the sun god appeared in Israel during the eighth century. This appearance was

observed not only on ivories but also on name seals. Keel and Uehlinger report the case of a seal which belonged to a certain *šyw bn ywqm* whose name was engraved on both sides. His owner, as his title (“servant, minister”) reveals, was a high official, perhaps an official of the Judean king Azariah/Uzziah (ca. 773-735 cf. Isa 6:1). On that Hebrew seal the sun god is shown kneeling on a papyrus plant (Keel and Uehlinger 1998, 249). The influence of Egyptian and Phoenician deities on the Israelites is attested by these archeological artifacts. These artifacts are indications of the religious foreign conceptions that were actualized in the daily lives of Israelites. The fact that throughout the Hebrew Bible the writers were unceasingly cautioning the Israelites against the worship of foreign gods is another indication of the same foreign influence.⁶¹

In the Hebrew Bible, indications and instructions related to attitudes Israelites had to adopt vis-à-vis the sources of light exist. The book of Deuteronomy (4:9 and 17:2) contains the strict prohibition for Israelites to worship the sun and other celestial bodies. The first justification could be that they were in danger of copying what their neighbors were doing, *i.e.* worshipping the celestial bodies and primarily the sun. The second justification is that at one point in their history some actually did worship the sun and other celestial bodies, just like the other nations did. In fact, 2 Kgs 23:5 mentions that the king sent away those “who made offerings to Baal, to the sun, to the moon, the constellations, and all the host of the heavens.” The worship of the sun existed in the knowledge of the Jews, but was considered a sin.

Yahweh who was worshiped as the only true deity in Israel “took on the characteristics of a celestial/solar ‘Most High God’ during Iron Age IIb as well. And some biblical texts show Yahweh in the role of Baalshamen” (Keel and Uehlinger 1998, 261). This was Baal who took on celestial and solar attributes. In Ps 104:1-2, Yahweh is presented as wrapped in light (עֲטֹה־אֹרֶךְ) as with a garment.

Archeological artifacts also attest the integration of religious solar symbolism in Judah (Keel and Uehlinger 1998, 265). Other confirmation comes from iconography. It reveals the great significance of sun and celestial symbolism in the religious symbol system. Keel and Uehlinger situate that influence from Egypt during the ninth and eighth

⁶¹ The wives of the wise king Solomon (who built the Temple of יהוה) were able to turn his heart towards their gods: Astarté (Sidonian), Milcon (Ammonites), and other foreign gods. He also built high places for Chemosh (Moab) and Molech (Ammonites) (1 Kgs 11:7-12). If the king did it, others could have done it.

centuries (1998, 278). The issue of light for humans is perceived through the attention people paid to the sources of light (sun, moon and stars). These celestial bodies represented deities beside the legal worship of Yahweh. As such they were sometimes worshiped as exemplified in 2 Kgs 23:5 mentioned above.

The relevance for our study of the concept אור so far undertaken is to reconstruct the cognitive environment of the ancient Israelites. That cognitive environment of 'light' is wider than the physical sphere, and is related to divinity as opposed to the modern man's understanding based on his knowledge of physical light. Unlike the ancient Israelites in the Hebrew Scriptures who "understood the light of the day or the morning as something independent of the sun" (Aalen 1979, 151), the modern man knows the opposite. It may appear that I am overstressing the correlation between the sun and the light. But the existence of artifacts in Israel representing the cult of the sun following the Egyptian, Sumerian or Phoenician religious influences constitutes tangible evidence. However, through the revelation received, the Israelites succeeded in separating LIGHT and deity. This is reflected also in the Hebrew Scriptures.

Currid points out the Egyptian influence by mentioning the first day in the biblical author's account. On that first day "God broke into the darkness and formlessness of creation (Gen 1:3-4). By a mere verbal fiat he called forth a supernatural light (אור) that overwhelmed the gloom and the disorder" (Currid 1997, 66). The Egyptians had believed that light was a creation of the elemental gods as they stood on the primeval hillock in order to overcome and subdue chaos (Currid 1997, 66). 'Light' is created and separated from 'darkness' in order to phase out formlessness or confusion (תהו) and emptiness (בהו).

The symbolism of celestial bodies becomes interesting for my study when it is narrowed down to the royal dynasty of David. God's covenantal words to David in a vision use the image of the sun, the moon and the witness in the skies:

Once and for all I have sworn by my holiness; I will not lie to David
His line shall continue forever, and his throne endure before me like the sun.
It shall be established forever like the moon, an enduring witness in the skies.
(Ps 89:35-37).

The literal translation is "his seed shall be for ever, and his throne (shall be) like the sun before me". The writer does not specify what it means to 'be' or 'become' (יְהִי) like the

sun. But, this passage of Ps 89 is intertextually connected to 2 Sam 23:3b-4a. In what is considered to be the last words of David, the God of Israel equates a king who rules with justice with the morning ‘light’ that drives away (night) darkness:

One who rules over people justly, ruling in the fear of God, / is like the light of morning, like the sun rising on a cloudless morning (2 Sam. 23:3b-4a)

Like kings in Mesopotamia and Canaan (cf. subsection 3.2.2 above), kings in Israel were also expected to practice the divine commission to maintain social order and justice. They were expected to be father to the poor and the weak. They were supposed to be the medium of material blessings, fertility and harmony in nature (Gray 1982, 136). In Isa 60:19-20, the Lord, greater than King David, is presented as the primeval and eschatological supernatural light in a prospective vision. He will restore a state of perfect justice, peace and abundance. The passage reads:

The sun shall no longer be your light by day,
nor for brightness shall the moon give light to you by night;
but the LORD will be your everlasting light,
and your God will be your glory.

.....
and your days of mourning shall be ended (Isa 60:19-20).

The natural light usually given by the sun, or the brightness given by the moon, is replaced by the ‘everlasting light’. The latter is expected to put an end to ‘mourning’ symbolizing a time of pain. This mourning was already introduced in the preceding lines where reference is made to Peace as your overseer and Righteousness as your taskmaster. Violence shall no more be heard in the land, nor devastation and destruction within the borders (Isa 60:17b-18). Three concepts are contrasted with ‘light’ which is associated in this text with ‘peace’ (שְׁלוֹמִ) and ‘righteousness’ (צְדִיקָה). The three antonyms of ‘light’ which also relate to DARKNESS or MOURNING are ‘violence’ (חָקָס), ‘devastation’ (שִׁד), and destruction (שִׁבָּר).

In ancient Israel, like in other ANE religions, ‘light’ is superior to ‘darkness’ because it is associated with (physical, social or cosmic) order, life, justice, peace, and the heavens. But ‘darkness’ is associated with chaos (physical, social or cosmic), death, oppression, sufferings and the underworld. This is also reflected in Isaiah as the next section illustrates.

4.2.5 Light (אור) and Sources of Light in Isaiah

I argue in this section that most of the occurrences of אור in Isaiah concur with the conclusion that in the Israelites' cognitive environment, the concept LIGHT points to righteousness, justice, and peace, while 'darkness' points to social oppression and chaos.

Out of the thirty-one occurrences of the word root אור (light) in Isaiah⁶² only seven refer to physical light. Twenty-four are used metaphorically. Of these twenty-four, two are used in the phrase 'walking in the light' (Isa 2:5 and 50:10) and One is used for Israel being 'light to nations' (Isa 49:6). The rest, twenty-one occurrences of metaphorically used 'light', appear in contexts associated one way or another with 'justice and righteousness.' This is my main argument about the perception of 'light' in Isaiah for which I bring evidence below by surveying the twenty occurrences where 'light' is related to 'justice and righteousness'.

I have also read bible commentaries such as *A Critical and Exegetical Commentary on the Book of Isaiah* by Gray (1980), *The Anchor Bible Commentary of Isaiah 1.39* by Blenkinsopp (1980), the *Word Biblical Commentary of Isaiah 1-33* by Watts (1985), and *A Continental Commentary of Isaiah-112* by Wildberger (1991). They do not go to the extent of systematically associating the concept LIGHT with 'righteousness, peace and justice' as I am doing in this section. But I am convinced that a reading of 'light' in the broader co-text leads to this association. The points these commentaries raise in their details do not necessarily contradict the points I make.

Isaiah 5:30 is the culmination of God's judgment which the author introduced earlier (5:1-12). God expected justice and righteousness but instead he saw bloodshed and heard a cry (5:7). The political leaders of Jerusalem had not been practicing justice. Instead, they had been perverting it by acquitting the guilty for a bribe, and depriving the innocent of their rights. They had been taking evil/darkness for light/justice and light/justice for darkness/evil (5:20). Their words and deeds towards the Lord had been provocative to Him. God was angered and he struck (5:25). The judgment of God on the evil-doers was already announced. That is why, unlike Wildberger who sees no clear meaning for the ending of Isa 5:30, and does not find out what will set this world catastrophe in motion (1991, 242-243), I maintain that Isa 5:30 is a description of God's

⁶² For this selective counting I used Even-Shoshan (1989).

punishment coming through a mighty army. Darkness and devastation (or distress) are consequences of evil committed by the leaders of Jerusalem. They did not practice justice and righteousness as it is described in the previous verses. The ‘light’ growing dark then refers to the time of peace and joy which is melting away.

In Isaiah 10:17 the ‘light of Israel’ is a reference to God who comes to judge and to punish. This warning is addressed to those who make iniquitous decrees and write oppressive statutes (10:1), who turn aside the needy from justice and rob the poor of God’s people of their rights, turn widows into their spoil, and make the orphans their prey (10:2). God who is angered by this oppression, injustice and unrighteousness will come to exercise the great divine judgment (Watts 1985, 150; Wildberger 1991, 430).

Isaiah 42:6 is a key verse which defines the role of his servant *vis-à-vis* the other nations. YHWH called him in righteousness (מִצְדָּקָה) in order to be a light to the nations (לְאֵיר גּוֹיִם). Unlike the French Louis Segond which translates צְדָקָה with *salut* (‘salvation’), and Watts with ‘salvation’ (1985, 111), ‘righteousness’ appears more accurate as a translation of צְדָקָה. Actually, right from the beginning of the passage, in Isa 46:1, the goal for which God chooses his servant and for which he puts his spirit on her is to bring forth justice (מִשְׁפָּט) to the nations. The concept JUSTICE (מִשְׁפָּט) is so important in the context that it is built up from Isa 42:3-4. ‘Darkness’ in Isa 42:7 is used to describe the state of the prisoner in a dungeon who lacks freedom. To say, like Watts, that the work of the servant is to “enlighten and to free those who are blind or imprisoned” (Watts 1985, 649) needs to be carried further by recalling the end of his mission. The servant “will not grow faint or be crushed until he has established justice (מִשְׁפָּט) in the earth” (42:4).

Isaiah 49:6 continues to describe Israel as ‘light to nations’ in order to bring YHWH’s salvation (יְשׁוּעָה) to the end of the earth. Israel as ‘light’ is a carrier and not the dispenser of salvation. But prior to that the servant will first restore (לְהַשִּׁיב) the survivors of Israel, *i.e.* bring them back in their right, in other words or do justice to them. After that, he will bring salvation to the nations. Baltzer connects justice and salvation in the image of light as follows: אֵר is quintessence of justice and righteousness, and means deliverance, help, salvation (יְשׁוּעָה) for the nations too (Baltzer 2001, 311).

In Isaiah 51:1, the speech is being uttered by Darius to those who are seeking righteousness. When the Lord intervenes in Isa 51:4, he promises his justice (מִשְׁפָּט) as

‘light’. ‘Light’ is the metaphorical image that defines justice, as it is practiced in good governance which people long for.

Isaiah 53:11 puts in contrast ‘light’ and ‘anguish’. Isa 53:1-7 offers a picture of the dark era. The servant was ‘despised, rejected and oppressed’. He suffered iniquities and the perversion of justice which caused his death. All those pains were a punishment suffered in place of the real transgressors. But he will see ‘light’ again. This is described in positive terms. He will see his offspring. His days will be prolonged. He will bring forward the prosperity of the will of God. Many will become righteous thanks to him. He will receive a portion with the great, and spoils with the strong. All this is possible because he deserved to be treated justly. Baltzer (2001, 424) compares this text (53:11) with 1 Enoch 92:3-5 in order to understand what ‘light’ could specifically refer to. Parallelisms are helpful to connect ‘righteousness’ and ‘light’:

*The righteous*⁶³ one will arise from sleep;
he will arise and *walk in the paths of righteousness*,

.....
And (God) will be merciful to the righteous one.

and to him he will give everlasting truth;
and (to him) he will give authority,
and he will judge in piety and in righteousness;
and *he will walk in everlasting light*.

Sin will be destroyed in darkness forever
and it will not be seen from that day forever

(1 Enoch 92:3-5, Translation by Nickelsburg and VanderKam [2004]).

‘Walking in (the paths of) righteousness’ means ‘walking in (everlasting) light’.

In order to perceive what Isa 58:8 means by ‘your light will break forth like dawn’, it is useful first to picture the opposite, *i.e.* maintaining ‘darkness’. This ‘darkness’ is described earlier as ‘not loosening the bonds of injustice and not setting the oppressed free’ (58:6). The conditions for being ‘light’ include ‘caring for the hungry’, ‘providing homes for the homeless poor,’ ‘covering the naked.’ (58:7). The idea of ‘light’ rising from ‘darkness’ after doing what is right is repeated in Isa 58:10:

If you offer your food to the hungry and satisfy the needs of the afflicted,
then your light shall rise in the darkness and your gloom be like the noonday.

⁶³ Italics are mine.

As one moves to Isa 59:9, the contrast between darkness and light is brought back. The description of darkness precedes in Isa 59:8. It is presented as an effect of ‘ignoring the way of peace (שָׁלוֹם),’ ‘lack of justice (מִשְׁפָּט),’ and ‘absence of righteousness (צְדָקָה).’ As a result, there is no ‘light’, but ‘darkness’.

Chapter 60 of Isaiah is introduced by the announcement of the coming ‘light on Zion’ (60:1-3). That ‘Light’ will be manifested through many events. The sons of Israel will come back to Zion. This is a sign of a restoration (60:4). The nations will bring wealth to Israel. This is a sign of prosperity (60:6-13). The people will experience joy (60:5, 15). Clans will expand, that is another sign of prosperity (60:22). There will be no more violence, nor destruction, nor devastation within Israel’s borders (60:18). Finally, there will be righteousness and peace (60:17, 21). When those signs appear, people will experience ‘light’ as the divine presence.

In the book of Isaiah, three key concepts summarize the different components of ‘light’: justice, righteousness, and peace. They constitute the “overriding moral dimension of prophetic discourse” (Baltzar 2001, 216). This is evident in the book of Isaiah as we have seen in the verses I have visited one by one. This global view, which is part of what the ancient Israelites may have had access to, helps us in the next section to specify what ‘light’ represents in Isa 8:23-9:6.

4.2.6 Light (אור) in Isaiah 8:23-9:6

My aim in this section is to show that the reading of the present passage concurs with the interpretation of the metaphorical use of אור as a divine agency who will restore justice, peace and freedom in the dynastic kingdom of David as envisioned by the Israelites. He is meant to fulfill the hope of the restoration of the kingdom of Israel ruled by a just and righteous king who is a descendent of king David, and who will rule like him, *i.e.* with justice, righteousness and peace. For that purpose, I analyze textual clues that point to the inclusion of the concepts JUSTICE and PEACE in the metaphorical use of אור/φῶς in this specific passage.

As a reminder, by ‘context’ RT refers to the psychological construct of the communicator and audience. It goes beyond the physical environment and the preceding (or following) text. In order to be useful for interpretation, the ‘context,’ that

psychological construct, is selective. The selection operates on the principle of relevance, *i.e.* it is based on the relation to the matter at hand. The set of mentally-represented assumptions actually used in interpreting this text constitutes the ‘context.’ The backwards and forwards movement between text and context is called the ‘hermeneutical circle’ (Segundo 1976, 7-38). The departure point is the text because context is triggered by elements within the text itself.

The survey of ANE nations’ view of ‘light’, the Israelites’ view, and the view in the book of Isaiah, are sources where speakers could have selected pre-assumptions for understanding the specific passage. These are assumptions which the reader brings to the text before going back to the context he builds in the reading process. In this perspective, I concur with Cosgrove’s view that “[n]ot only do interpreters necessarily bring a pre-understanding to the text that enables them to understand at all, they also bring commitments, a stake in the outcome interpretation, a will to interpret in *a certain direction*”⁶⁴ (Cosgrove 2004, 3). It is a dialectical inference between the text and the context which the reader uses to generate meaning.

The problem is always more complicated for us today when we read an ancient text for which we first build the spatio-temporal sets of assumptions. Most of the other sets of assumptions the ancient readers had are gone. For instance, they shared some feelings, pains, hopes, stories etc. with the authors. But we do not have access to these assumptions today. The minima we can get for this present study - in addition to the assumptions gathered from the preceding literary elements - are contained in the *Sitz im Leben* assumptions which one can infer from the text and from readings behind the text. This constitutes the cognitive environment. Out of this *Sitz im Leben*, I exploit textual clues pointing to sub-sets of assumptions relevant for the present communication, called ‘context’ in RT terms.⁶⁵

⁶⁴ Italics are from the original text.

⁶⁵ By ‘context’ here I mean any relevant information which the addressee would be aware of in order to interpret the utterance (text). This context is a subset of his ‘cognitive environment,’ *i.e.* his cognitive knowledge. I am aware of the challenges one faces in defining the scope of ‘context’ in relation to ‘cognitive environment,’ because ‘context’ is cognitive. The task of reconstructing the ‘context’ of the primary audience of Isaiah defies, so far, any objectivity.

Jodłowiec (2010) points out three areas where defining ‘context’ poses problems. First, ‘context’ is dynamic, and is “open to choices and revisions throughout the comprehension process” (Sperber and Wilson [1986] 1995, 137). So the risk of communication increases and the hearer may develop more

Right from the beginning of the selected passage, the Hebrew procedural marker⁶⁶ כִּי points to a contrast between two situations: the past and the present (future). A preceding situation is contrasted with a foreseen one. The situation of anguish existed in the former time (כָּעֵת הָרָאשׁוֹן). The preceding text here helps to define the previous situation described in terms of “distress and darkness, the gloom of anguish, and deep darkness” (Isa 8:16-22). Williamson describes a clear picture of the two periods: “[T]he passage as a whole seems to announce that its readers are living at a turning point in the dynasty’s fortunes and that the long hoped-for rule of justice and righteousness is about to begin” (Williamson 1998, 257). At this point, the reader cannot but refer to the past situation evoked by the text as ‘distress and darkness’ (צָרָה וְהַשְׁכָּה) in Isa 8:22. The historical events that led to tragedy described have been well documented by biblical scholars.

The two tribes mentioned, Zebulun (אֶרְצָה זְבֻלֹן) and Naphtali (אֶרְצָה נַפְתָּלִי), were located on the west of the Sea of Galilee. They suffered more than the other northern

amplified ‘context’ than the one envisaged by the speaker. Secondly, ‘context’ is represented in the human mind in the language of thought, which is a symbolic level of representation, not accessible to consciousness (Carston 2002). Thirdly, due to the solipsistic nature of context, whose accessing is hardly available to analysis, so far, other than via the researchers’ intuitions, it is virtually impossible to specify the principle for context reconstruction (Jodłowiec 2010, 134-146).

Jodłowiec’s points deserve some responses. Firstly, in the interpretation of the biblical text, the dynamic nature of ‘context’ is a blessing for communication, because it allows different hearers to interpret the text as new and different instances of communication. It is also this dynamic nature that allows an utterance like the one I am analyzing (Isaiah 9:1-2 and Matthew 4:15-16) to be relevant to the audience of Isaiah, Matthew, and the modern Lugbara audience. This is, finally, an explanation for the postmodern hermeneutics movements of reader-response models (cf. Tompkins 1980 and McKnight 1988). A philosophical foundation for this subjectivity focusing on human ‘situationality’ (finitude) and ‘intersubjectivity’ is addressed by Smith (2000, 149-156).

This reality of interpretation connects with the third point raised by Jodłowiec. Communication is inherently tied to subjectivity. So this subjectivity should not be seen as negative. It is a matter of fact. The challenge of understanding it using objective procedures is a task for future research.

As for the second criticism, I would say that accessing human cognition has always been a challenge. But experimental studies have devised (mediate) ways of observing, confirming, and testing knowledge of cognitive phenomena to the point of justifying the scientific nature of cognitive studies. Future research on context may overcome this challenge.

As an implication for the present study, one needs to be aware that the reconstruction of ‘context’ using textual clues does not claim to have scientific or mathematic accuracy. It is a literary reconstruction, guided by conclusions that are relevant to readers of a given time.

⁶⁶ Contrary to concepts which encode ideas and are truth-conditional, procedural markers do not represent a set of ideas but they guide the reader in the path of interpretation to follow. “Procedural items may be seen as **activating**, or **triggering**, cognitive procedures already available to the organism” (Wilson 2009, 2). In actual fact, one would say the Hebrew marker כִּי triggers contrast.

Israelite tribes during Tiglath-Pileser's 733-732 B.C.E. campaigns. In addition, "[a]rcheological traces of destruction which might go back to this campaign, are found at Dor, Hazor, Tell Qadesh, Tell Abu Qudeis, Kinereth and Meggido" (Becking 1992, 18-19). In his studies, Stern confirms these archeological findings (2001, 46-49). Their territories became a major portion of the Assyrian province called Magiddu (Walton, Matthews and Chavalas 2000, 596). These three regions appearing in the text of Isaiah are the ones referred to as 'Galilee of the Gentiles'.⁶⁷ The importance of such information is not its exactitude which has so far not been a subject of controversy. It gives a general view of the pain, despair and sufferings people of those lands of Zebulun and Naphtali went through.

The initial point to mention for the cognitive environment of the prophetic text of Isaiah (8:23-9:2) can be summarized by these words of Stern: "The Assyrian conquest of the Galilee, the large valleys, and the land of Samaria brought with it the general destruction of all Israelite settlements and the deportation of most of their inhabitants" (Stern 2001, 46). But out of this cognitive environment, the reader/hearer selects a subset of information relevant for understanding the text. S/he did not have to remember all the details of the events scholars have re-constructed today. The distress of the events would be sufficient. Moreover, the context builds up beyond the wars; it includes the effects of war they have experienced. The graphic description in later verses of the passage (Isa 9:3-4) illustrates the darkness, and the implications it had for their vision and hope for the future. To know that the land of Naphtali and Zebulun went through the worst is sufficient⁶⁸ for interpreting the metaphorical use of חֹשֶׁךְ 'darkness'. The demarcation between the past era and the new era is well maintained throughout the passage:

⁶⁷ The province of (Magiddu) covered the Valley of Jezreel north to the Litani River. The way of the sea (Du'ru) covers the coastal plains from Joppa to Haifa. The land beyond Jordan (Gal'aza) is the Transjordan from the Dead Sea to the Sea of Galilee (Becking 1992, 20; Walton, Matthews and Chavalas 2000, 596).

⁶⁸ Scholars have proposed different historical periods for reference to the devastation mentioned in the present passage. Williamson (1998) has mentioned some of them: (a) Early stage of Isaiah's ministry before the Syro-Ephraimitic crisis; (b) the birth of Hezekiah 734-732; (c) the decade between 732 and 722; (d) the accession of Hezekiah in 725; (e) Hezekiah's preparations for revolt in 705-701; (f) End of the abortive siege of Jerusalem by Sennacherib in 701. However, the debate and any reference to any of the specific date do not affect my interpretation since each one of them would still be referred to by the same metaphor חֹשֶׁךְ. I am interested in the nature of the period, not a temporal location.

In the former time

- *in anguish*
- *brought into contempt*
- *people walked into **darkness***
- *lived in the land of **deep darkness***

In the latter time

- *no gloom*
- *make glorious the way of the sea*
- *have seen **a great light***
- *on them **light has shined***
- *multiplied nation, increased joy, rejoicing*
- *yoke of the burden, bar across the shoulders and the rod of the oppressor are broken*
- *boots of the trampling warriors and all garments rolled in blood to be burned*
- *birth of a child: Prince of Peace.*

Since the interpretation of the metaphor which is built on DARKNESS and LIGHT is the focus of my study, I am dealing with it in more detail. The question to guide the analysis of the metaphor is this one: If the metaphorical use of an expression is a conceptual broadening process, from which point is it being broadened?

DARKNESS in its ‘physical’ sense has some of the following encyclopedic entries: lack of visibility, difficult perception of one’s surroundings, lack of sense of direction where to go, etc. For its opposite LIGHT, the following entries can be mentioned among others. LIGHT:

- makes vision possible.
- refers to the light of the sun.
- is dawn.
- is a specific material source of light.
- refers to a lamp.
- allows clear visibility.
- allows an easy perception of one’s surroundings and a clear view of direction.

These are part of the cognitive entries which refer to the physical LIGHT. On the other side they are the cognitive entries for the metaphorical LIGHT. In v.2, the great joy (שִׂמְחָה) is interpreted as “the end of Israel’s servitude” (Gray 1980, 169). It is the prelude to an era of freedom. Joy is the result of this holistic freedom. The state of peace is about to come when the symbols of servitude are destroyed. The breaking of *עַל סִבְלוֹ* ‘yoke of his burden’ in v.3 is a figure understood in terms of bringing Israel’s servitude to an end. This figure, according to Gray, is a favorite one with Hebrew writers, and is used for the despotism of native rulers (I Kgs 12:4, 9), of the hard treatment inflicted by foreigners

such as the Assyrians (Isa 14:25, 10:27, Jer 27:8, 11; Deut 28:48) on the Israelites in their own land, or in the land not theirs (Lev 26:13) (Gray 1980, 169-170).

The phrase הַרְבֵּיתָ הַגּוֹי used in v.2 refers to the numerical increment of the population of the nation. It also points to the multiplication of flocks which is a sign of divine blessing and prosperity in the Hebrew worldview (Gen 1:22; 35:11; Deut 6:3, Jer 3:16, etc.). These are the outward symbols of tranquility and prosperity in the land.

These entries are semantically reflected in the metonymic phrases found in the following section of the text (Isa 9:5-6). LIGHT* in its metaphorical sense is the result of an inferential process which blends LIGHT and JUSTICE & PEACE. The properties of LIGHT* are not simply made of the sum of the entries on both side (LIGHT and JUSTICE & PEACE) but they are the selection of relevant properties to which emerging properties are added. The relevance of an entry is partly determined by the context in which the metaphor is being used. The properties of the blended LIGHT* are selected by deduction. In the process some entries of the physical 'light', such as 'electromagnetic radiation', 'material source of light', and 'lamp', are left out. In the same manner, some entries of 'justice' and 'peace' such as 'a formal reconciliation between contending parties are kept. After all, harmony inside a community is part of peace.

The blending merges the selected entries of physical 'light' and those associated with 'justice & peace'. The inferential interaction of the two sets of encyclopedic entries gives rise to the metaphor. Finally, the new broadened concept LIGHT* retains the entries below. It can then be said that LIGHT* has the following weak implicatures:
LIGHT*

- is the dawn of a new era.
- allows an easy understanding of one's surroundings and a clear view of direction where one is advancing (hope) as contrasted with the past.
- is the assignment of merited rewards and punishments (judgment);
- is life in a community governed by the principles or ideals of just dealing (justice) or right action (righteousness);
- is life where people in that community aspire to such principles or ideals of justice;
- is where there is freedom from civil clamor and confusion (shalom);
- provides a state of security provided for by law (a ruler from God);
- provides a mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions (restoration from captivity);
- is the one that makes, gives, or maintains tranquility, etc.

Most of these entries are also found in the concept מְשׁוּלָם which encapsulates the idea of salvation and restoration, justice, and peace (Yoder 1987; Ukpong 2002). The result of this conceptual broadening process appears in the use of LIGHT* in this utterance. The past time of DARKNESS* is opposed to the latter (future) time of LIGHT* in (34).

- (34) The people who walked in **darkness** [in the former time] have seen a great **light** [in the latter time]; / those who lived in a land of deep **darkness** on them **light** has shined (Isa 9:1-2).

At this point LIGHT* is not referring to any physical 'light'. The elements of the context orient the understanding of LIGHT* towards a new different reality or state of affairs.

There are textual indications pointing to the socio-political context, as the contrast between the past and the future is maintained through these metonymies⁶⁹ in Isa 9:3-4. For the past, the author mentions the *yoke of their burdens* pointing to enslaved people subjugated to physical hard works or economic taxations. The *bar across their shoulders* points to instruments used to hold people in bondage. The *rod of their oppressor* refers to an instrument used to flog people. The *boots of the tramping warriors* indicate the presence soldiers who have defeated the enemies. The *garments rolled in blood* form a graphic image of bodies fallen in battle. All this description of a period characterized by devastation and oppression is summed up in the metaphorical use of אֲשֶׁר*.

As opposed to the past, the future (Isa 9:5-6) is represented by these metonymies. The *born child* is the birth of a new king who embodies the advent of a new era. He will exercise power (*authority on his shoulders*) with proper leadership (*wonderful counselor*), peace (*endless peace for the throne of David and his kingdom*). He will *rule with justice and righteousness for ever*. All this description of a period essentially characterized by justice and peace is summed up in the metaphorical use of אֲוֹר*. This new era of LIGHT* was to be restored by the just and faithful ruler who would rule for ever. Commentaries have different suggestions for who that ruler refers to⁷⁰, but this is

⁶⁹ Though the study of these metonymies would be very interesting *per se*, I will not do it. Pointing out what they mean is sufficient.

⁷⁰ This just and faithful ruler could be: (a) a typical figure supplied by accession liturgy of preexilic Israel (Von Rad [1966, 222-31], Becker [1980, 45-47]); (b) an eschatological (messianic) figure from the postexilic period (Kaiser [1983, 203-18]); (c) Isaiah's (private) hope for a king at the time of Sennacherib, (d) Ahaz's actual successor Hezekiah, (e) Josiah who has also been considered a likely candidate

not made explicit in the text (Seitz 1992). However, as for the nature of the future era mentioned in the text, commentators generally allude to ‘justice and peace’ as the pillars of the exercise of political power (Gray 1980, 174; Seitz 1993, 87; Ryken, Wilhoit and Longman III 1998, 510; and Blenkinsopp 2000, 251). A close look at the metaphorical use of אור/φῶς in Isaiah 9 leads to the same view.

Inferential process is at the heart of interpretation. One way of testing my conclusion as far as the metaphorical use of אור and חֶשֶׁךְ in Isaiah is concerned is to observe the logical structure of interpretive inferences. I first present the terms, then the propositions, finally the arguments or inferences. Some of the rules of inference applied in the present analysis include:

- material equivalence: $(p \equiv q) \equiv [(p \supset q) \cdot (q \supset p)]$ and
- *modus ponendo ponens*:
$$\begin{array}{l} p \supset q \\ p \\ \therefore q \end{array}$$

The content of Isaiah 8:23 – 9:6⁷¹ can be synthesized in the following terms or descriptive terms:

Term (a):

(DEEP) DARKNESS (v.9:1)

Term (b):

ANGUISH (v.8:23) CONTEMPT (v.8:23) YOKE OF BURDEN (v.9:3) BAR ACROSS THE SHOULDERS (v.9:3) ROD OF OPPRESSOR (v.9:3) BOOTS OF TRAMPING WARRIORS (v.9:4) GARMENTS ROLLED IN BLOOD (v.9:4)

Term (c):

(GREAT) LIGHT (v.9:1)

(Vermeulen 1977-78), or (f) Hezekiah: The poem in Isa 9 (“for a child has been born for us, a son given to us”) is most probably a poem for the enthronement of a king, perhaps Hezekiah (Alt 1950).

⁷¹ Following the numbering of chapters and verses in MT.

Term (d):

GLORY (v.8:23)
MULTIPLIED NATION (v.9:2)
INCREASED JOY(v.9:2)

Term (e):

CHILD BORN (v.9:5)
SON GIVEN (v.9:5)
WONDERFUL COUNSELLOR (v.9:5)
MIGHTY GOD (v.9:5)
EVERLASTING FATHER (v.9:5)
PRINCE OF PEACE (v.9:5)

Term (f):

AUTHORITY ON HIS SHOULDERS (v.9:6)
ENDLESS PEACE FOR THE THRONE OF
DAVID AND HIS KINGDOM (v.9:6)
JUSTICE AND RIGHTEOUS RULE (v.9:6)

Out of these terms, the following propositions, to be used as premises, can be constructed. The first set of propositions follows the rule of *material equivalence*. Equivalence is established between the Term (a) and Term (b); between Term (c) and Term (d), as well as between Term (d) and Term (f):

Proposition A:

Term (a) is Term (b)

(DEEP) DARKNESS (v.9:1)

ANGUISH (v.8:23)
CONTEMPT (v.8:23)
YOKE OF BURDEN
(v.9:3)
BAR ACROSS THE
SHOULDERS (v.9:3)
ROD OF
OPPRESSOR (v.9:3)
BOOTS OF
TRAMPING
WARRIORS (v.9:4)
GARMENTS
ROLLED IN BLOOD
(v.9:4)

What people will see is A (GREAT) LIGHT.

Conclusion:

Therefore, they will experience GLORY [8:23], MULTIPLIED NATION [9:2], INCREASED JOY [9:2], AUTHORITY ON HIS SHOULDERS [9:6], ENDLESS PEACE FOR THE THRONE OF DAVID AND HIS KINGDOM [9:6], RULE WITH JUSTICE AND RIGHTEOUSNESS [v.9:6]).

The contribution of the present section is to re-enforce a direct correlation between the metaphorical meaning of LIGHT* and ‘justice and peace’. In relation to what ‘justice and peace’ may represent for each reader, one may ask whether every potential meaning is evoked in a particular instance when a lexeme is used. This question is linked to the distinction RT establishes between ‘context’ and ‘cognitive environment’ which I discussed earlier. This amounts to the question “How relevant is a piece of contextual information?” It is quite possible that information that seems less relevant to one hearer/reader will be more relevant to another. Indeed, two people, though they may be part of the same audience, can have two different appreciations of relevance of a particular utterance.⁷²

However, this inability to quantify context reflects reality, because every reader possesses his context in his mind, as a cognitive fact which can only be indirectly accessed. The more (contextual information) input a hearer/reader brings into the interpretation of an utterance, the richer the cognitive effects (output) s/he infers. What matters is not the size of one’s context, but the use of that context for interpreting the utterance. In this perspective, the relevance of an utterance for the members of an audience is not evenly distributed. This can be experimentally verified. But for an audience it is possible to enumerate contextual information, and to use the utterance for deriving potential contextual implications.

Therefore, each of the entries for the metaphorical use of אור enumerated above can be a potential inference generated by a hearer/speaker of the time of Isaiah. The

⁷² On the day Mr. Obama was announced winner of the US presidential elections, millions of people around the globe listened to his first speech as elected president. I was one of them. Browsing US history, he mentioned what happened in ‘Birmingham’. This concept had less relevance for me since my knowledge of that place and event was close to null. I guessed something must have happened there, something of great significance for Americans. But for me, the global meaning of the speech was sufficient. For many Americans, the details of what they knew about their history were emotionally overwhelming. They had a larger ‘context’ than I did. It is probable that an African American, an Anglo-Saxon American, an American of the generation of 1990s would have different subsets of contextual entries.

challenge in using RT for an audience made of many individuals is to talk of many cognitive environments and many contexts. For instance, one day a father comes home and says joyfully to all the members of the family, “Darlings, I have made some good money. Our troubles are over.” The wife says, “Thank you Lord, I will be able to buy food for the family.” The adolescent boy and girl add, “We will be able to buy new clothes and pay our school fees.” The little boy says, “Dad, you promised to buy me a ball.” The father’s single utterance combined with different individual contexts generated different expectations (contextual implications). The father’s unique utterance is relevant for all the members of the family, but the contents are different for each one of them.

This illustration shows the diversity of interpretation for an audience made of the members of a single family. At least, for the members of this contemporary family, it is possible to derive the contextual information in their mind. Such derivation works well with dialogical texts. For poetic or prosaic utterances, the challenge of extracting context or what is manifest in the hearer/reader’s cognition remains a challenge. Human cognition is an area for which more research is needed, especially if the need of quantification for experimentation arises.

Likewise, the prospect of ‘justice and peace’ expressed by the metaphorical use of אור/φῶς meant a specific reality for every member of Isaiah’s audience. For instance, for Levites and priests it could mean they would serve the Lord in peace and freedom. For merchants, it could mean they would freely and peacefully do their business and achieve prosperity. The peasants would be free to work in their fields; mothers would experience peace in attending to their household affairs, etc. This is how the entire nation would experience justice and peace. All these particular manifestations of justice and peace in people’s lives are summarized in the metaphorical use of אור.

Reconstructing a precise and exact context, not cognitive environment, of the hearers/readers of the text of Isaiah may be a challenge. However, the elements of the utterance have pointed to me some historical facts from which individuals could build their context. Therefore, it may appear as if I used the cognitive environment (which is called ‘context’ in other literatures) and confused it with ‘context’ as explained by RT. But the sum of all the entries of contextual information triggered by the text constitutes the relevant information that would have been manifest to the (primary) audience. Those

clues from the text are sufficient for confining the context of the text within the limits of what is defensible from the textual evidence.

Context is always dynamic. It is endlessly expanded and enriched. When a hearer/reader re-interprets a text, the context of the second interpretation will have increased. Biblical poetry is read repeatedly, opening an opportunity for the integration of previous knowledge about the text, the author, previous interpretation, new awareness of social settings, etc. To stick to a single set of contextual information and implications would be freezing the textual interpretation. It never happens with such a religious text. With the same text, the people of God--be they part of the primary audience or the secondary audience-- have been nourishing their hope for the 'peace (shalom) and justice' of God.

4.2.7 Conclusion

With respect to the above considerations on contextual information and contextual implications, one can see that the poet contrasts DARKNESS* and LIGHT* in Isa 9:1-2. That DARKNESS is described as the era of devastation and sufferings lines (Isa 9:3-4). But that dark era is to be replaced by the hope of a coming era of peace and justice identified as LIGHT* in Isa 9:5-6.

The imagery of 'light' is a major theme not only in Isaiah but also in the entire biblical text. It is surprising that an important dictionary like *Anchor Bible* does not give it an entry. Others, like the *Word Biblical Commentary*, prefer to focus on the 'messianic' dimension of the poem. Selman also mentions the meaning of the metaphorical use of אור as prosperity and peace, justice and righteousness (1997, 327). But he meant it for Isa 45:7 and 59:9. I have argued above that the metaphorical use of אור in Isa 9:1-6 evidently carries the meaning of 'justice and peace' as well. However, the metaphorical use of אור contains much of the theological teaching of the Bible about God (Ryken et al. 1998, 512). But, in the specific passage of Isaiah (9:1-6) the metaphorical use of אור embodies justice and peace that will be brought by God's agent portrayed as a (political) liberator.

I now turn to the text of Matthew which echoes this Isaian text. In the next section (4.3), I am interested in showing how the same metaphorical use of אור/φῶς is carried over into the Matthean text (4:12-17).

4.3 The Metaphorical Use of φῶς in Matthew 4:12-17⁷³

4.3.1 Introduction

In the NT, the metaphorical use of φῶς* is abundantly used in the gospel of John. While, from a literary coherence point of view, the metaphor in John (1:1-14) can be viewed as having connected Christ to creation (Gen 1:1-3), the gospel of Matthew (4:16) has connected Christ to the prophetic promise in Isaiah (9:1-2). It is the connection with Matthew that will be my focus in the present section.

I argue that with certain knowledge of the messianic expectation and the current first century social settings, the metaphorical use of φῶς can be read as a hope of socio-political restoration as well as an incarnation of God in earthly form for the spiritual restoration of its people.

I intend to start with a quick overview of the metaphorical use of אור in the Dead Sea Scrolls, henceforth DSS, and other ‘inter-testamental’ writings. I also briefly summarize the socio-political settings in which Christ appears. Then I visit some commentators’ views on the metaphor in Matthew 4:16. Finally, I use the text (Matt 4:12-17) for establishing the connection between the metaphorical use of φῶς as the restoration of ‘justice, righteousness and peace’ on one side, and on the other side, the metaphorical use of אור ‘justice and peace’ dealt with in Isaiah. I analyze the first (φῶς) as a metarepresentation and a broadened concept of the second (אור/φῶς).

4.3.2 Metaphorical Use of אור/φῶς in the Jewish Apocalyptic Literature

My study of the metaphorical use of אור in Isaiah (8:23-9:1) was preceded by the study of metaphor in other Hebrew books (4.2.5) and in the whole book of Isaiah (4.2.5). However, at this stage of my study, I focus specifically on the apocalyptic literature

⁷³ This passage has also been treated as a distinct and complete unit by well known commentaries. Albright and Mann (1984) in AB, Davies and Allison (1988) in ICC and Hagner (1993) in WORD have singled out this passage as “The beginning of the Ministry of Jesus in Galilee”. Since there is currently no controversy and no divergence concerning the boundaries of this passage, I have adopted their delimitations which mark the semantic radius for interpreting the metaphorical use of φῶς.

because of its themes and message that underlie the teachings of Jesus on the kingdom of God.

I do not intend to get involved in discussions on the exact definition of the Jewish apocalyptic literature. That seems to be the struggle for most of the books written on apocalyptic literature. For this small section, the benefit would not be able to justify the effort. VanderKam mentions four elements that must appear for a text to qualify as ‘apocalyptic’: (a) a revelation, (b) by a supernatural being, (c) to a human recipient concerning (d) cosmic mysteries or the future (2001, 102). This definition has the advantage of being operational. I therefore stick to it.

In addition, a list of books generally considered by the majority of scholars to be ‘apocalyptic’ is also a help. They are: Daniel (the prototypical Jewish apocalyptic literature book), Isaiah (24-27, 33, 34 and 35), Ezekiel (1, 37, 40-48), Joel 3:9-17, Zechariah 1-8; 12-14, Enoch, Baruch and 4 Ezra, Mark 13, 2 Thessalonians 2, and Revelation. Other scholars, like Bruce (1975), García Martínez (1992), and Collins (1997) include the Qumran literature as part of the Jewish apocalyptic literature. This is another reason for me to look at the DSS texts’ metaphorical use of רִאָ/φῶς in the next section (4.3.3). In the present section, I limit myself to the Old Testament Apocalyptic literature.

In this section, I argue the following three points: (a) Firstly, the idea behind the metaphorical use of רִאָ/φῶς in the Jewish apocalyptic literature is that God is the source of light. That light is a sign of righteousness and God’s provision peace, blessing, kindness, and joy. (b) Secondly, the Jewish apocalyptic literature is the product of the Israelites’ and Jews’ painful experience of political subjugation to other ANE super-powers. (c) Thirdly, because of its milieu of emergence, the apocalyptic literature serves as a paradigm for the hope and expected restoration of the Davidic kingdom, and the kingdom of Heaven (in Matthew).

The book of 1 Enoch opens with the vision of Enoch. The God of the universe comes to reward the righteous. Cosmic commotion is observed. It is a dreadful and frightening time for the wicked, but

to the righteous he (God) will grant peace. He will preserve the elect, and kindness shall be upon them. They shall all belong to God and they shall prosper and be blessed; and the light of God shall shine unto them (1:8-9a).

Later the writer goes on to say, “to the elect there shall be light, joy, and peace, and they shall inherit the earth (1 En 5:7).” The same theme of coming judgment is repeated in 1 En 38:2. The Lord shall reveal light to the righteous and the elect who dwell upon the earth. The genitive construction ‘blessing of light’ (1 En 45:4) can be read as epexegetical, *i.e.* the ‘light’ referred to on many occasions is the expression of multidimensional blessing. The different dimensions are manifest in this string dedicated to the eternal light of the righteous ones:

Blessed are you, righteous and elect ones, for *glorious is your portion*. The righteous ones shall be *in the light of the sun* and the elect ones *in the light of eternal life* which has no end, and the *days of the life* of the holy ones cannot be numbered. They shall seek *light* and find *righteousness* with the Lord of Spirits. *Peace* (be) to the righteous ones in the *peace of the Eternal Lord!* After this, it shall be told to the holy ones in heaven that they should scrutinize *the mysteries of righteousness, the gift of faith* [...] and the *light of uprightness* shall stand firm forever and ever before the Lord of Spirits (1 En 58:2-6)⁷⁴.

The point is not to pin down all the associations, but to appreciate the constellation of meanings associated with the metaphorical use of אור/φῶς. Therefore, the metaphorical use of אור/φῶς may be used in isolation, but one needs to be aware of the poetic and semantic implications.

In the book of Daniel, the metaphorical use of a Hebrew word for ‘light’ is first found once in 2:22. The word used is not אור but נְהִירָה (Kativ) (or נְהוֹרָה [Qere]). This concept is not treated by many lexica as a key theological concept. However, as LIGHT, its use in this verse is metaphorical. It points to God’s knowledge of deep and hidden things (Hartman and Di Lella 1977, 140). DARKNESS is the opposite, *i.e.* man’s lack of understanding. Zechariah 14 opens with a graphic and apocalyptic description of the day of the Lord which reminds us of contemporary civil wars in the ‘Heart of Africa’:

See, a day is coming for the LORD, when the plunder taken from you will be divided in your midst. For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses looted and the women raped; half the city shall go into exile, but the rest of the people shall not be cut off from the city (Zech14:1-2).

⁷⁴ Italics are mine.

This is a description of metaphorical ‘darkness.’⁷⁵ Then, things will be different when the Lord comes. Beside many other good environmental factors, there shall be continuous day, even at the evening time there shall be אור, and at all seasons living waters (v.8), and the Lord will become king over all the earth (v.9). This ‘light’ is not the one given by the sun.

In the book of 4 Ezra, the first use of ‘light’ in 1:14 points back to the column of fire which guided the Israelites at the early stage of their exodus from Egypt. Though the use can be considered non metaphorical, its association with the wonders God performed (crossing the red sea under the leadership of Moses [1:13]) gives the concept LIGHT a symbolic dimension. It is a prelude to the ‘perpetual light’ (1:35) that will shine at ‘the end of the age’ (1:34) in the ‘celestial kingdoms’ (1:37).

Other metaphorical uses include: the ‘light’ in 6:38 referring back to the primeval light in Genesis; the ‘light’ of understanding (14:25), and the ‘light’ which is the law of God. The world that has burnt that law lies in ‘darkness’.

The book of Baruch displays many uses of φως. God, the source of light, gives it to those who turn to him (e.g. 1:12; 3:14; 3:33; 4:2 and 5:9). The poetic lines preceding 3:14 are a description of the sorrowful state of Israel in exile:

Why is it, O Israel, why is it that you are in the land of your enemies, that you are growing old in a foreign country, that you are defiled with the dead, that you are counted among those in Hades? (Bar 3:10-11).

After the reason is given, *i.e.* forsaking wisdom, they are invited to search for wisdom. Wisdom provides the strength and understanding needed to discern where there is long life, light (φως) for the eyes, and peace (εἰρήνη). In 4:1, the ‘light’ is produced by the commandments of God. All who hold her fast will live, and those who forsake her will

⁷⁵Zech 14:1-2 is echoed by another apocalyptic passage, Mark 13:14-20. The description of apocalyptic scenes found in these biblical passages resonates with some modern similar descriptions. A set of articles edited by Rowland and Barton (2003) shows that the apocalyptic Jewish and Christian themes are pervasive in art, literature and history. Seen from that perspective, they are relevant for today’s readers.

One case that echoes apocalyptic utterance in Zech 14:1-2 and Mark 13:14-20 is seen by Kreitzer (2002) in the novel *Heart of Darkness* by Joseph Conrad (1973). A classic description of ‘darkness’ is the phrase ‘The horror! The whore!’ Kreitzer sees that the *Heart of Darkness* contains a number of linguistic and conceptual correspondences to these apocalyptic motifs and that when they are taken together the two biblical passages continue to open a new way of understanding the meaning of the cryptic expression ‘the horror! the horror!’ which stands at the centre of much of the interpretative debate of the novel” (Kreitzer 2002, 284). The point I am making here is the connection of ‘darkness’ to socio-political evil. The description of horror as ‘darkness’ is a case of shared contextual information. The context is ‘unconsciously’ shared between the writer of the biblical text and a modern reader of Conrad’s book.

die. All who follow her live, but those who do not die (4:1). Finally, ‘light’ is one of the four components of the future conditions God will create for his people. There will be joy, light of his glory, mercy and righteousness (5:9).

The metaphorical use of אור/φῶς in the Jewish apocalyptic literature resembles the use in canonical literature in many aspects. The key concepts that summarize that resemblance are justice and righteousness, peace, joy and divine blessings (except in Daniel and 4 Ezra 14:25, where the metaphor refers to God’s knowledge).

The second point I briefly argue is that the Jewish Apocalyptic literature is a product of historical subjugation under the ANE super powers. In other words, it is the result of painful historical experience under the domination of Babylon, the Medo-Persian or Archaemenid Empire, Greece, and Rome (Bogaert 1977, 139-140). Carey is convinced that “nearly every apocalypse with a historical interest engages the dominant political forces of its day” (Carey 2005, 14). Some scholarly testimonies are helpful for understanding the environment in which the metaphorical use of אור/φῶς is found in the Jewish milieu around the first century B.C.E. and C.E.

Fourth Ezra is a Jewish literary production most likely written after the fall of Jerusalem in 70 C.E. But the events narrated are located in Babylon after the fall of Jerusalem in 587 B.C.E. The later tragedy inspired the writer(s) to re-interpret the previous event. The interest is not ‘history’ but an attempt to reflect on Israel’s tragedy as a theodicy (Willet 1989, 51). The book of Daniel (2 and 7) contains reference to the major empires or kingdoms of that time; “the kingdoms are to divine judgment and the fourth beast is thrown into the fire, while an everlasting kingdom, encompassing the dominion of all the kingdoms under heaven, is given to the people of the holy ones” (Collins 2002, 30). Ezekiel is set in the period surrounding Jerusalem’s fall to the Babylonians in 587/586 B.C.E. It poses a multidimensional response to that crisis and to the exile of a group of Jews in Babylon (Carey 2005, 52).

In summary, the apocalyptic texts provide a means by which people resist oppression and articulate their vision for an alternative reality (Carey 2005, 42). The oppressive periods have been identified in biblical literature as ‘darkness’ while the new era, the kingdom of Heaven, or the restoration time with all its benefits are seen as the era of ‘light’.

The third and last point focuses on the connection between the apocalyptic literature and the New Testament. More competent scholars have already addressed the question. I would like to point out Carey's reflection on Jesus and the Gospels as far as the apocalyptic literature is concerned. The apocalyptic literature roots its origins in ancient Judaism. So does Jesus in his teaching. It is not a surprise that the apocalyptic literature relates deeply to the teaching of Jesus (Carey 2005, 102). More examples would be given, if I had taken into consideration the entire book of Matthew. Carey did more by considering "the Gospels and Jesus" (Carey 2005, 102-124). But I want to focus on the specific passage I am studying in Matthew (4:12-17) in order to establish that relation.

Jesus' ministry in Galilee begins when he hears that John the Baptist has been arrested by Herod (Matt 4:12). Though Herod is not mentioned in the text (cf. passive construction), the readers knew who arrested John and, what the political implications were. Herod viewed him as a threat to public order (*Ant.* 18.5.2) in contrast to the Jews for whom he was a prophet. The Jews saw in Herod a symbol of ungodly, unjust, and oppressive rulers who would be demoted by the messiah.

John is the one who prepared the way for the *messiah* to come. He preached the baptism of *repentance* while he announced the imminent coming of the *kingdom of heaven* (Matt 4:2). These three elements are fundamental for the apocalyptic message; and they are found in the apocalyptic texts.⁷⁶ The restoration was to come through the messiah. God would punish the unrighteous and reward the righteous. The chance for the unrighteous to avoid the final judgment was repentance. The kingdoms of this earth would be replaced by the kingdom of heaven. Jesus would repeat the same phrase and teaching about the kingdom of God: "Repent, for the kingdom of heaven is at hand" (Matt 4:17). As Bruce puts it,

Jesus was not himself an apocalypticist, not even in the discourse which predicts the fall of the Jerusalem temple and attendant world convulsions on the eve of the coming of the Son of Man [...] But it was the popular expectations generated by apocalyptic visions that provided the setting for much of his message. The new kingdom for which many of his hearers were so ardently looking had indeed drawn near (Bruce 1975, 314).

⁷⁶ It is possible to argue that the use of the phrase *kingdom of heaven*, instead of *kingdom of God* in Matthew is an adoption of the same phrase taken from the apocalyptic literature. This is a hint for another research.

Finally and more importantly, the dualistic LIGHT-DARKNESS metaphor may have been specifically taken from Isaiah, but I cannot rule out that the same metaphor used in the New Testament may have had its echoic origin in the apocalyptic literature.

If the correlation between the apocalyptic literature and the text of Matthew does not raise any divergence in scholarly opinions, it is now my task to see the implications for the interpretation of my passage in Matthew. The influence of the apocalyptic literature is not limited to the Gospels. It extends to the Qumran texts to which I turn now.

4.3.3 Metaphorical Use of מָלְאִים in the Dead Sea Scrolls (DSS)

There are many reasons for visiting the DSS. Views on the relationship between Qumran and Judaism as well as the impact of the DSS on the writing of NT texts do exist, though they are diffuse. Some scholars, like Fitzmyer, would agree that though most of the DSS texts may be fragmentary, they supply us with firsthand information about the Palestinian Jewish matrix out of which early Christianity and its biblical canonical writings emerged (Fitzmyer 2000, 17-40). Others express some hesitations in establishing any link between Judaism and the DSS, or between the DSS and the ‘Christ movement’. For instance, Davies thinks that a comparison of topics (such as messianism) across the various compositions of Judaism and Qumran scrolls does not lead to useful results (Davies 2000, 232). In other words, there are more variations than parallels. This view is a reaction to a long list of studies that has established a connection between the DSS and the NT.⁷⁷ Ulfgard is more cautious. He thinks that more studies need to be done before stating any correlation between these religious movements. He says, “[n]ot only are further studies on the relation between Qumranite and New Testament language and theology/ideology needed, but it will also be necessary to reflect anew from a historical perspective on the Jewish Christian movement and its possible relation to the Judaism of the Dead Sea Scrolls” (Ulfgard 2000, 247). To enter in this debate does not advance my study on

⁷⁷ Cf. Brooke (1997) and Davila (2003). Some of the specific articles in the book edited by Davila include: "The Early Jerusalem Church, Qumran and the Essenes" by Bauckham (2003), "The New Covenant in Southern Palestine at the Arrest of Jesus" by Capper (2003) and "Priesthood as Authority: Interpretive Competition in First-Century Judaism and Christianity" by Grossman (2003). Another valuable support is from Brooke (2005).

metaphor. The influences between the DSS and the NT may be diffuse, but they do exist. They do justify a semantic association. Therefore, those views do justify a brief review of the metaphor אור in the DSS.

Many scholars have also established some influences between the Jewish Apocalyptic literature and the DSS. Those influences are attested by intertextual evidences of DSS, for instance, copying the book of Enoch or Daniel. Indeed, as I have mentioned in sub-section 4.3.2 (The Jewish apocalyptic literature), the Qumran texts are treated by many scholars as apocalyptic materials. In addition, the DSS abundantly uses the metaphorical expression of אור and חשך. Such pervasive use deserves some attention.

The complexity of the debates does not allow dogmatic statements. For my study of the metaphorical use of אור/φῶς, the correlation between the above mentioned religious movements does not need to be a *sine qua non* condition for evoking the similarity in metaphor use. Literary influence can occur irrespective of doctrinal influences. The use of a metaphor like אור/φῶς can be identical or similar in two movements with diverging or contradictory views. Therefore, the influence of the Qumran movement on the Christ post-resurrection movement may be supported or questioned, but the influence of the Qumranite literature over post-resurrection Christian literature would still remain probable. For instance, Schiffman mentions a few notions found in the New Testament that have probably evolved from the various sectarian and apocalyptic ideas expressed in the Qumran scrolls (1995, 404). The point I make by mentioning this debate is the importance of looking at the use of ‘light’ by other contemporary writers who preceded Matthew. Though I may not prove, leave alone measure, any influence of the DSS on Matthew, the DSS give us other related views on the metaphorical use of אור in the same religious sphere.

With these remarks in mind, I need to make it clear that the study of the metaphorical use of אור is not motivated by any established correlation between the DSS and the NT texts. It is rather motivated by the Jewish roots (Isaiah)⁷⁸ of the Matthean

⁷⁸ In a quick search in ancient Greek texts compiled in <http://perseus.tufts.edu> (accessed 12 January 2010), I did not find abundant use of the metaphor φῶς in their reflections. It will be interesting in another research to see how the metaphor was used by Ancient Greek authors. Plato with his famous *Republic* (*Πολιτεία*) is a starting point. When he happens to use it, the meaning of the metaphor had more to do with σοφία ‘knowledge’ as evidenced by this passage:

metaphorical use of φῶς and the diffuse messianic expectation that characterized the various Jewish hopes.

The use of the metaphorical use of אור in the DSS is most prevalent in the Qumran War Scroll (1QM). The war opposes בני אור 'the sons of Light' and בני חושך 'the sons of Darkness.' The complex expression בני אור was a designation of the members of the community. They were the 'exiles of the sons who are composed of Levi, Judah and Benjamin.' They were living 'in the wilderness of the nations.' The Lord would fight for the lot of Light, assisted by Michael (1QM 1.1-10). All other Jews, offenders against the covenant, the Kittim, and other traditional enemies of Israel were "sons of Darkness" and therefore were to be hated (Fitzmyer 2000, 22). Belial, the angel of destruction, would fight for the lot of the sons of Darkness. As for the sons of Light, the War Scroll is explicit about the values of Light:

And the [sons of jus]tice shall shine in all the edges of the earth, they shall go on shining, up to the end of all the periods of darkness; and in the time of God, his exalted greatness will shine for all the et[ernal] times, for peace and blessing, glory and joy, and long days for the sons of light. And on the day on which the Kittim fall, there will be a battle and savage destruction...the extermination against the sons of darkness (1QM 1.8-9, Translation by García Martínez and Tigchelaar 1997).

The sons of Light are also identified as בני צדק 'sons of justice.' They will go shining (יאירו). The verb 'to shine' comes from the same root as 'light' and is repeated thrice in this passage. The third is the shining of the greatness of God. The purpose of the light or shining is peace (שלום) and blessing (ברכה), glory (כבוד) and joy (שמחה), and long days (אורך ימים) for the sons of light (בני אור) (cf. *supra* 'sons of justice'). These are the expressions which embodied the messianic hopes of Israel. The שלום 'peace' and שמחה 'joy' of the DSS echo the שָׁלוֹם and שְׂמֵחָה in Isa 9:2 and 9:5. It is not insignificant that the scrolls 4Q161-164 are commentaries on the book of Isaiah. Apparently, the members of

But a sensible man," I said, "would remember that there are two distinct disturbances of the eyes arising from two causes, according as the shift is from **light** to darkness or from darkness to **light**, and, believing that the same thing happens to the soul too, whenever he saw a soul perturbed and unable to discern something, he would not laugh unthinkingly, but would observe whether coming from a **brighter life** its vision was obscured by the unfamiliar **darkness**, or whether the passage from the **deeper dark of ignorance** into a more **luminous world** and the **greater brightness** had dazzled its vision (*Republic* 3.51).

This quick reference to Perseus is not enough to make the case for assessing the use of 'light' in the Greco-Roman materials. This is a conjectural view which raises interest for a substantial study on 'light' in Greco-Roman literature. However, this is a huge field which requires a different systematic study.

the Qumran community drew a lot of their theological views from the Hebrew prophetic book books of which Isaiah was a major one.

In 1QM xiii.10, reference is made to the Prince of light. His role is to assist the sons of light. In his hands are all the angels of justice/righteousness (מלאכי צדק). The genitival construct state can be interpreted as objective. The angels administer or assist him in administering justice, because, as mentioned before and as re-mentioned in 1QM xiv.5, God has called the warriors (sons of light) in order to raise up justice (משפט). This leads Yadin to describe the Qumran sect's view of light in terms of "the symbol of justice, truth, knowledge and everything good" (Yadin 1962, 236). The DSS mentions specifically the angel Michael as 'the Prince of Light.' He opposed Beliel who was the angel of Darkness. In Dan 10:21, 12:1 and I En 20.5, that same Michael is referred to as 'the Prince of Israel.' He is also the one who holds the key to the kingdom of heaven (L.A.E. 37.1-6; 38.1).

Beside the 'Scroll of War,' Fisdell did some studies on the spiritual message of the Qumranites. In the Damascus document, he found that the forces of darkness are presented as the ones leading people to transgress the Torah. "Transgression of the Law, he says, has led to the dark times of suffering and persecution, injustice and violence" (Fisdell 1997, 51). The righteous remnant of Israel, *i.e.* the sons of light, will survive to see the destruction of evil and the institution of peace at the time of the divine judgment (Fisdell 1997, 53).

This short glimpse of the DSS helps to see that the metaphorical use of φῶς has its origin in the Jewish uses. The themes of justice and righteousness, peace, and restoration of the just remain the main thread of continuity. It is in that continuity which spreads to the NT that I undertake the exploration of the metaphorical use of φῶς in Matthew 4:16. I argue in the following section that, though the metaphorical use of φῶς seems to be presented by the author as a reference to the metaphorical use of אור (Isa 9:1-2), it is in RT terms, a metarepresentation doubled with a conceptual broadening of metaphor. During this process of metarepresentation, the metaphor has been re-interpreted in new context. In addition, it is an eye-opening advantage to see how the NT writers used the OT texts. I start with this issue before showing how the metaphorical use of φῶς in Matthew used the same communication technique of quotation.

4.3.4 The Use of the OT in the NT

As mentioned in the General Introduction, biblical studies, especially biblical hermeneutics, have benefited a lot from linguistics. In the present section, I want to show how the RT account of communication in its specific account of metarepresentation can help reframe the phenomenon of ‘Apostolic Hermeneutics’. This refers to “the manner in which Jesus and the New Testament authors interpreted the Old Testament” (Enns 2005, 176). The main issue is the context in which an OT text was written and the context of its re-use as quotation or allusion in the NT texts.

Using RT, I am arguing that the NT authors re-interpreted the OT texts in a new context and for a new audience. They were not focusing on the explanation of the OT texts for simply understanding like a historian would do. But they were theologically formulating new texts that were addressing specific issues for their contemporary audience. For those theological re-phrasings, they were re-using the OT texts. This practice of re-interpreting an OT text for a new audience needs to be dissociated from an interpretation that seeks primarily to understand an OT text (historico-grammatically). Re-interpretation is a creative (and communicative) process which re-uses previous texts for new communication, and it makes use of a certain artistic liberty. Simple textual analysis is an exercise that is limited to extracting a meaning from the text. In this perspective, RT contributes to support the thesis of the re-interpretation of the OT texts in the NT.

Having mentioned the above clarification, my aim in this subsection is to show how RT can shed additional light on the debate, and enlighten the interpretation of a specific case of re-interpretation, notably Matt 4:12-17.

For the flow of the present reflection, it is necessary to remind ourselves that those who argue that the NT writers did not respect the context of the OT texts are using a historico-grammatical perspective. A second group opposing the first argues that the context of the OT texts is respected, and perceives the phenomenon in terms of theological or ideological context. RT explains the ‘non-respect’ of the original context and the re-use in the different context as re-interpretation, a recognized practice of the NT writers’ era (Enns 2005, 116-151). I shall illustrate this by using various biblical

examples taken from cases already discussed by biblical scholars. One of the recent reflections on the NT writers' use of the OT texts has been done by Enns (2005, 113-165).

Many Biblical scholars have proposed reasons for admitting that the NT writers did not respect the original context of the OT texts they were quoting or alluding to. Beale (1994) edited a book in which diverse views were presented. Articles expressing strong opinions to be remembered include "Matthew Twists the Scriptures" by McCasland (1994, 146-152). He shows how the author of Matthew does not respect the context of the OT texts, and in addition twists the Scriptures. For instance, he explains how Matthew re-organizes the genealogy of Jesus into three groups of fourteen:

[I]n order to obtain fourteen in the first division, Matthew omitted the names of Ahaziah, Joash, Amaziah, and Jehoiakim from the kings of Judah (Matt 1:8, 11; 1 Chron. 3:11-15). To get fourteen in the second division and also in the third, Matthew counted Jeconiah in both groups (McCasland 1994, 147).

So far, no other scholar has rejected these textual evidences based on Hebrew history as narrated by the Chronicles. Whatever may be the reason for the 'changes,' the evidence remains that changes were made. McCasland also discusses cases of texts taken out of the original OT context. A case is Matt 2:15 (Jesus and his parents' refuge in Egypt) which the author takes as the fulfillment of Hos 11:1. This passage refers, in the original context, to the exodus of Israelites from Egypt (McCasland 1994, 147).

To these examples, I add some mentioned by Mead. The weeping at Ramah (Matt 2:18) refers to the slaughter of the innocents under Herod instead of the historical devastation of Ephraim (Jer. 31:15). Paul replaces the Assyrians of Isa 28:11-12 with speakers in tongues in 1 Cor. 14:12. Capernaum is brought from exaltation down to Hades (Matt 11:23) instead of the king of Babylon (Isa 14:13-15). Instead of God (Ps. 62:12; Prov. 24:12), the Son of man (Matt 16:27) comes to reward each man according to his deeds, etc. (Mead 1994, 154-155). The list could be lengthened.

Enns uses the cases of:

- Matt 2:15 and Hos. 11:1 (already mentioned above);
- "Now is the time of salvation," the deliverance of Israel from exile in Babylon (Isa 49:8) becomes, in 2 Cor. 6:2, the deliverance of people by Christ;
- "The redemption of Israel from exile" (Isa 59:20) becomes "the redemption of Israel from sin (in Rom. 11:26)";

- “For forty years I was angry with that generation [of your fathers]” in Ps. 95:9-10 becomes in Heb. 3:7-11 “and for forty years [your fathers] saw what I did” (Enns 2005,132-142).

Historico-grammatical analyses of these passages reveal a distance taken by the NT writers *vis-à-vis* the facts presented in the OT texts. One needs to look at the social context as well as the literary context that shaped the content of the OT texts quoted in the NT. It is not a novelty to state that the social context and the literary context of the OT texts were not ‘respected’ in the NT. It has been proved by many scholars. Sanders is direct in his statement when he says, “Critical scholarship has clearly shown that prophecy in the First Testament had little to do with long-term prediction” (2004, 255). The examples I gave above are primarily meant to illustrate the point of ‘no-respect of the OT context’ by the NT writers.

The debate on the no-respect of the context of the OT texts is still going on. The more interesting question being debated now in the scholarship is why the NT writers did this, and whether the practice can be applied by modern interpreters (Stamps 2006, 16). In addition, context, as understood in the use of the OT in the NT, has been considered in a larger sense. It would not only refer to the socio-historical context, but the larger context of God’s work in the history of redemption (Marshall 1994, 202).

The following scholars have considered the use of the OT texts by the NT writers who extended the context. Marshall (1994, 204-205) mentioned many ways in which the NT writers have used the OT texts. This includes the “literal” manner of referring to an event described in it, or the mention of some OT commands. Such a quotation is fixed in its original context. The quotation by Stephen in Acts 7:3 is an example of such literal use, which RT would label ‘metalinguistic’:

The God of glory appeared to our ancestor Abraham when he was in Mesopotamia, before he lived in Haran,³ and said to him, “*Leave your country and your relatives and go to the land that I will show you*” (Acts 7:2-3).

Stephen is simply repeating to his audience a string of the Genesis narrative of Abraham. Stephen’s citation of Gen. 12:1-2 is not a *fac-simile*, and is not quoted *in extenso*. Nevertheless, the context and the settings of the quote are preserved. The ‘literal’ use⁷⁹ of

⁷⁹ As a matter of fact, situations where the original social and literary context of the quoted text is maintained are rare. Once a text is re-used in a different utterance, it becomes embedded in the new

an OT quotation is not a case in favor or against the no-respect of the original context of OT texts. However, it needed to be mentioned in order to distinguish it from other uses addressed below.

Two other views that justify the right use of the context of the OT texts are the allegorical and typological interpretations. The typological perspective shows “a correspondence between a contemporary event and an event in the Old Testament so that understanding of the former (and sometimes the latter) may be enhanced” (Marshall 1994, 205). The allegorical reading draws “parallels between an Old Testament story and a contemporary situation or piece of teaching” (Marshall 1994, 205). The narrower notion of ‘context’ (as understood in biblical studies) is extended to a “broader sense [where] all that was needed was recognition that the passage was Christological, so that the use of a text from within it was not arbitrary” (Marshall 1994, 202). It is in this same perspective that Beale concludes his reflections of the OT background of reconciliation in 2 Cor. 5-7. He finds that “[i]n the light of 2 Cor. 5-7, and Eph. 2, the idea of reconciliation in these passages is to be understood as the beginning of fulfillment of the Old Testament promises of Israel’s restoration” (Beale 1994, 245). At this point, RT comes to strengthen the claim that meaning is not exclusively located in the text (stimuli). It is obtained by inference using the text and the context. One of the critical assumptions that define the reading of those specific texts is the messianic title of Jesus. For Jews who read exclusively the Hebrew Bible, Jesus of Nazareth is nowhere to be seen in the OT. With the same texts, different set of assumptions create different meanings.

It becomes evident that there is a difference of understanding of the concept CONTEXT between those who ‘criticize’ the NT writers for not respecting the context of

communication. For instance, In Acts 10:15 Peter is told in his vision “Do not call anything impure that God has made clean.” The message was addressed to Peter; he was the one who had to change his view about cleanness and uncleanness of food. In Acts 11:7, he quotes exactly the same words in the same literary context, because he is re-narrating the same story. But this time, because the instance of communication is different, an additional interpretive implication may be proposed for the same utterance, like “this is what I heard from God, follow it and ignore, as I did, the previous regulations on food cleanness. What I am telling you in the new order.”

From daily experience, we also know that the first time we give the order “sit down” has less emotional power than “I have told you, *‘sit down’*.” This would be less emphatic if the same thing is repeated three times as, “This is the third time I am telling you *‘sit down’*.” In any communication, the use of a previous utterance is rarely done for the sake of simply mentioning that the utterance was produced in the past, unless it is recorded for history or official use, not communication. There is usually a communication purpose in quoting. Therefore, the identity of a context is often hardly achieved, and it is of less use.

OT texts, and those who ‘justify’ the NT writers. The first group uses ‘context’ in the narrow sense. The second group has a wider understanding of ‘context’. Seccombe who belongs to the second group also uses the concept THEMES which shows a considerable semantic extension. He concludes his reflections about the influence of Isaiah on Luke by saying, “in approaching quotations from and allusions to Isaiah there is a presumption in favor of Luke’s awareness of their context and wider meaning within Isaiah as a whole” (Seccombe 1994, 256). It is from such extension of context that interpretation transcends to typological and allegorical interpretation.

To polarize the debate around the respect or non-respect of the ‘context’ of the OT texts is fuelling a misunderstanding based on the understanding of ‘context’. RT reinforces awareness of the fact that differences of views in interpretation are matters of sets of assumptions and beliefs held by the readers. After proving that the NT authors did not respect the ‘context’ (in the narrow sense) of the OT texts, Enns moves on with these comments.

It is not that the Old Testament words are taken out of context and tossed in the air to fall where they may. Rather, the New Testament authors take the Old Testament out of *one* context, that of the original human author, and place it into *another* context, the one that represents the final goal to which Israel’s story has been moving (Enns 2005, 153).⁸⁰

It is, therefore, the difference of ‘context’ that creates the difference in meaning, not the text *per se*. This view is similar to the one expressed earlier by Holmgren for whom “[t]he New Testament’s interpretation of the Old Testament is “insider” or “believer” exegesis; it understands the older scripture in the light of faith in Jesus” (1999, 38). For the modern readers who acknowledge the messiahship of Christ, the Christological perspective of NT use of the OT has fostered a prophetic or fulfillment perspective for them so that they read the OT as a ‘Christian’ text (Stamps 2006, 37). I am not seeking to argue what other scholars have successfully done. My aim is to stress that the new ‘factor’ (*i.e.* Jesus) contributed to forge the NT writers’ interpretation of the OT texts.

From the RT perspective, the belief that ‘Jesus is the Messiah’ constitutes a key element of context for the audience of NT writers. This information was ‘manifest’ in the

⁸⁰ Italics emphases are from the original text.

cognition of the audience, *i.e.* the audience was assumed to be aware of that at the instance of communication. For the Jews who did not share the belief that ‘Jesus is the Messiah’, the reading of the same OT texts remained somehow close to the Second Temple reading.

This practice of re-using old texts for a current communication was already being used by many Jewish writers in the Second Temple literary traditions through *Pesher* and *Midrash*, the DSS, and the NT (Snodgrass 1994, 41-44; Enns 2005, 116-156; Stamps 2006, 27). The practice was prominent among the Second Temple writers (Enns 2005, 142-151), and they had access to a body of scriptures which was well known to their audience. If an audience does not know a previous text, to use it in a new communication would not have any communicative or rhetorical effect. It would increase the processing effort without guaranteeing cognitive effect. That is why modern communicators often use old texts or famous sayings.⁸¹

It is interesting to notice that the books of Matthew and Hebrews have used OT citations more than any other books of the NT (Bratcher 1984, 1-11; 57-67). It speaks about the audience the author of Matthew and Hebrews had in view. Snodgrass notices that “[t]he more an author attempts to explain the identity of Jesus or address Jews, the more likely the Old Testament will be used” (Snodgrass 1994, 36). The audience was familiar with the cited texts, and they had some regard for them. It is a general consensus that the primary goal of the interpreter and translator in late antiquity was to allow the sacred text to speak to the new situation, to address new problems, and to answer new questions (Evans 2004, 3; Stamps 2006, 27; Knowles 2006, 70). In this perspective, to be obsessed by the original context as does the historico-grammatical interpreter is to downplay the aim of the NT writers. Sanders recognizes that “the focus in the earlier period was on the community addressed and not on the text as such. Understanding Scripture’s relevance to ever-changing contexts was the focus” (2004, 254). The essence of the new ‘context’ was Jesus, the Christ. That is why such reading of the OT texts is called ‘Christological exegesis’ (Casey 2000, 42). This does not mean that the original context of the OT texts is ignored. On the contrary, it serves as a foundation which needs,

⁸¹ Many modern orators and politicians have rhetorically used Julius Caesar’s *Veni.Vidi.Vici.* for summarizing their personal success. No one questions the no-respect of the original cognitive environment, because the aim of modern orators is to make use of the literary power of the saying.

however, to be superseded. That foundation is built using the historico-grammatical method within critical interpretation, as opposed to a ‘believer’ or popular interpretation.

However, in this section, the theological dimension introduced by typological and allegorical interpretations is not my main agenda. Therefore, I limit myself to the extension or broadening of ‘context’ in quoting, and the reason for this extension. I would rather turn to the implications of these reflections for the interpretation of the metaphorical use of $\text{רִאשׁוֹן}/\varphi\omega\tilde{\zeta}$.

4.3.5 Matthew’s Re-Interpretation of the Metaphor $\text{רִאשׁוֹן}/\varphi\omega\tilde{\zeta}$

Matthew has re-interpreted Isa 8:23-9.1 in his gospel (Matt 4:15-16). He has not quoted Isaiah *out of context*, but he has taken the text of Isaiah from *its context* and transferred it to a *new superseding context*. The most prominent feature of the new context is Jesus recognized as the Messiah who brings justice, peace, and welfare to God’s people. I call this re-interpretation process a carrying-over of the meaning of $\text{רִאשׁוֹן}/\varphi\omega\tilde{\zeta}$ from the restoration of post-war kingdom of Israel to the holistic restoration in the kingdom of God. This specific re-interpretation of Isaiah by Matthew needs closer attention. That is what I do in the following paragraphs.

Firstly, I go through the linguistic changes that the author⁸² made in his quote. Then I analyze those variations in order to explore the results obtained by introducing those modifications. Finally, I describe the picture presented by the metarepresented metaphorical use of $\varphi\omega\tilde{\zeta}$. A synoptic presentation of the Isaian and Matthean passage is useful at this point.

⁸² By using the phrase ‘the author’ I do not intend to get inside the authorship debate as do **Davies and Allison** (1988, 7-58). However, the metaphor $\varphi\omega\tilde{\zeta}$ I focus on has a Jewish root. Therefore, the elements of meaning I explore are based on Jewish conceptual background. Jewish features (Davies and Allison 1988, 26) are important points favoring Jewish-Christian origin of the author.

Table 2: Synoptic view of Isaiah 9:1-2 and Matthew 4:15-16

TEXT I	
[A] MT/BHS (Isa 8:23b-9:1)	<p>כַּעַת הֵרָאשׁוּן הַקֵּל אֶרְצָה זְבוּלוֹן וְאֶרְצָה נַפְתָּלִי וְהִאֲדָרְוֹן הַכְּבִיד יִרְרֶה הַיָּם עִבְרַת הַיַּרְדֵּן אֶלֶּל הַגּוֹיִם: (9:2) הָעָם הַהֵלְכִים בַּחֹשֶׁךְ רָאוּ אֹר גָּדוֹל יִשְׁבִי בְּאֶרֶץ צְלֻמֹּת אֹר נִגַּה עֲלֵיהֶם:</p>
[B] NRSV (Isa 9:1-2)	<p>(9:1) In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. (9:2) The people who walked in darkness have seen a great light; Those who lived in a land of deep darkness on them light has shined.</p>
TEXT II	
[C] LXX (Isa 8:23b-9:1)	<p>(8:23) Τοῦτο πρῶτον ποίει, ταχὺ ποίει, χώρα Ζαβουλων, ἡ γῆ Νεφθαλιμ ὁδὸν θαλάσσης καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες καὶ πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, τὰ μέρη τῆς Ἰουδαίας. (9:1) ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε φῶς μέγα· οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμπει ἐφ’ ὑμᾶς.</p>
[D] Personal Translation of LXX (Isa 9:1-2)	<p>(1) He does this first. He does [it] quickly, country of Zebulun, the land of Naphtali, and the rest inhabiting the seacoast and beyond Jordan, Galilee of the Gentiles, a part of Judea. (2) O people walking in darkness, behold a great light; you that dwell in the region <i>and</i> shadow of death, a light shall shine upon you.</p>
TEXT III	
[E] NA ²⁷ (Matt 4:15-16)	<p>(4:15) Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, (4:16) ὁ λαὸς ὁ καθημένος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.</p>
[F] NRSV (Matt 4:15-16)	<p>(4:15) Land of Zebulun, (and) land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles— (4:16) The people who sat in darkness have seen a great light, And for those who sat in the region and shadow of death light has dawned.</p>

First, it is noticeable that the MT and the LXX texts of Isaiah (8:23b-9:1) are not linguistically identical. The MT introduces the section with כַּעַת הֵרָאשׁוּן הַקֵּל (in the former time he brought into contempt). The LXX has Τοῦτο πρῶτον ποίει, ταχὺ ποίει. In the MT, the ‘land of Zebulun and Naphtali’ is the object of God’s action of bringing into contempt. In the LXX, χώρα Ζαβουλων, ἡ γῆ Νεφθαλιμ are in the vocative. The LXX does not pay much attention to what happened to the lands mentioned before. In addition, the LXX uses the present tense. That cuts the tie with the past even further. While the MT clearly indicates what is not yet accomplished (וְהִאֲדָרְוֹן הַכְּבִיד ‘to make glorious’), the LXX omits the glorious future mentioned by the MT. Instead, it puts the land of Naphtali

expanded as the way of the sea, and Galilee of Nations explained as part of Judea in the same grammatical sentence constituent. In fact it adds *καὶ οἱ λοιποὶ οἱ τὴν παραλίαν κατοικοῦντες*. In view of these differences, it appears that the author of the MT is more concerned by the contrast between the dark past and the bright future. The author in the LXX is more interested in the lands and different people who will be beneficiaries of the bright future. The addition of *τὰ μέρη τῆς Ἰουδαίας* reinforces the will of inclusiveness, and links Jesus' ministry to the land of Judah.

Secondly, in the MT, the verb describing walking in darkness is in the *Qal* perfect 3rd person plural (וָלָכוּ). But in the LXX, the form is the imperative aorist 2nd person plural. Again, the MT is pointing to the past while the LXX focuses on engaging the audience.

Thirdly, the MT (Isa 9:1) has *אֹרֶךְ נִגְנָה עָלֵיהֶם* ('light has shined on them'). But the LXX (Isa 9:1) has *φῶς λάμψει ἐφ' ὑμῶς* ('a light shall shine upon you'). This tense difference may not be very significant since it is a Hebrew feature to express an undoubted future event with the past tense. However, the difference of person (3rd for the MT and 2nd for the LXX) is still noticeable.

These established differences between the MT and LXX texts of Isaiah (8:23b-9:1) lead us to conclude that if the translators of the LXX used a *Vorlage* that resembles the current MT text in its form, they may have re-interpreted the source text and felt free to insert modifications that could help them address their audience. If the source text was another Hebrew *Vorlage* which would not be accessible to us today, then the differences can only be noted without formal conclusions. However, for the biblical larger audience, both texts have always been equally considered fully valid as part of the authoritative scriptures despite the differences raised.

As I am interested in the transfer of the metaphorical use of *אֹרֶךְ/φῶς* from the OT to the NT, I distance myself from the discussions concerning the scriptures which the author may have used for extracting his quotation. Indeed, I show below that whatever the eventuality, the text of Matthew is not a certified accurate copy of the text in Isaiah, and was never intended to be one.

Here are the linguistic differences:

- The author starts by removing the strings of Isaiah which refers to the past time, be it in the MT (*בְּעֵת הַרְאֵשׁוֹן*) or in the LXX (*Τοῦτο πρῶτον ποίει, ταχὺ ποίει*).

- The addition of τὰ μέρη τῆς Ἰουδαίας in the LXX is not retained in Matthew. Zebulun in the LXX was seen as a χώρα ‘country’ in the LXX but in Matthew it is designated as a γῆ ‘land’.
- The participle πορευόμενος ‘walking’ in the LXX text is rendered in Matthew by καθήμενος ‘sitting’. Though the two words belong to the same semantic field, the choice to use a different word can be interpreted as follows: ‘walking’ implies choosing to live a certain way, *i.e.* in darkness; whereas ‘sitting’ implies a situation that is imposed on people rather than being the result of a deliberate choice.
- The ‘people walking in darkness’ are indicated in the LXX in the vocative. In Matthew it is the nominative (subject) case that is being used.
- In the LXX the verb ὁράω ‘to see’ is used in the imperative aorist form 2nd person plural: ἴδετε ‘behold’. But in Matthew the 3rd person singular indicative aorist of the same verb is used: εἶδεν ‘saw’.
- ‘Those who walked’ or ‘those living’ (οἱ κατοικοῦντες) in the LXX is in nominative (subject) case. But in Matthew, it reappears as ‘For those who sat’ (τοῖς καθημένοις) which is a dative construction.
- Finally, the future tense is turned into the past. In addition, ‘those upon whom the light will shine’ are the interlocutors (ὑμῶς) in the LXX. In the Matthew they are ‘third parties’ mentioned in the third person (αὐτοῖς). ‘A light shall shine upon you’ (φῶς λάμψει ἐφ’ ὑμῶς) in the LXX is rendered by ‘a light has dawned on them’ (φῶς ἀνέτειλεν αὐτοῖς).

In case one would assume, as many biblical scholars do, that the NT writers used the LXX, the differences mentioned above are sufficient evidence leading to the conclusion that the quote in Matthew is not a metalinguistic use, but rather an interpretive use. I explain the differences observed in terms of new choices the author of Matthew has made for introducing new dimensions to the meanings in the new context. My guiding question is: “What did the author of Matthew mean by the metaphorical use of φῶς?”

Since explicit connection is made to Isaiah, it is important to see what has changed or remains the same. I consider four factors: the socio-political power in place, the acts the people in need of liberation are being subjected to, the victimized people themselves, and the expectations of the people.

Though there may be debates about the exact date of the events mentioned in Isaiah (8:23-9:1-6), the history of the period around the 6th century B.C.E. is quite well documented, and supported by archeological findings. The Assyrian empire was the power in place. The name of this ANE empire has been explicitly mentioned elsewhere in Isaiah (Assyria [Isa 7:17, 8:4, 10:5, 11:11, etc.], Babylon [Isa 13:1, 14:4, 21:9, 39:1, etc.], and Egypt [19:20, 20:4, 23:5, 30:2, etc.]). As for the Roman empire, it has been extensively documented that the Jews suffered the Roman occupation. The role of the Roman government of Palestine is by itself a sub-discipline of biblical studies which I will not explore in this study. It is not a controversial issue, but it has sometimes been overlooked. But now, many scholars, among others Riches and Sim (2005), have looked at it more attentively to the point of asserting in conclusion that “the reality of Roman domination and oppression was well known to the author of Matthew’s Gospel” (Sim 2005, 166). A literary survey of the events surrounding the historical Jesus (from his birth to his ministry, his trials, his crucifixion, and his resurrection accounts) proves sufficiently the omnipresence of the Roman rule and its social effects. A summary such as this is sufficient:

The roman rule in Palestine is one of the tragedies of history, the more so because the Romans had no natural antipathy to the Jews and upon the whole showed a disposition to treat them fairly. In the end the complete antagonism between the Western conception of order and Oriental fanaticism manifested itself in one of the most ruthless wars in human history (Jackson 1977, 154).

An illustration of the Jewish misery comes from Josephus:

[T]here were no bounds set to the nation’s miseries; but the unhappy Jews, when they were not able to bear the devastations which the robbers made among them, were all under a necessity of leaving their own habitations, and of flying away, as hoping to dwell more easily anywhere else in the world among foreigners [than in their own country] (*Ant.* 20.11.1).

Those miseries led to the Jewish wars against the Romans. Despite all the hopes of Israel, the historical kingdom of Israel was never to be restored again.

As a result of the Roman occupation, the Jews experienced oppression that took different forms. The NT alludes to taxes which were being paid to Caesar (Matt 22:17; Luke 20:22). That amounts to economic exploitation. Roman soldiers were extorting money from people (Luke 3:4). Travelers were sometimes obliged to carry soldiers’ bags

for a given distance (Matt 5:41). Politico-administrative authorities in Palestine behaved like dictators; some were famous for killings and execution by crucifixion. Though the death of Christ is interpreted as caused by the sins of humanity, the historical fact is that he was condemned by Pontius Pilate, a Roman Governor in Judea, and killed by Roman soldiers.

For all these acts of oppression, the metonymies used by Isaiah (9:3-4) are appropriate: ‘yoke of the burden’, ‘bar across shoulders’, ‘rod of the oppressor’, ‘boots of the trampling warriors’ and ‘garments rolled in blood’. The major difference between the oppression in Isaiah and the one in Matthew is the ‘power that be’. The former was Assyria; the present was Rome. Does this difference matter for the Jews? In closing his *Jewish Antiquities*, Josephus - from an inside perspective - reminds us what the fate of Jews had been in the successive years. He says,

these Antiquities contain what has been delivered down to us from the original creation of man, until the twelfth year of the reign of Nero, as to what hath befallen the Jews, as well in Egypt as in Syria and in Palestine, and what we have suffered from the Assyrians and Babylonians, and what afflictions the Persians and Macedonians, and after them the Romans, have brought upon us (*Ant.* 20.11.2).

History has been repeating itself *mutatis mutandis*. So did the poems of lamentation and hopes of restoration. The same poems may have been sung. But the one I focus on is being re-interpreted. Beyond the role of the Roman empire as socio-political setting, biblical scholars have also examined the author’s attitude toward the Empire. For instance, Carter argues that

Matthew’s Christology claims, elaborated by both the subsequent gospel narrative and Jewish traditions, intersect with the gospel’s (frequently neglected) Roman imperial context to present Jesus as the agent of God’s saving purposes, who contests and relativizes Rome’s claim to sovereignty and divine agency and who offers a vision for a different social experience that enacts God’s purposes (Carter 2005, 143).

The mission of Christ is defined against what the Roman Empire is displaying in its ideals of social order (*pax romana*), and its sovereign power.

The name of the lands of Zebulon and Naphtali has been maintained, though the people of those lands are obviously different. They belong to different eras and constitute different audiences. Before quoting Isaiah, Matthew mentions Capernaum as the

destination. Capernaum was situated in the old territory of Naphtali and not Zebulon. Meier says that Matthew “reworks the Hebrew text, with a nod to the Greek, for his own purpose” (Meier 1980, 33). On the contrary, Davies and Allison talk of Matthew’s insufficient knowledge of Palestinian geography: “he knows Capernaum is in the territory of Naphtali, and this is not a fact he could have gleaned either from the OT or from Mark or Q” (Davies and Allison 1988, 370). If Matthew’s primary goal was the historicity of the event, he may have searched further for accuracy. It seems to me more plausible to say that Matthew used his “artistic liberty” to override geographical facts for presenting his quotation as similar as possible to the quoted text of Isaiah. Land being a sensitive issue in Palestine, it is unlikely that Matthew would lack such essential knowledge or would lack a source to consult for checking the accuracy of the geographical information. In addition the fact that Capernaum was situated in the land of Naphtali does not mean that Jesus’ ministry was going to exclude the land of Zebulon. Actually, the ministry expanded to other regions.

In addition, the ‘sea’ in Matthew may refer to the Lake of Galilee. In Isaiah the sea referred to was probably the Mediterranean Sea. The ‘way of the sea’ connected Egypt to Syria, Anatolia and Mesopotamia. It is misleading to associate ‘Capernaum by the sea’ with ‘the way of the sea’ for which Capernaum was meaningless.

Biblical scholars have been discussing the meaning of the phrase ‘Galilee of the Gentiles.’ The present view about the inhabitants of Galilee in the first century B.C.E. is that despite the presence of non-Jewish ethnic groups, the Jews constituted a considerable majority of the Galilean population. Galilee was also reputed to be the home of the Gospels and the Mishnah, a hotbed of Zealotism, and a province seething with social and economic unrest due to exploitation (Freyne 1988, 5).

A mirror-reading of the beatitudes offers a glimpse of the social realities in Galilee. In Matt 5:4, reference is made to those who ‘mourn’. Davies and Allison mention in their commentary that people were not mourning because of their sins. They were socially oppressed. Like in Isaiah, “Israel is being oppressed in the hands of captors; their cities are in ruins” (Freyne 1988, 448). The beatitude in v. 9 is for the ‘peacemakers’. This may point to the reputation of Galilee as a hotbed of revolt or the negative appreciation of the Jewish wars (Davies and Allison 1988, 458). This latter view

would then expand beyond the region of Galilee, and extend to the whole of Palestine. The author of Matthew narrates the brutal killing of John the Baptist (Matt 14:1-10). Herod ruled like a tyrant. So, after Jesus fed more than five thousand people, the crowd wanted to make him king by force (John 6:12). The Galileans are thus painted as having the political intention to have another 'king'. These are some examples⁸³ of a socio-political portrait of Galilee illustrating the state of Roman domination as well as the people's desire to have a pure Jewish king.

Isaiah's 'circle'⁸⁴ of Gentiles' referred to the Northern Kingdom of Israel which was devastated by foreigners. Its population included Canaanites and Sidonians (Judg.18:7) and other foreigners who settled there after the deportation of the Israelites (2 Kgs 15:29, 17:24-41). Up to the later periods, Galilee was still described as 'Galilee of the gentiles,' a home to many foreign nations (1 Macc 5:14-15). 'Gentiles' in Isaiah probably refers to these nations who worshiped other gods. In Matthew 'Galilee of the Gentiles' the presence of foreign ethnic groups is still attested. But in addition, the presence of the Jewish population is equally stressed. Acknowledging the majority of ethnic Jews does not negate the presence of other groups. The existence of Sepphoris is evidence of foreign presence.

Freyne has elaborated on the attachment of Galilean Jews to the Temple where they went for pilgrimage and their observation of the Torah (1988, 178-218). He mentions the Galilean origin of Judas (the Galilean), a Jerusalem-based σοφιστής, an influential learned scribe (1988, 193). Josephus acknowledges Judas' existence as the instigator of revolutionary ideas against the Roman census in 6 CE (*Ant.* 18.1.2; *J.W.* 2.8.1). His identity was presumably associated with Judas, son of Hezekiah, who ten years earlier had led a revolt at Sepphoris (*Ant.* 17.10.5; *J.W.* 2.4.1). There is a general assumption among scholars that first-century Galilee was the hotbed of Jewish revolutionary ideas (Freyne 1988, 193-194).

Other accounts of the Jewish features of Galilee come from Josephus (*Ant.* 17.10.2). The sense of ethno-religious militantism was quite developed in Galilee. But Josephus' description of the Galilean roots of Judas of Galilee and his sons (including

⁸³ Freyne (1988, 73) uses more cases for painting a picture of social life in Galilee.

⁸⁴ The Hebrew word לָלַךְ can be glossed as 'Galilee' or 'circle'.

Eleazar of Masada) is an indication of the existence of revolutionary ideologies in this area (*J.W.* 2.17.8; *J.W.* 7.8.1). From the perspective of the observance of the Torah, many scribes and Pharisees have an origin in Galilee: Judas the Galilean (*Ant.* 20.5.2), Eleazar who taught at the court of Izates (*Ant.* 20.3. and 4), and Rabbi Yosé the Galilean, a member of the Yavnean scribes (Lightstone 1980, 37-45). Galilee ‘of the Gentiles’ points to a religiously oppressed, darkened and impoverished state (earthly Sheol) in which the eschatological light of Jesus the Messiah is now shining (Meier 2007). Gamaliel made a comparison between Judas the Galilean and Jesus of Nazareth (through Peter) (Acts 5:34-39). Both came probably from Galilee. Judas proclaimed the kingship of God alone (*Ant.* 17.6.2-4 and 18.1.6). Jesus proclaimed the kingdom of God (Matt 4:17) and was accused of seeking to destroy the Temple (Matt 26:61). Both were put to death. In addition, Josephus describes the struggle of Jesus of Tiberias who was assisted by some Galileans in his revolution (*Life* 134, .271, 295). Most of these Galileans were poor peasants.

Moving beyond Freyne’s reflections on Galilee, Chancey (2002) bridges the gap between textual studies and archaeology. He makes use of Josephus, biblical sources, and excavation reports to demonstrate that most Galileans in the first century C.E. were Jews. Here are his arguments: First, Galilee’s history explains it. Secondly, Josephus and the authors of the Gospels regarded it as a region where circumcision, Sabbath observance, loyalty to the Jerusalem temple, and purity were major concerns. Thirdly, archaeological discoveries clearly attest to Jewish burial and purity practices at several sites. Finally, in contrast, evidence for pagans in first-century C.E. Galilee is surprisingly slim in both the literary and the archaeological records. Chancey thinks that discussions on the region in NT scholarship should always reflect the Jewish identities of the overwhelming majority of its inhabitants.

As a summary, it can be said that the Assyrian conquest resulted in the deportation of most Israelites, though some remained behind. They co-habited with the foreign colonists the Assyrians imported. For Vermes, though, the Hasmonean conquest marked the shift of the region back into the Jewish sphere; Aristobulus’s “Judaization” had been successful (Vermes 1973, 44). For my study, two characteristics of Galilee are especially relevant. Firstly, Galilee was heterogeneous as far as its ethnic composition is

concerned. Secondly, Galilee was not a haven of justice and peace. It is in this setting that Jesus comes to start his ministry.

The people in Isaiah expected the restoration of the kingdom of Israel. A king descendent of David would arise and rule Israel with justice and righteousness for peace and prosperity. That hope was not limited to the land of Zebulun and Naphtali. It had been shared for generations by the entire people of Israel, and was also integrated in the theological and political discourse of the Jews because the king of Israel was an agent of God. Dyck explored the theocratic ideology of the book of Chronicles. He found that the Chronicler's thinking on religion and politics is to be labeled "theocratic," because what is seen by modern thinkers as two spheres – the religious and the political – the Chronicler sees as one. In Chronicles, Israel is "the kingdom of Yahweh" (Dyck 1998, 1). Even if politics in biblical Israel has been studied in the perspective of monarchy, God was the one appointing its kings through the anointing performed by his servants (prophets).

Until the 1st Century B.C.E., the Jews' politico-religious views did not change in their foundations, all the more so since these ideologies were rooted in their Holy Scriptures. They were still expecting a messiah that would liberate them, and restore the kingdom of Israel. That was the essence of the questions asked by John from prison (Matt 11:2) and the disciples to Jesus (Acts 1:6). The lost hope of the disciples on the way of Emmaus is an indication of the hope of the redemption of Israel (λυτροῦσθαι τὸν Ἰσραήλ). The verb λυτροῦσθαι used for Israel as a nation connotes a redemption out of socio-political bondage. That redemption is to come through a messiah sent by God. In other contexts, this redemption can also be metaphorically transposed to redemption for sin (Procksch 1999, 335). In relation to the messiah's coming, the socio-political facet is evident. The messiah was a political figure in a theocratic setting.

The major new dimension Matthew has added, or better reinforced, was the spiritual dimension. The focus was shifting from the kingdom of Israel to the 'kingdom of God.' In his *Commentary of the Gospel of Matthew*, Keener (1999, 61) affirms that Matthew hails Jesus as the true king of Israel as can be seen in Matt 2:2; 21:5-9; 25:34; 27:11, 29, 42. However, if an important group of Israelites did not recognize in him their

king, it is because their expectations were that of a socio-political kingdom. Wright mentions some factors which give an idea of Israelites' expectations:

- a) They were focused primarily on the nation, not on any particular individual.
- b) They could, under certain circumstances, become focused upon a particular individual, either expected imminently or actually present.
- c) When this happened, the generalized expectation of a coming figure can be redrawn in a wide variety of ways to fit the situation or person concerned.
- d) The main task of the messiah, over and over again, is the liberation of Israel, and her reinstatement as the true people of the creator god (Psalms of Solomon 17.21-32). This will often involve military action, which can be seen in terms of judgment as in a law court. It will also involve action in relation to the Jerusalem Temple, which must be cleansed and/or restored and/or rebuilt.
- e) It is clear that whenever the messiah appears, and whoever he turns out to be, he will be the agent of Israel's God. Certainly there is no reason to hypothesize any widespread belief that the coming messiah would be anything other than an ordinary human being called by Israel's god to an extraordinary task. It was not the case that the Messiah was expected to suffer, as Jesus suffered in the hands of Romans (Wright 1992, 319-320).

Because we are reading the texts about Jesus with a certain distance in time, it would be easy to underestimate the careful thought that the recognition of a messiah required.⁸⁵ His disciples also struggled with their understanding of the kingdom of Israel (Acts 1:6). When Jesus mentioned 'my kingdom' in Luke 22:30, it was not surely a socio-political kingdom. The answer Jesus gave to Pilate during the trial was clear:

My kingdom is not from this world. If *my kingdom were from this world*, my followers would be fighting to keep me from being handed over to the Jews. But as it is, *my kingdom is not from here* (John 18:36).

He was the king of Israel, but a king of different essence and of a different 'Israel.' To Pilate asking him "So you are a king?" Jesus answered,

You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice (John 18:37).

Jesus moved to Galilee to start his ministry when he heard that John the Baptist has been arrested (ἀκουσας δε ὅτι παρεδοθη). In Matt 3:1 John was introduced as

⁸⁵ For instance, it was known that the messiah would conquer and stay. But in John 12:34 when Jesus mentions the Son of man 'being lifted', the Jews misunderstood him and asked: "We have heard from the law that the Messiah remains for ever. How can you say the Son of man must be lifted up?" They also made comments about his origin (John 7:27), and expressed reservations (John 7:41).

preaching the kingdom of Heaven. It is an indication of the correlation that Jesus is also opening his ministry by the preaching of the kingdom of God. He uses the exact words pronounced by John: Μετανοείτε ἠγγικεν γὰρ ἡ Βασιλεία τῶν οὐρανῶν. John's role was over, and Jesus was starting his. However, in Isaiah reference is made, not to ἡ Βασιλεία τῶν οὐρανῶν but to τον θρονον Δαυιδ και την βασιλειαν αυτου (LXX) or וְיָרַד מִן־הַשָּׁמַיִם לְיַעֲקֹב (MT/BHS). It is a move from an earthly-political kingdom⁸⁶ to the 'spiritual' kingdom. But it seems that because the socio-political reality of the Israel of the first century was characterized by oppression, the search for a messiah did not end with the historical Jesus.

The change of factors from the Isaian text to the Matthaean quotation can be summarized in two groups: changes and identical issues. The changes concern: (1) the power in place from the Assyrian rulers to Roman Emperors, (2) the victimized people from the ancient habitants to the 1st century B.C.E. and C.E., (3) the entity in view from the kingdom of Israel/David to the kingdom of God. The factors that remain identical are: (1) the socio-political oppression, (2) the geographical area (though in the second case the focus expands to the entire Jewish community), and (3) the expectation of a messiah king. Having established these changes and identical factors, I now move back to the metaphorical use of φῶς based on this re-interpretation or metarepresentation.

The result of the inferential blending in creating the metaphorical use of אור (LIGHT*), in Isaiah (9:1-2) produced the several conceptual entries below which, according to RT, become contextual information for the new communication:

LIGHT

- is the dawn of a new era;
- is the assignment of merited rewards and punishments (judgment);
- is life in a community governed by the principles or ideals of just dealing (justice) or right action (righteousness);
- is life where people in that community aspire to such principles or ideals of justice;

⁸⁶ Quoting Wright (1996) *in extenso* helps me to avoid getting into debates about the 'kingdom of God.' His expertise offers a firm ground for basing conclusions. According to him, "The most important thing to recognize about the first-century use of the kingdom-language is that it was bound up with the hopes and expectations of Israel. 'Kingdom of god' was not a vague phrase, or a cipher with a general religious aura. It had nothing much, at least in the first instance, to do with what happened to human beings after they died. The reverent periphrastic 'kingdom of heaven', so long misunderstood by some Christians to mean 'a place, namely heaven, where saved souls go to live after death', meant nothing to the sort in Jesus' world: it was simply a Jewish way of talking about Israel's god becoming king" (Wright 1996, 202-203).

- is where there is freedom from civil clamor and confusion (shalom);
- provides a state of security provided for by law, custom, or public opinion;
- provides a mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions;
- provides a tranquil state of freedom from outside disturbance and harassment;
- provides harmony in human or personal relations, etc.

These entries can be seen as components of a single complex concept, *i.e.* JUSTICE. The above inferences are made possible thanks to explicated stimuli in the text (of Isa 9:3-6), and the contextual information they make the reader/hearer activate in his mind. In other words, Jesus whom Matthew presents as the LIGHT* the Galileans saw, was to realize such expectations. There is a second conceptual broadening of the metaphor φως** which is the result of a blending of Isaian's metaphorical use of φως* with Jesus in the NT settings.

The new set of entries Jesus provides can be retrieved from the preceding text of Matthew concerning the characterization of Jesus as the messiah. Jesus:

- was announced by John the Baptist (3:11).
- is the son of God (3:17 and 4:3).
- was tempted by the devil but overcame (4:1).
- fasted forty days and forty nights (4:2).
- began to proclaim the kingdom of heaven (4:17).

The selective interaction between the two sets of entries results in a third set which gives an example of what the LIGHT* could have been expanded to in the new context. Some of the entries related to Jesus may be dropped like 'being born of a virgin' and 'fasting forty days and forty nights'. Having been written after the year 70 C.E., the author knew that his audience knew that Jesus did not 'bring' socio-political peace. In that set of knowledge, some of the entries of LIGHT* from Isaiah would have been cancelled. What could probably count as entry for LIGHT* include the following weak implicatures: LIGHT*

- presupposes the restoration of the kingdom of David, at least for the Jewish readers.
- is where there is freedom from civil clamor and confusion like the condition people endured under the Romans.
- provides a state of security provided for by law, custom, or public opinion which would be enhanced by the application of the Torah.

- provides a mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions.
- is the one that makes, gives, or maintains tranquility, etc. in one word 'shalom'.

The possible expectations which would be evoked by Matthew (4:15-16) are that the mention of LIGHT** should evoke:

- the dawn of a new era when God's kingdom is established;
- the assignment of merited rewards and punishments (judgment);
- life in a community where the principles or ideals of just dealing (justice) or right action (righteousness);
- life where people in that community aspire to such principles or ideals of justice;
- a mental or spiritual condition marked by freedom from disquieting or oppressive thoughts or emotions (setting people free from oppression);
- the messiah provider of God's justice and peace;

All these entries can be summarized under a few complex concepts: JUSTICE and PEACE. But since they are broadened from the socio-political JUSTICE and PEACE, they can be represented as JUSTICE* and PEACE*. Indeed, from the literal LIGHT, to the LIGHT* in Isaiah, and to LIGHT** in Matthew, broadening has been happening.

However, out of these possibilities, each reader retains the ones which are accessible to his personal knowledge of both the LIGHT* in Isaiah and Jesus introduced by Matthew. This will be determined by each reader's cognitive environment, what s/he considers as relevant information (context) for understanding the metaphor, and the processing effort he puts into his desire to understand the metaphor. Three factors determine the amount of entries a reader retains: (1) the size of his knowledge of LIGHT* and Jesus, (2) the size of his contextual assumptions, and (3) his cognitive ability to process the inferences. The functions of these factors are experimentally testable following the principle that, *ceteris paribus*, the more input a reader brings in interpretation the more he gets in terms of output (cognitive effects).

According to RT, in case of weak implicatures, as it is in the metaphorical use of אור/φῶς (LIGHT), the speaker or writer puts the responsibility of inferring implicatures on the shoulders of the addressee. He deliberately makes the addressee envision contextual implications that can be drawn from the metaphor and the context it is used in. Constraints on the scope of inference are determined by the context. If he had wanted to strongly guide the addressees towards a unique and strong implicature, then he would not

have used a metaphor. A metaphor generates weak implicatures. The metaphorical use of φῶς does not point to a single implicature.

Every member of an audience infers as many meanings as his context makes available to him. Not all readers (or hearers) will retrieve the same amount of implicatures from the metaphor. In addition it is not excluded that in certain communication settings, the readers may narrow the meaning of the metaphor in a very specific context. The utterance (32) pronounced by a Christian who realized that he would not survive his sickness is an illustration.

(32) I have seen the Light; I am ready to leave this world.

The meaning of LIGHT* still pointing to Jesus would be narrowed to ‘provider of spiritual illumination.’ The other potential entries have not been retrieved in the inferential process.

Since communication and interpretation are based on inferences, it is useful to evaluate the validity of these inferences using logical tools. Therefore, in the following paragraphs, I will evaluate the inferences drawn in the interpretations of Matthew 4:12-17 by converting the main ideas related to LIGHT* into logical propositions. Then I will subject them to the logical rules of inference for testing their truth conditions.

I want first to synthesize the key terms used in the inferences:

Term (a):

THE PROMISE IN ISAIAH (The People of Naphtali and Zabulon will see LIGHT*)

Term (b):

THE KINGDOM OF DAVID (Authoritative rule of ‘a son given’ with Peace and Righteousness)

Term (c):

THE KINGDOM OF GOD (Justice and Peace under God’s Kingship proclaimed by Jesus)

Term (d):

JESUS’ ARRIVAL

Term (E):

LIGHT*

The connection of the Matthew passage to the Isaian passage through the quote produces a sorite⁸⁷ made of four syllogisms (A, B, C, and D) that can be analyzed as below. The *modus ponendo ponens* rule of inference

$$\begin{array}{l} p \supset q \\ p \\ \therefore q \end{array}$$

is applicable as well.

A

Premise 1: obtained from the stimulus/utterance in Matthew (4:14):

JESUS' ARRIVAL in the territory of Naphtali and Zebulun was the fulfillment of a PROMISE stated in Isaiah, re-uttered in Matthew.

Premise 2: contextual implication from the interpretation of Isaiah (9:1-6):

The PROMISE stated in Isaiah, and re-uttered in Matthew was seeing the LIGHT.

Conclusion: contextual implication:

Therefore, JESUS' ARRIVAL in the territory of Naphtali and Zebulun was seeing the LIGHT.

B

Premise 3: the conclusion of the first syllogism above:

JESUS' ARRIVAL in the territory of Naphtali and Zebulun was seeing the LIGHT.

Premise 4: previous contextual implication from Isaiah (9:1-6):

Seeing the LIGHT was experiencing the promised KINGDOM OF DAVID (Authoritative rule of a 'son given' with peace and righteousness).

Conclusion: contextual implication:

Therefore, JESUS' ARRIVAL in the territory of Naphtali and Zebulun is a new experience of the promised KINGDOM OF DAVID (Authoritative rule of a 'son given' with peace and righteousness).

⁸⁷ A sorite is a chain of categorical syllogisms, connected by the conclusion of the first, which is a premise of the second. The chain can have more than two connected syllogisms (Copi 1972, 228).

C

Premise 5: the conclusion of the second syllogism above:

JESUS' ARRIVAL in the territory of Naphtali and Zebulun is a new experience of the promised KINGDOM OF DAVID (Authoritative rule of a 'son given' with peace and righteousness).

Premise 6: obtained from the stimulus/utterance from Matthew (4:17):

JESUS AT HIS ARRIVAL began to proclaim the KINGDOM OF HEAVEN.

Conclusion: Contextual implication:

Therefore, the promised KINGDOM OF DAVID is the KINGDOM OF HEAVEN proclaimed by Jesus.

D

Premise 7: the conclusion of the third syllogism above:

The promised KINGDOM OF DAVID is the KINGDOM OF HEAVEN proclaimed by Jesus.

Premise 8: obtained from the previous contextual implication from Isaiah (9:1-6):

Seeing the LIGHT was experiencing the promised KINGDOM OF DAVID (Authoritative rule of a 'son given' with peace and righteousness).

Conclusion: Contextual implication:

Therefore, seeing the LIGHT is experiencing the KINGDOM OF HEAVEN proclaimed by Jesus.

4.4 Conclusion: Metaphorical Use of אור/φῶς in Isaiah 8:23-9:1 and Matthew 4:12-17

My fourfold task as indicated in the introduction of this chapter was (a) to analyze the metaphorical use of אור in Isaiah 8:23-9:1 from the perspective of lexical pragmatics as developed by RT; (b) to show that the metaphorical use of φῶς in Matthew 4:12-17 is a re-interpretation of אור; and (c) to analyze the metaphorical use of φῶς as a broadening of אור; (d) to infer potential meanings of the metaphorical use of φῶς in both passages under the concepts JUSTICE and PEACE.

Here are the summaries of my findings. Firstly, I have shown that lexical pragmatics was the appropriate perspective for studying biblical (metaphorically used) expressions. Using lexical pragmatics, I have shown that אור* in Isaiah 8:23-9:6 is a broadening of the physical אור. The metaphor is used to convey some entries which were synthesized under the complex concept JUSTICE and PEACE. The same semantic patterns were found in other ANE writings, and the whole book of Isaiah. Different commentaries have recognized Jesus as the LIGHT, but none of them went further to associate this metaphor with JUSTICE and PEACE.

Secondly, I have shown how the author of Matthew re-interpreted the metaphorical use of אור*. I have argued that the quotation in Matthew was not a metalinguistic repetition of the text in Isaiah, but that the author has re-used the same metaphor in a new context. The linguistic metarepresentation of LIGHT** helps to respond to biblical scholars' discussion on the use of the OT in the NT. Most of the views have been summarized in the book edited by Beale (1994). RT has established that the interpretation of the text of an utterance varies according to the context (set of assumptions) which the reader builds in the interpretation process. Beyond the RT linguistic analysis I have done, most of the debate revolves around theological assumptions or credos, the inspiration and inerrancy of the Bible, and *Sensus Plenior* which is not my domain of expertise. I do not intend to make theological conclusions here. I simply observe that the reading of the OT text (Isa 8:23-9:1-6) as a representation of Jesus in the NT (Matt 4:12-17) can be done in terms of Christocentric reading. This is justifiable on the basis of the canonical unity and coherence of the biblical texts.

Finally, the use of the RT account of metaphor and metarepresentation has been useful for showing how the quotation in the NT (Matt 4:12-17) is a re-interpretation or metarepresentation of the OT (Isa 8:23-9:1-6). Such reading is supported by a reading which takes into account the different socio-political settings in which the two texts were written. By re-uttering the metaphor from Isaiah the author of Matthew was blending through an inference process the LIGHT* in Isaiah with a new reality that has appeared, Jesus the Christ. The Christ presented as the LIGHT** is a liberator, the initiator of a new era, and the provider of justice and peace.

As I make a transition to Lugbarati and take the word of God into this language, the metaphorical use of φῶς shining in σκοτει ‘darkness’ can be carried across to the destiny of Lugbara people, and by extension to the destiny of Africans in the Great Lakes Region. I choose to paraphrase Ukpong’s interpretation of the birth of Christ, since the birth of Christ and the beginning of his ministry in Galilee are naturally connected. It is the metaphor about God’s intervention on behalf of the poor and the lowly to raise them up, to give them a new hope, and to empower them to struggle for equality and justice in society. God’s people have learned that super powers rise and fall. Might not the birth of Jesus spell liberation for the politically, socially, economically, and spiritually oppressed common people in Africa today (Ukpong 2002, 69)? The LIGHT in Isaiah and Matthew is the same light whose translation I seek to examine in Lugbarati.

The translation of the concept LIGHT** could apparently be direct because the reality of ‘light’ is experienced by both the culture of the source audience and the target audience, but this is not the case due to some target language realities. Therefore, I now move to the target linguistic world in order to address the question of conceptualization and translation of the metaphorical use of φῶς in Lugbarati.

Chapter 5

FIELD TRANSLATION OF THE METAPHORICAL USE OF ‘LIGHT’ IN LUGBARATI

5.1 Introduction

This chapter is fundamental for the survey dimension of my research. I bring linguistic evidence from some translated Lugbara texts for evaluating the assumptions so far supported by my theoretical argumentation. The theoretical analysis of the metaphorical use of אור/φῶς in the source text (Hebrew/Greek) proves that in different occurrences the same metaphor has simply been broadened. Naturally, one would hold an expectation of a similar conceptual broadening process for the metaphorical use of φῶς in the receptor language (Lugbarati). The present chapter takes this expectation to the Lugbara linguistic community. Such field research serves the purpose of testability or verifiability which is the principle of scientific enquiry. A hypothesis is tested and evaluated for its tenability. If it is tenable, the theory is judged to be supported. If the hypothesis cannot be verified, the researcher may be led to revise or modify the theory or to check whether the measures employed have been reliable and valid indicators of the variables entering into the hypothesis (Blalock 1979, 11). In my case, it is not the whole of RT that may need to be revised, but its specific account of metaphor. If one follows the RT account of metaphor, the hypothesis would be formulated as follows: “The metaphorical use of אור/φῶς* would be translated in Lugbarati as *ÀCI**, a lexical broadening of *ÀCI*.” This is based on Relevance Theory’s explanation of the metaphor phenomenon.

The treatment of the linguistic data I have collected in the field is based on statistical methods. Some of the translation studies methodology applied to the data comes from the discipline of linguistics. Translation studies is a science because it is a multidisciplinary domain of knowledge which operates at the intersection of literature and linguistic. Literature is based on the use of skills for producing written communication that responds to some aesthetic principles. Linguistics is “the scientific

study of human natural language” (Akmajian, Demers, Farmer and Harnish 1995, 5).⁸⁸ It uses systematic methodologies for observing language phenomena, analyzing them on the basis of a hypothesis, and drawing conclusions. These conclusions build up linguistic principles, theories or laws. Therefore, some of the phenomena studied in translation can be observed, measured and converted into quantitative data.

This quantitative analysis also uses real translated utterances which makes our study able to be appreciated as a corpus-based approach. An approach can be a top-down model which proceeds from a theory to finding linguistic examples that are needed to support the theory, or an approach can also be a bottom-up model which uses “individual linguistic metaphors from naturally-occurring texts, searching back for theoretical implications” (Deignan 2006, 121). I have had the opportunity to balance both approaches thanks to my translation which is a real life situation.

The main goal of the present research was to establish factors and correlations in the choice native Lugbara speakers made for translating the concept LIGHT. The expression of the concept is considered in both its literal and metaphorical use. The field data explored below disproves our basic initial assumptions. Initially, I posited that the pair LIGHT and LIGHT* would simply be carried through translation as *ÀCI* and *ÀCI** (a conceptual broadening of *ÀCI*). Instead, the conclusions generated by field data support the hypothesis that the metaphorical use of *ḥḥḥ*/ḥḥḥ** as a conceptual broadening of *ḥḥḥ/ḥḥḥ* is not translated as *ÀCI**. Instead of *ÀCI** the metaphorical use of *ḥḥḥ*/ḥḥḥ** has been translated as *DÌZÀ* by a considerable percentage of sampled Lugbarati native speakers. The rationale behind my initial assumption is that a metaphor involves a conceptual broadening of an expression. If it happens in the source language, according to RT, one would expect it to happen in the receptor language also.

Here are some of the considerations that led me to think that LIGHT* would simply be translated as *ACI**. Firstly, in Lugbarati the concept LIGHT can be translated as *àci* or *dizà*. Of the two, *àci* has a higher occurrence and distribution than *dizà*⁸⁹. *Àci* is also the primary reference to ‘light’. This is confirmed by utterances of our field data

⁸⁸ Sealey and Carter directly argue for “the discipline of applied linguistics as a social science” (Sealey and Carter 2004, 1).

⁸⁹ I explore the differences in literal usage that exist between *àci* and *dizà* below in subsection 5.2.2.

where *àci/dizà* is used in its literal sense. Secondly, the classification of data in nominal groupings⁹⁰ does not influence the factors that could have affected the choice of literal *versus* metaphorical expression. These cancelled factors are: Age, Level of Education, Dialect Spoken and Contact with the Lugbarati biblical texts. The only factor that is significant is the ‘literalness’ *versus* ‘metaphoricity’ of the expression in utterances that were to be translated. The literal use of *dizà* as ‘light’ does exist, but its occurrence is minimal compared to that of *àci* ‘light.’ *Dizà* as a metaphor is grounded in the concrete experience of ‘light shining’ though the expression of that physical experience could be more often expressed by its synonym *àci*. However, the verb *dì* ‘to shine’ maintains its regular occurrence in the language.

In addition, I consulted native speakers on the use of *dizà* in utterance (33).

- (33) *Bâ mú e’yo nda, dizà ni ðiria súla jo alia.*
 We<SUBJ> go<PL> matter search light FOC shine.IPFV school house in
 ‘Let us go to study; the light is shining in the classroom.’

They agreed that the use of both *dizà* ‘light’ and *dì* ‘to shine’ is tautological. Instead they would say *Àci ni ði-ria* ‘the light is shining.’ The option of saying *Dizà ci* ‘the light exists (there is light)’ was rejected. Similarly, no speaker agreed to use *dizà* for a ‘dazzling light’ in the utterance (34).

- (34) *Dizà àzà ma mà milé nyà*
 light dazzle me of eyes IDIOPH.
 ‘The light has dazzled my eyes.’

They would instead replace *dizà* with *àci*. These examples illustrate the primacy of *àci* over *dizà* in the expression of concrete experiences related to ‘light’, though few speakers may use *dizà* to express the literal ‘light’.

However, in the present survey of translating the metaphorical use of *lumière/mwinda* as an *ad hoc* concept, this study seeks to prove if the extension or lexical broadening of the concept *ÀCI* ‘light’ leads to preservation of the concept *ÀCI*, or to the choice of a different linguistic expression like *DÌZÀ* ‘light’ (instead of *ÀCI**) for rendering the metaphor into Lugbarati. In other words, I am asking the following questions: “do the majority of Lugbarati speakers translate the literal concept LIGHT and

⁹⁰ Nominal grouping or nominal scale is a system of classification of data in which all the individual sampled elements of a group are equal in measurement by virtue of belonging to the group. The group is treated as homogenous vis-à-vis other groups.

its metaphorical (conceptual) broadening LIGHT* in the source language using the same word in Lugbarati: *ÀCI* (for LIGHT) and *ÀCI** (for LIGHT*)? Or do they translate the literal LIGHT and the broadened LIGHT* using two different words: *àci* for LIGHT and *dizà* for LIGHT*?” The answer will be demonstrated by the statistical analysis done below.

The second section of this chapter covers some preliminary considerations on the quantitative approach to data collection related to the field research underlying the present study. In the third section, I summarize the descriptive statistic analysis of my data. The inferential analysis is undertaken in the fourth section. Finally, the fifth section discusses conclusions related to factor(s) affecting the choice of expressions.

5.2 The Lugbara language

5.2.1 Language Family

The Lugbara language, called Lugbarati⁹¹ by its native speakers, belongs to the Moru-Ma'di family, Central Sudanic of the Nilo-Saharan phylum (Gordon 2005). I do not find it relevant now to discuss the different classifications of the Nilo-Saharan Phylum proposed by different authors because Bender (1996, 33-40) does it sufficiently well. It is spoken both in the DRC and Uganda. In the DRC the language is divided into six dialects: Abedju, Zaki, Nio, Lu, Aluru, and Otso. In Uganda there are five dialects: Ayivu, Vurra, Ma'di Okollo, Maraca and Terego. This is the emic view of Ugandan Lugbara native speakers which differs from Gordon (2005, 211) which maintains three dialects: Ayivu, Maraca and Terego.

According to some folk etymology, the Lugbara linguistic community is a group that broke from the other Moru-Ma'di in their migration toward the south. The Lugbara were “in search of green pastures in a more or less famished state, until they found an edible tree called *lùgbá* ‘desert dates’ (*ximenia aegyptica*). After helping themselves to this manna, they came to refill their stomachs again. A woman who lost her harvest was

⁹¹ *Lugbarati* is the name of the language of the Lugbara people. The suffix *ti* means ‘language, mouth’. The same suffix (*ti*) with the same sense is used for other Moru-Ma'di languages: Ma'diti, Logoti, Kalikoti/Omiti, etc.

heard enquiring about the *lúgbá rì* ‘the desert dates’. This group came to be known as *lúgbarà* but the Ma’di still call them *logba rì* (Blackings and Fabb 2003, 2).

The main document being read in Lugbarati is the Bible translated in 1966. Teaching materials have also been developed for Ugandan primary schools in Arua District where Lugbarati is being taught. Lugbarati enjoys a higher social status compared to other neighboring languages. It is used for instance for business in Arua (Uganda) and Ariwara (DRC) which are two business hubs located in Lugbaraland. Some academic studies on the Lugbara people and language have been undertaken in Makerere University (Kampala, Uganda), Institut Supérieur Pédagogique (Bunia and Aru, in the DRC).

5.2.2 *The Concept LIGHT in Lugbarati*

One interesting observation among some Moru Ma’di languages is the use of the same concept for both ‘fire’ and ‘light’. For instance the *Ma’di English – English Ma’di Dictionary* of Blackings (2000) mentions only the noun *àci* for ‘fire, light, and hell’. In the Ma’di language *àci* meaning ‘fire’ and ‘light’ is more concrete and therefore most likely to serve as the basis for any metaphorical uses such as ‘hell’⁹². As an adjective, it also means ‘hot’.

A recent *Simplified Lugbarati-English Dictionary* by Ongua Iga who comes from the Maraca dialect in Uganda (1999) has an entry for ‘light’ which is not *dizà* but *imve* ‘light, brightness’. Other lexicographical entries of the semantic domain of ‘light’ (and its antonyms) are: *àci* ‘fire’, *àci àci* ‘hot’, *àngù sàrà* ‘day break’, *bizaru* ‘dark, dirty’, *dii* ‘shinning’, *dizu* ‘to shine’, *ètú* ‘sun’, and *íní* ‘night, darkness’. It gives some rough idea about the words of this semantic domain found in Lugbarati.

The linguistic expression for ‘light’ which appears in *Lugbara Proverbs* by Dalfovo (1990) is *emve*, not *dizà*, nor *àci*. The word *emve* also means ‘white’. In a list of 904 proverbs, *emve* ‘light’ occurs only in one proverb, as opposed to seventeen occurrences (proverbs) for *àci* ‘fire’. This would be an indicator of the importance of this expression in the linguistic contents of Lugbara language and culture.

⁹² However, this does not constitute a support for people’s belief in hell as a ‘literal’ fire or a ‘figurative’ one.

As for other considerations, I need to briefly explore the semantic domain of light. Though the pragmatic approach I am concerned with deals with the broadening of Lugbarati concepts, it is necessary to briefly study their (semantic) senses, because when Relevance Theory talks of ‘broadening’, this process of ‘broadening’ has to start from a point (*i.e.* a [semantic] sense). This is why lexical semantics should not be contrasted with lexical pragmatics. The two subdisciplines should be taken as placed on a continuum.

My focus is on the words *àci* and *dìzà*, but I also briefly explore the other related words in the semantic domains of *àci* and *dìzà*. Some of the expressions that fall in those semantic domains are: *emve* ‘light, white,’ *ètú* ‘sun, day,’ *dì* ‘to shine,’ *owí* ‘to dawn.’ Table 3 serves to give a brief list of all the basic senses of these expressions. Examples were mainly taken from already published data: The Lugbara Bible (LB) translated in 1966, the Translation of the Gospel according to John by the Ediofe Vicariate Translation Committee (EVT), Ongua’s *Simplified Lugbara-English Dictionary*, the *Lugbara Proverbs* compiled by Dalfovo (1990), and the field survey data. I provided additional examples for cases where published examples were lacking.

Using Table 3 as a database, it can be observed that the expressions of the semantic domain of LIGHT revolve around the trio ÀCI-DÌZÀ-EMVE which are glossed in English as **ÀCI** ‘FIRE/LIGHT’ – **EMVE** ‘LIGHT/WHITE’ – and **DÌZÀ** ‘LIGHT/GLORY.’

Table 3 does not show the rate of occurrence in the language, as this is revealed better in the field survey.

Table 3: Semantic Relations of Concepts Related to LIGHT

AXIS OF ANTONYMY	
A X I S O F S Y N O N Y M Y	<p><i>àci</i> ‘fire’ <i>Acika nyi àci akoru ku</i> (LPD 31). ‘Smoke does not smoulder without fire.’</p> <p><i>àci</i> ‘heat’ <i>Atiliko àci ni mi vera</i> (LPD 218a). ‘The heat of the hearth burns you.’</p> <p><i>àci</i> ‘hot anger’ <i>Eri fuFarau vusi adra àcirusi.</i> (Exod. 11:8 LB). ‘He went out from Pharaoh with hot tongue.’ [cf. He went out from Pharaoh in hot anger (NRSV)].</p> <p><i>àci</i> ‘light of electricity’ <i>Arua àci ni di eni ra.</i> ‘In Arua, the light shines throughout the night.’</p> <p><i>àci</i> ‘light’ <i>E’yi àci, angu bi ‘bo.</i> ‘Light the light, night has come.’</p>
	<p><i>ambi</i> ‘cold’ <i>‘Ba ka yi mvuza ambizaruri fe...</i> (Matt 10:42 LB). ‘Whoever gives a cup of cold water to drink...’</p> <p><i>anzú</i> ‘cold’ <i>Ekile yi anzúru’ba yi avijo beri dririle...</i> (Prov. 25:25 LB). ‘Like cold water to thirsty people...’</p>
	<p><i>èni/ini</i> ‘darkness’ <i>Aci dra ra, ama èni alia.</i> ‘Light has gone off (litt. died), we are in darkness.’</p>
	<p><i>dri</i> ‘hot’ <i>Dru, sawa etuni ‘bazu drizurisi, emi nga pata esu</i> (1 Sam. 11:9 LB). ‘Tomorrow, by the time the sun starts to become hot, you shall have deliverance.’</p>
	<p><i>ambi</i> ‘cold’ <i>Ma ni ‘yeta mini ra, mi ambini ku, mi drini vini ku indi.</i> (Rev. 3:15 LB) ‘I know you deeds, you are not cold, nor hot.’</p>
	<p><i>emve/imve</i> ‘light’ <i>Emve ni oguo ma enyata ni.</i> (LPD 433). ‘Day light is the poison of thieves.’</p> <p><i>Te anzi Israelini ‘diyi ma jo alia dria angu mve ini mve mve.</i> (Exod. 10:23 LB) ‘but for in the houses of all the sons of Israel the place was lit.’</p>
<p><i>eni/ini</i> ‘dark’ <i>Angu eni ni rudu ni</i> (LPD 142). ‘The dark place is the thicket.’</p> <p><i>Te Musa nga i dri eju uru’bua, ini inicici nga angu Misirini bi dria o’du pale na</i> (Exod. 10:22 LB). ‘But Moses then stretched out his hand toward the sky, and a night very very dark took hold over all the land of Egypt for</p>	

	<p><i>emve/imve</i> ‘white’ <i>Oleoo ni ndere emve su agui ma dra a</i> (LPD 736) ‘The sorcerer dances with the white whisk at his friend’s funeral.’</p> <p><i>emve/imve</i> ‘white, light’ <i>Edri eridriri bele emve ‘ba driri ‘i</i> (Jn 1:4b EVT). ‘His life is men’s light.’</p>	<p>three days.</p> <p><i>eni/ini</i> ‘black’ <i>Ocoo eniri laru andru atiliko àci a</i> (LPD 633). ‘The black dog lies today in the fire place.’</p> <p><i>mudde</i> ‘darkness’ <i>Emve diipi muddea ri ‘i...</i> (Jn 1.5 EVT). ‘The light shining in darkness...’</p>
	<p><i>ètú/itú</i> ‘sun’ <i>ètú ece o’du ku</i> (LPD 485). ‘The sun does not miss a day.’</p> <p><i>ètú/itú</i> ‘day’ ‘<i>Ba nda ‘ba etu si ku</i> (LPD 298). ‘People do not look for others during the day (as opposed to during the night.)’</p> <p><i>ètú/itú</i> ‘light’ <i>Ètú ma di drinia ku</i> (Job 3:4b LB). ‘Let not light (of the sun) shine on it.’</p>	<p><i>mba&</i> ‘moon’ <i>Etu pi mba& be ‘bi’bio mudri drini alu ‘diyi be avu va ma inzizu.</i> (Gen 37:9 LB) ‘There were the sun, the moon and eleven stars, bowing down to me.’</p> <p><i>éni/ini</i> ‘night’ <i>Èní bi aria dri si</i> (LPD 450). ‘The night catches a bird with the hand.’</p> <p><i>éni/ini</i> ‘darkness’ <i>O’du nde ‘dari ma ovu íniru!</i> (Job 3:4a LB). May that day be darkness;</p>
	<p><i>o’dú</i> ‘day’ (12 or 24 hours) <i>Azi amvua ri oko o’dú alu ku</i> (LPD 244). ‘Work in the field does not end in one day.’</p>	<p><i>(Angu) bi</i> ‘night, darkness’ <i>E’yi àci angu bi ‘bo.</i> ‘Switch on the light the place has become dark/night has come.’</p>
	<p><i>(Angu) owí</i> ‘to dawn’ <i>Angu owíza eri katoa ni</i> (LPD 146). ‘The dawn is a katoa (a female that breeds frequently).’</p> <p><i>(angu) àti</i> ‘to dawn’ <i>Te anguni ‘baria àtiria ‘dia ‘di, yi ku eri muzu ra</i> (Judg. 19:25 LB). When dawn was breaking they let her go.</p>	

	<p><i>dì</i> ‘to shine’ <i>Etu ‘dasi ‘ba kililiru nga dì ekile etule suru yi Atiniri ma alia</i> (Matt 13:43 LB). ‘Then the righteous will shine forth as the sun in the kingdom of their Father.’</p> <p><i>dizà</i> ‘light’ <i>Ma emu nyakua dizà nyakuniriru...</i> ((John 12:46a LB). ‘I have come as light of the world...’</p> <p><i>dizà</i> ‘glory’ <i>Ama lu dizà⁹³ erini vu, dizà ekile Atani fele Mvi driri</i> (John 1:14 LB). ‘We looked to his glory, glory as the Father has given to the Son.’</p>	<p>... ‘<i>dini ‘ba dria alu alu ma a’ipiri ma ovu iní⁹⁴ alia ‘dani ku</i> (John 12:46b LB). ‘...that everyone who believes in Me may not remain in darkness.’</p>
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In summary, this is how I propose a semantic network joining the different concepts. *Àci* ‘fire/light’ is closely linked to *àci* ‘electrical light,’ ‘electricity,’ ‘heat,’ ‘hot’; *ve* ‘to burn;’ *dri* ‘hot,’ ‘anger;’ and *ètú/itú* ‘sun,’ ‘light,’ ‘day.’

Dizà ‘light,’ ‘glory’ is linked to the verb *dì* ‘to shine.’ Finally *emve/imve* ‘light,’ ‘white’ is linked to *emve* ‘pure,’ ‘clean.’ As the table shows, there are not always available corresponding antonyms for these variations.

In conclusion, I observe relationships of synonymy and polysemy in the semantic domains of *àci* and *dizà*. They share a lexical semantic property conceptualized as LIGHT. But *àci* has the additional senses of ‘fire, heat’. At the same time, they are both polysemous words. It will be interesting to see how Lugbarati native speakers make

⁹³ The EVT version uses the word *kutaa* for ‘glory.’ As a native speaker, I would gloss *kutaa* as ‘fame’. This is a nominalization from the verb (*ru*) *kuza* (literally ‘a name resonate’) for ‘to have a good reputation or fame’ as in Deut. 26:19: *Eri nga mi ‘ba uru aga suru azini erini o’bale’diyi dria ra ru inzizaru pi si, ru kuza pie, inzita pie, mi ma ovu ani suru alatararu Yehova Miniri dri* ‘He shall set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God.’

⁹⁴ It needs to be mentioned that the Lugbarati word *éni/iní* ‘darkness, night’ and *eni* ‘black’ are phonologically different. The first (*éni/iní* ‘darkness’) has a high tone on both syllables. The second (*eni* ‘black’) has a mid-tone on both syllables.

lexical choices in translating LIGHT in their mother tongue. With these observations, I now move to the field research.

5.3 Field Research Methodology

5.3.1 Survey Design

The research took place in the administrative entity called *Territoire d'Aru*, in the Ituri District, Oriental Province of the DRC. Due to social and politico-administrative restrictions, it was not possible for me to reach the Lugbara native speakers of the Republic of Uganda. The research hereby presented is therefore limited to the Congolese dialects of Lugbarati.

I did not initially intend to extrapolate my conclusions to the entire Lugbara population but to limit them to the section of the population in the DRC. Unfortunately, statistic tests assessing sampling validity in inferential statistic analysis may not be used to determine whether these conclusions can be extrapolated to Ugandan dialects too because of the lack of sufficient Ugandan data.

My field research is a survey which aims at providing “a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population” (Creswell 2003, 153). Those findings are then generalized to the entire population of Congolese Lugbarati speakers. It is one thing to make a statement about one’s own linguistic community. But it is another thing to substantiate that statement when not much has been written on that language group. Since I needed to see the participants use language in a natural way without affecting their decisions, I avoided the use of experiments. In other words, I did not design my research tools in a way that I would manipulate potential factors. However, each participant has been asked information related to potential factors such as dialect, age, level of formal education, and contact with existing biblical texts. I have considered every factor in my quantification of the data. They help to determine the probability that the elements contained in the information are factors that affect the choice of expressions in translation.

Due to the impracticability of subjecting native speakers to any research activity that would qualify to be called ‘experimentation’ of the translation of the metaphorical

use of 'light' by them, I opted for a survey as the best way for collecting data. First, it enables a rapid turnaround of data collection. Secondly the design of the data collection tool is simple both for the designer and especially for the participant. Frankfort-Nachmias and Nachmias (1996, 225) add more advantages for the use of questionnaires.⁹⁵ They are: (a) low cost, considering the size of the population area; (b) reduction of biasing error especially when it is easy for investigators and participants to get excited and start discussing language matters; (c) greater anonymity; and (d) geographical accessibility.

I am aware of the disadvantages of questionnaire use such as the necessary simplicity of the questions, the lack of opportunity to probe beyond the given answer, the lack of certainty that the right person answered the questionnaire, and the fact that some respondents may want to see all the questions before they respond. This last disadvantage may affect the independence of the questions (Frankfort-Nachmias and Nachmias 1996). However, I do not think that my survey suffered because of these issues.

Firstly my questions are simple sentences to be translated. I did not have to make them more complex. It made the whole process of administering the questionnaires easy and clear for the participants. Secondly, in view of what I am looking for, *i.e.* the choice of expressions for translating 'light', any probing the answers would not have substantially yielded more clarification. Thirdly, the possibility of translation being done by another person than the selected participant was reduced. Participants were placed in a situation which could not give them the opportunity to consult other people or documents. Fourthly, participants were generally eager to translate their own mother tongue.

Therefore, the response rate was high. In every respect the questionnaire disadvantages were minimized. What could have been seen as a disadvantage of a questionnaire, *i.e.* the risk of people consulting personal documents or other people, was prevented. Indeed, the aim of the survey was primarily to evaluate the 'metaphor in use' rather than what the speakers think about it. Moreover, a response obtained from a consensus or external influence may blur the authenticity of results expected from each speaker. No participant had any clue of what I was looking for. They were simply told

⁹⁵ My questionnaires were not mailed; they were carried to participants by research assistants who used motorcycles or bicycles.

that I was doing research on Lugbarati. The research was presented as a linguistic study, not a biblical one. That is why the question about exposure to the biblical text was put last to avoid any direct allusion or insight from the biblical texts.

The present survey is cross-sectional. It covers the specific period during which the survey took place: from July to August 2008. As mentioned earlier, the form of data collection was the self-administered questionnaire. Actually the questions were simply utterances in French and Lingala to be translated in Lugbarati. In both French and Lingala the expression ‘light’ in its literal use as well as metaphorical use is communicated by the same linguistic expression *lumière* and *mwinda*.

5.3.2 Population and Sample

According to the 2008 census, the Lugbara population in the *Territoire* of Aru amounts to 512,869 people. The distribution across the dialects appears as follows: Aluru: 118,448 people, Lu: 74,065 people, Nio: 29,034 people, Otso: 36,162 people, Zaki and Abedju: 180,840 people. The reason Abedju and Zaki are put together is that as far as the administrative entity subdivisions are concerned, Abedju is a section of the *Collectivité de Zaki*. Other Lugbara people living among other linguistic groups are numbered as follows: 22,943 people live among the Kakwa, 28,762 people live among the Kaliko-Omi, and 3,153 people live among the Ndo-Okebu. The figures of the population were provided by the public administration office in Aru⁹⁶ which is the headquarters of the *Territoire d’Aru*. The total number of Lugbara people in the DRC amounts to 512,869. It is estimated that those living on the Ugandan side would amount to half a million. The figure of 840,000 given by Gordon for the Lugbara people in the DRC should be considered as taking into account the Lugbara living in ‘Diaspora’ inside the DRC.

However, since my study considers only the Lugbarati speakers of the DRC, the concept POPULATION—also called target population—in this section of quantitative analysis is limited to them. A population is “the largest class to which we can generalize the results of an investigation based on a subclass” (Woods, Fletcher and Hughes 1986,

⁹⁶ Bureau du Territoire d’Aru, Service de Recensement (Office of Aru County, Census Service), 2008.

49). The translation test administered had to resort to Lingala and/or French⁹⁷ for composing the source texts having the concept LIGHT. All the Lugbarati speakers who do not also speak Lingala or French were excluded from the sampling process. Those who do not read and write were equally excluded. This is to say that the exact statistical population of my study is the literate and multilingual (Lingala and French) speakers of Lugbarati in northeastern DRC.

One may wonder whether or not the exclusion of non-literate non-multilingual speakers constitutes a limitation for the present study. The overt limitation is to access the experience of non-literates and non-multilinguals. However, the effects of this limitation can be downplayed for the following reasons.

First, contrary to the low literacy level in the DRC of 55% to 61% (Gordon 2005, 96), the literacy level in the Lugbara area has risen higher thanks to the spread of schools run by local churches in many villages. This movement started in the 1980s. During our survey, there were few cases of potential participants in villages, and almost none in trading centers, who were rejected for being illiterate. The distribution of multilingualism goes hand in hand with literacy because literacy lessons in schools are designed in Lingala or French. Literacy classes are also mainly taught in Lingala.⁹⁸ But since non-literate speakers need to learn Lingala for communication with other ethnic groups, the percentage of multilingualism would be higher than that of literate speakers.

Secondly, it is hard to state accurately, without a systematic study, how much the use of LIGHT in Lugbarati would have remained unchanged if the Lugbara people had not experienced the influence of other languages. It is also hard to state accurately how much the use of LIGHT in Lugbarati is modified by language contact with Lingala or French. However, if translation is interlingual communication, then linguistic phenomena related to the translation of LIGHT can be observed in multilingual speakers. The issue is not the purity of the language, it is the dynamics that emerge during translation. The

⁹⁷ Lingala (Bangala) is one of the four national languages spoken in DRC. In the North-East where the Lugbara people are located it is used as a Language of Wider Communication. French is the official language of the DRC and the language of Education.

⁹⁸ It is interesting to observe that most of the literacy classes conducted by SIL and Local Translation Projects are transitions from the Language of Wider Communication (LWC) which is Lingala or Swahili to Mother Tongues that have more complex orthography systems. Other Non-Governmental Organizations simply use LWCs.

interlingual influence question is a whole direction of research which I do not touch in the present study.

My technique for selecting the participants from the population was random sampling. This technique of random sampling refers to “the process of selecting subjects⁹⁹ from a population such that each person in the population has an equal chance of being selected” (Shavelson 1981, 10). It also implies that “the appearance of one subject in the sample is in no way affected by the appearance of any other subject” (Shavelson 1981, 10). The selection consisted of cycling or motorcycling from one village to another and randomly picking five to ten participants per village.

In addition, I took into account certain clusters like geographical location which correspond to the information about the dialect each participant speaks. Evidently, it is impossible to compile a list of individuals composing the population.

I used four variables in classifying the participants. Variables are attributes (characteristics, properties) of the participants that can change from participant to participant (Shavelson 1981, 13). Specific characteristics of individuals considered included age, level of education, dialect and contact with the existing biblical texts. The age was defined in terms of Youth (containing individuals aged between 14 and 30), and Adult (people aged between 31 and 70). My assumption related to the age factor is based on a potential linguistic change in the use of the expression for ‘light’ which could have happened through the years. More generally, since language changes with time, it would be good to check if users of different generations display a different pattern in their use of a given expression.

The level of education refers to the three levels of formal education as it exists in the DRC education system: primary education (6 years), secondary education (6 years), and college and university education (3-7 years). Each participant had to indicate at which level he stopped his formal education. I classified them into the three groups. I needed to determine whether or not the individuals of the three groups display the same linguistic choice of expressions. I needed to determine whether or not the acquisition of other languages like French and English by Congolese students in their formal education

⁹⁹ The term ‘subject’ has been replaced by ‘participant’ for referring to the individual being questioned in research.

affects their choice of expressions. These foreign languages are used as media of education. Therefore, it is worth considering the hypothesis that their linguistic behaviors could be affected by these foreign languages. Indeed, one's way of thinking and the way one uses language are correlated as some linguists like Katz, Cacciari, Gibbs and Turner have discussed (Katz et al. 1998; Vygotsky 1989). The explanation of this correlation may vary from one linguist to another, but the correlation is asserted by many of them.

Dialect variation in the survey was the third potential factor I considered. The aim was to make sure that variations of expression choice that may be observed are not caused by dialectal differences. Lexical differences are often observed across dialects. In cases where participants hesitated between two dialects by putting both on their sheet of paper, I simply invalidated them because this category is created on basis of nominal scale. Nominal scale categories have to be "exhaustive" and "none overlapping" (Blalock 1979, 16; Rietveld and Van Hout 2005, 4).

The fourth characteristic of participants was whether or not "they read or listen to the Bible in Lugbarati being read to them". This is the characteristic which defies measurement. It was unrealistic to ask in such a survey how many times a participant may have read a biblical text in Lugbarati; how many days per week, month or year s/he has been reading it; or how many times s/he has heard or listened to the Bible, being read to her/him. The measurement is more complicated when it comes to quantifying how much the contact with that text has affected her/his choice of words in translation. In addition, for a participant who answers YES to contact with the Bible it is still not possible to determine whether he has come into contact with the specific metaphorical use of *lumière/mwinda*. The questionnaire did not mention nor allude to the biblical passage where the metaphor is found. Any conclusion based on this variable has to be taken with a lot of prudence.

For the utterances, there are two variables considered. In some utterances the expression 'light' is used in its literal sense, and in others it is used metaphorically.

All these characteristics are measured in terms of nominal scales. A nominal measurement is a process of grouping objects or participants into classes and treating the members of each class as if they were the same with respect to some attribute (Shavelson 1981, 16; Anderson 1987, 132). The classes in which the participants are identified are as

follows: For the variable ‘Dialect’, there are six classes: *Aluru, Lu, Nio, Otso, Zaki,* and *Abedju*. The variable ‘Age’ has two classes: *Youth* and *Adult*. The variable ‘Education’ has three classes: *Primary, Secondary,* and *University/College*. The variable ‘Contact with biblical texts’ has two classes: *Yes* and *No*. As for the utterances, I classified them in two classes: *Literal use* and *Metaphorical use*.

5.3.3 Instrumentation

The instrument used for collecting data in this survey is a set of seven utterances formulated in French and Lingala. These two languages are familiar to the majority of Lugbara native speakers.

Utterance I:

La lumière du véhicule brillait. Nous avons voyagé la nuit.

Mwinda ya motuka ezalaki kopela na nzela.
 light of car was to shine in street
 ‘The light of the vehicle was shining.’

To-tambolaki na butu.
 1PL-walked in night
 ‘We traveled by night.’

Utterance II:

Je suis éveillé. J’ai vu la lumière avant toi.

Nasili kofungola misu. Namonaki mwinda liboso na yo.
 1SG.SBJ.already to open eyes 1SG.SBJ.saw light before of 2SG.OBJ
 ‘I have woken up. I saw the light before you.’

Utterance III:

Allumez la lumière, la nuit est tombée.

Bopelisa mwinda butu ekoti.
 2PL.SBJ.switch light night has entered.
 ‘Switch on the light, night has fallen.’

Utterance IV:

La lumière s’est éteinte.

Mwinda ekufi.
 light died
 ‘The light has gone off.’

Utterance V:

Si tu vas à Kinshasa, tu verras de la lumière partout.

Soki okeyi na Kinshasa, okomona mwinda esika nyoso.
if 2SG.SBJ.go to Kinshasa 2SG.SBJ.will see light place all
'If you go to Kinshasa, you will see light everywhere.'

Utterance VI:

Sous le règne de Mobutu nous étions dans les ténèbres,

Na bokonzi ya Mobutu tozalaki na kati ya molili,
in reign of Mobutu 1PL.SBJ.were in inside of darkness
'During Mobutu's reign we were in darkness,

mais un jour nous commençons à voir la lumière.

kasi sika oyo tobandi komona mwinda.
but place this 1PL.SBJ.begin to see light
but one day we start to see the light.'

Utterance VII

Ceux qui marchent dans les ténèbres verront une grande lumière.

Ba oyo bazali kotambola na molili
3PL those 3PL.SBJ.are to walk in darkness
'Those who are walking in darkness

bakomona mwindamonene.
3PL.SBJ.see light great
will see a great light.'

The most important aspect of the utterances is the occurrence of the expression 'light' used in a literal sense and a metaphorical sense. The distinction literal *versus* metaphorical does not necessarily have to be presented as a dichotomy. This has been made for the sake of post-survey analysis. This does not imply on my part that the distinction between the two is absolute. I agree with Hanks that "[s]ome metaphors are more metaphorical than others" (Hanks 2006, 31). When two expressions share fewer semantic properties, the effect or metaphoricity is higher. For instance to say of a young girl that "she is an angel" has fewer effects than to say of a big boy that "he is an angel". The concept 'angel' is often attributed to 'girls' because of their tender and caring nature. When the same concept is used for 'boys' in whom less angelic properties are often seen, the hearer makes more effort for deriving its meaning. In the process he generates more

communicative effect. The tender nature of ‘girls’ is more easily associated with angels than the behavior of ‘boys’. Relevance Theory places linguistic representations on a continuum ranging from literal use to loose talk and metaphor.

This is recognition of distinction on a gradable scale. In addition, this distinction does not entail that for each literal use there is a metaphorical use. Often metaphor is needed for expressing a new concept. As Katz puts it, “metaphor might be intrinsically related to the human ability to invent new—and meaningful—concepts that might not be explicable by recourse to some more basic literal description” (Katz 1998, 21). There are also many literal uses without an established metaphorical correspondent.

Since the goal of the survey is to determine in which conditions Lugbara native speakers would choose one expression instead of the other for translating metaphor, it appeared appropriate to ask them to actually translate utterances. Such choices made unconsciously while translating preserve as much naturalness as possible. But for the expressions chosen, the naturalness was not a significant matter. The regular patterns and style of the Lugbara language were not affected at all. My focus was on the expressions used. I asked the participants to freely formulate their translation the way ‘we express ourselves in the Lugbara language.’ This practice reflects somehow the unconscious cognitive activity of expression choice going on in native speakers’ cognition. I therefore consider this instrument to be a valid and reliable instrument of data collection for a measurement which is basically a nominal scale.

Though the study is primarily a survey, the way the instrument was designed offers the opportunity to collect information similar to that an experiment could offer. The variety of utterances with literal and metaphorical use of ‘light’ helps to see difference of choices due to literal or metaphorical use. For the two significant choices (LIGHT [literally conceived] and LIGHT* [metaphorically conceived]), many choices were available: *àci*, *àci**, *dizà*, *dizà*, and others including *emve* ‘light, white’, *ètú* ‘sun’, *owí* ‘dawn’, *edyo nìzà* ‘knowing matter’, *milé zìzà* ‘opening of eyes’, *angu atizà/awúzà* ‘dawning’, and *tálà* ‘lamp’.

5.3.4 Variables in the Study

An independent variable is the one selected by the researcher in order to observe its relation to the participant's "response" (Shavelson 1981, 19). Dependent variables are the ones observed and measured in response to an independent variable (Shavelson 1981, 20; Rietveld and Van Hout 2005, 3). The dependent variables are the expression chosen by Lugbara language native speakers to represent the concept LIGHT in Lugbara language. The most significant expressions they have chosen are *àci* (also written *àtsi*, *àchi*) and *dìzà*. The other dependent variables mentioned by Lugbara speakers are *emve* 'white', *edyo nìzà* 'knowing matter', *milé zìzà* 'opening of eyes', *angu atizà/awúzà* 'dawning', *ètu* 'sun, day', *tálà* 'lamp'.

Some potential intermediate variables, elsewhere referred to as factors, include Dialect, Age, Level of Formal Education and Contact with the existing biblical texts. They are "inferred from the relationship between the independent variable and dependent variable" (Shavelson 1981, 20). I call these intermediate variables 'potential' because it is not yet proved that they modify the correlation between the independent variable (the expression *lumière/mwinda*) and dependent variables (the expression chosen in Lugbarati to translate 'light'). Because it is not an experimental setting, the variables are being observed in a quasi-natural environment and their role is determined in the search for correlations.

All the variables can be tabled as in Table 4.

Table 4: Variables of the Survey

Independent Variables	Intermediate Variables	Dependent Variables
LIGHT (Literal)	Dialect Formal Education	<i>àci</i>
LIGHT* (Metaphorical)	Age Exposure to Lugbara Biblical texts	<i>dìzà</i>

5.3.5 Validity

The validity both internal and external of the study is a *sine qua non* condition for accepting the conclusions reached. The internal validity is “the extent to which the outcomes of a study result from the variables which were manipulated, measured, or selected in the study rather than from other variables not systematically treated” (Shavelson 1981, 23). In the present case, it will be the extent to which the choices of expressions in Lugbarati used for translating the metaphorical use of *lumière/mwinda* result from the ‘literal use’ or the ‘metaphorical use’ of ‘light’ in the utterances translated rather than any other cause not treated here. I will consider cases where participants decide to translate an expression used metaphorically with a literally used one. The external validity “refers to the capacity of evidence to generalize to other actions, settings, and individuals. It has to do with the transfer of evidence from the conditions of the test to the conditions which we wish to explain” (Anderson 1987, 120). In my case, the evidence of the conclusions drawn from the participants has to be inferable to the entire (Congolese) Lugbara linguistic community.

In order to guarantee internal validity, I made sure that the following considerations were taken into account. Firstly, my study was not spread over a long period of time. Nothing external or internal occurred during the administration of the questionnaire that could have affected participants’ choice. Once a participant started to translate, I made sure that he was not disturbed nor helped by another. Secondly, each participant took at most ten minutes. Spontaneity in translating was encouraged. So, there is no way of alluding to a maturation of the participant during the process. Thirdly, my utterances are consistent and intact as measuring instruments. Fourthly, the selection process as mentioned above was representative. Finally, there were fewer than five cases of participants’ dropping out. Out of 440, the drop-out proportion is not considerable.

In order to guarantee external validity, I made sure that the considerations described below were taken care of. Firstly, the selected participants in my study are representative of the larger Congolese Lugbara population. The participants included individuals from different geographical locations, dialects, ages, genders, religions, levels of education, financial statuses, etc. Secondly, the translation participants represented the kind of real translation translators do in real life. Thirdly, the selection of dependent

variables was not an *a priori* selection. It was taken from the options participants translated. My dependent variables are real and authentic.

Therefore, I can with a high degree of confidence assert that my survey is internally and externally valid. Random assignment has been my method for avoiding threats to validity.

5.4 Treatment of Field Data

The treatment of field data is done by descriptive statistical analysis. By descriptive statistics, statisticians like Shavelson refer to “a set of concepts and methods used in organizing, summarizing, tabulating, depicting, and describing collections of data” (Shavelson 1981, 9). The main statistical concepts which I use for analyzing my data are: proportions, percentages, ratios and correlations between factors. The choice of these statistical concepts and the mathematical calculations is limited and justified by the use of nominal (scale) measurement.

5.4.1 Percentages and Ratios¹⁰⁰

The seven utterances which were submitted to participants for translation focused on the concept LIGHT. The 440 participants produced in all 3080 translation of ‘light’. Out of these 3080 translations, 1528 instances of ‘light’ (49.6%) came out translated as *àci* and 1253 (40.7%) as *dizà*. The other Lugbarati words or phrases used fell below 5%. They are *emve* (*àngu emve*) ‘white’, *edyo niza* ‘knowing matter’, *milé zizà* ‘opening of eyes’, *àngu àtìzà* (*awúzà*) ‘dawn’, *ètú* ‘sun, day’, and *tálà* ‘lamp’.

The ‘literal use’ is found in utterances I (*The light of the vehicle was shining. We traveled by night.*), III (*Switch on the light, night has fallen.*), IV (*The light has gone off.*) and V (*If you go to Kinshasa, you will see light everywhere.*). The ‘light of the vehicle’ in Utterance I refers to the physical light produced by the headlight (or headlamp) of the vehicle mentioned. Therefore I consider that the expression ‘light’ has been used literally. LIGHT in utterance III also refers to the physical light needed for lighting a place when the night has fallen. Utterance IV alludes to a place that was lit, then suddenly the LIGHT

¹⁰⁰ The ratio of one number *A* to another number *B* is defined as *A* divided by *B* (Blalock 1979, 36).

goes off. That is a reference to the physical light that has ceased to shine. Finally in Utterance V, reference is made to the LIGHT produced by the numerous electrical bulbs, neon lightings and projectors that light the city of Kinshasa as opposed to villages which remain in darkness.

Utterances II (*I have woken up. I saw the light before you.*), VI (*During Mobutu's reign we were in darkness, but one day we start to see the light.*), and VII (*Those who are walking in darkness will see a great light.*) contain the expression of LIGHT* in its 'metaphorical use'. There has been a broadening in each case. They do not refer to the physical LIGHT. Rather it is a reference to the broadened LIGHT* which in Utterance II refers to a socio-cultural enlightenment or a conscious awareness about the challenges and pleasures of the modern (corrupted) world¹⁰¹; in Utterance VI it refers to the hope for justice and peace people dreamed of following the dictatorship era of Mobutu; in Utterance VII, LIGHT* detached from the context of people moving in night points to a great hope. The dissociation from the physical light is supported by the adjective 'great' which does not point to the sun and the futuristic orientation of the hope.

By 'literal use' I mean the concept LIGHT in its non-broadened conception and by 'metaphorical use' I mean the broadened conception (LIGHT*). This distinction does not imply that the two are interpreted following different interpretation process. Relevance Theory states that "the interpretation of figurative expressions, whether familiar or unfamiliar, involves the same (relevance-theoretic) comprehension procedure used to interpret ordinary literal utterances" (Vega Moreno 2007, 1-2). However, uniformity in the interpretation process does not cancel the opportunity to explore difference created during their translation into another language. These differences concern the lexical choices I focus on now. Here are the utterances from which Table 5 lists the choice of expressions translated in Lugbarati:

Utterance I: The light of the vehicle was shining. We traveled by night.

Utterance II: I have woken up. I saw the light before you.

Utterance III: Switch on the light, night has fallen.

Utterance IV: The light has gone off.

Utterance V: If you go to Kinshasa, you will see light everywhere.

¹⁰¹ It functions like a proverb.

Utterance VI: During Mobutu’s reign we were in darkness, but one day we start to see the light.

Utterance VII: Those who are walking in darkness will see a great light.

Table 5: Summary of Expressions Used

EXPRESSIONS	U.I	U.II	U.III	U.IV	U.V	U.VI	U.VII
<i>àci (àtsi)</i>	341	176	341	295	223	76	76
<i>dizà</i>	91	206	75	108	184	274	315
<i>àci dizà</i>	3	2	0	0	3	2	1
<i>emve (enve)</i>	1	19	4	4	12	38	18
<i>edyo niza</i>	0	6	0	0	0	4	3
<i>milé zizà</i>	0	4	0	0	0	9	2
<i>àngu awúzà (àtizà)</i>	0	7	0	2	1	10	4
<i>ètú</i>	0	8	11	11	4	1	7
<i>tálà</i>	2	7	4	6	6	16	5
NOT CLEAR or MENTIONED	2	5	5	14	7	10	9
	440	440	440	440	440	440	440

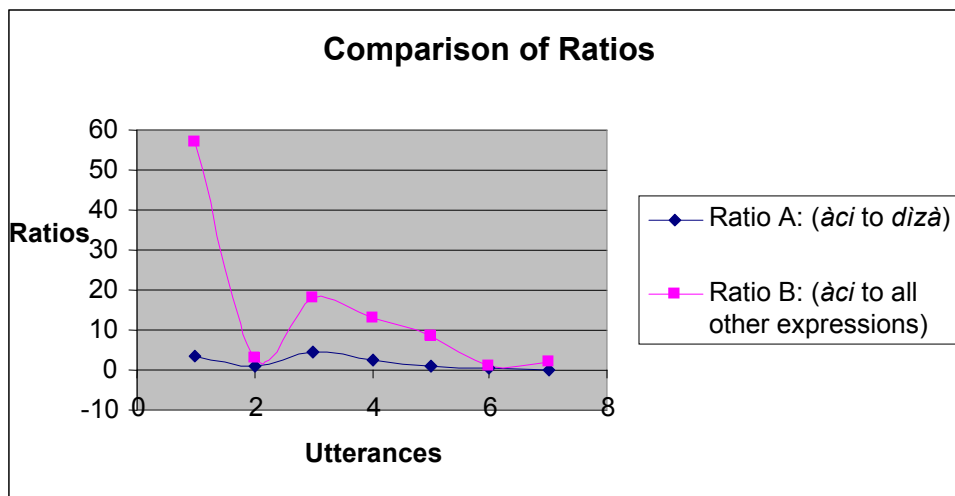
In Table 5, three types of information are available. Firstly, it shows for every utterance how many times each Lugbarati word listed in the first column has been used. Secondly, the columns **U.I** to **U.VII** contain respectively the total use for the seven utterances.

Considering the figures as displayed on Table 5, it is obvious that the expressions *àci* and *dizà* are the most important in frequency. They are the two choices in view. The variation of the choice of *àci* versus *dizà* is observed from **U.I** to **U.VII** when the ratio of *àci* to *dizà* is calculated for each utterance. I add the ratio of *àci* to ‘all the other expressions’ except *dizà*. Put together, the ‘other expressions’ reveal a pattern of variation which is significant. It opens the opportunity to compare (in Table 6) this second ratio (B) with the first (A).

Table 6: Ratio of *àci* to *dizà* and ‘all other expressions’

RATIOS	UTTERANCES							Mean
	U.I	U.II	U.III	U.IV	U.V	U.VI	U.VII	
A: <i>àci</i> to <i>dizà</i>	3.7	0.8	4.5	2.7	1.2	0.3	0.2	1.6
B: <i>àci</i> to all other expressions	56.8	3.0	17.9	12.8	8.5	0.9	1.9	14.6

The noticeable variation is that whenever the Ratio A of *àci* to *dizà* goes up or comes down, the Ratio B of *àci* and ‘the other expressions’ does the same. Table 6 can be converted to Graph 1 displays the variations of the lines.



Graph 1: Ratio of *àci* to *dizà* and ‘all other expressions’

The point to notice from this comparison of ratios is the following. For the literal LIGHT, more Lugbarati speakers use *àci* to translate it in Lugbarati, and for the metaphorical LIGHT* more choose *DÌZÀ*. The same pattern of ratio variation (i.e., rising or decreasing) is observed when *DÌZÀ* is replaced with ‘other expressions’.

This comparison is useful for our study. It reveals a general tendency on the side of the Lugbarati speakers to use ‘different expressions’ which are synonyms of *àci* for translating the metaphorical use of ‘light’, and keep *àci* for the literal use. This tendency does not contradict the major tendency of using *àci* for literal use as opposed to *dizà* for metaphorical use. The minority that used *àci* to translate the metaphorical use of LIGHT is not wrong, just like the other minority that used *dizà* to translate the literal use of ‘light’. I call the pattern observed ‘tendency’ because the use of *àci* versus *dizà* is not a matter of ‘wrong’ and ‘right’ use, but it is a pattern observed among the majority of speakers.

There is a clear pattern of demarcation between LIGHT in a literal sense and LIGHT* in a metaphorical sense. The choice for the metaphorically-used expression may have not fallen on *dizà*, but it is replaced by other expressions different from *àci*. There are also some interesting variations within the categories of literal use and metaphorical use. However, in order to observe the variations between the literal uses for instance, there is a need to design more sensitive instrumentations, and to collect additional data. The instrumentations I designed for this research serve better in the distinction of literal and metaphorical use. These other variations can be explored in further field research.

5.4.2 Other Potential Factors Affecting the Choice of Expressions

One of the factors I considered as a potential intermediate variable is the significance of the age factor. Every participant belongs to one of the two groups: ‘Adult’ or ‘Youth’. Since the measurement level considered is nominal, the membership to a group is exclusive. Participants who did not indicate their age are put under a third category labeled N/M (Not Mentioned). The rationale for the selection of age factor, as indicated earlier is the possibility of a diachronic change in the use of expression.

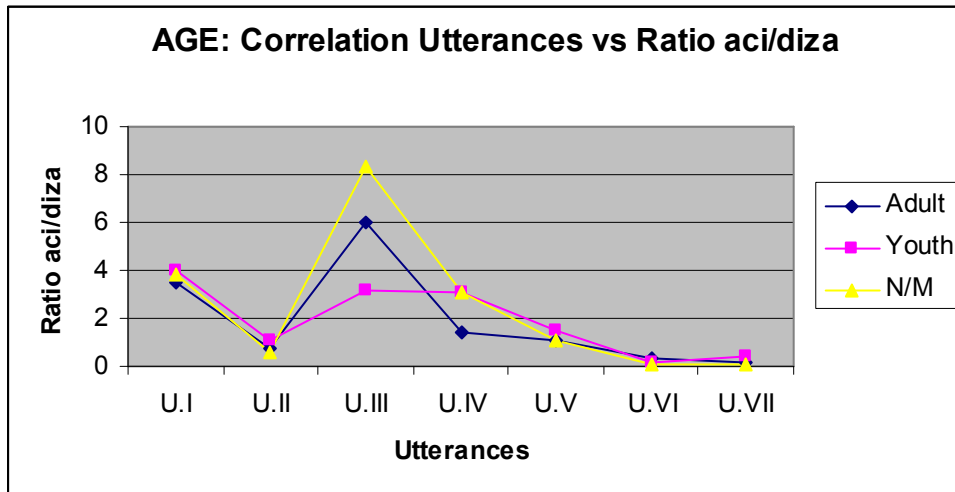
Following are the summary of data based on the participants’ age.

Table 7: Summary of Age Factor

UTTERANCES	EXPRESSIONS	PARTICIPANTS	AGE		N/M
			Adult	Youth	
U.I	Total	433	238	166	29
	<i>àci</i>	341	185	133	23
	<i>dizà</i>	92	53	33	6
	Ratio <i>àci</i> to <i>dizà</i>	3.7	3.5	4.0	3.8
U.II	Total	383	210	146	27
	<i>àci</i>	176	90	76	10
	<i>dizà</i>	207	120	70	17
	Ratio <i>àci</i> to <i>dizà</i>	0.9	0.75	1.1	0.59
U.III	Total	416	224	164	28
	<i>àci</i>	342	192	125	25
	<i>dizà</i>	74	32	39	3
	Ratio <i>àci</i> to <i>dizà</i>	4.6	6	3.2	8.3
U.IV	Total	405	232	156	17
	<i>àci</i>	296	165	118	13
	<i>dizà</i>	109	67	38	4
	Ratio <i>àci</i> to <i>dizà</i>	2.7	1.4	3.1	3.3
U.V	Total	414	231	156	17
	<i>àci</i>	225	121	93	11
	<i>dizà</i>	183	110	63	10
	Ratio <i>àci</i> to <i>dizà</i>	1.2	1.1	1.5	1.1
U.VI	Total	347	231	126	21
	<i>àci</i>	76	50	24	2
	<i>dizà</i>	271	150	102	19
	Ratio <i>àci</i> to <i>dizà</i>	0.3	0.3	0.2	0.1
U.VII	Total	391	220	145	26
	<i>àci</i>	78	33	42	3
	<i>dizà</i>	313	187	103	23
	Ratio <i>àci</i> to <i>dizà</i>	0.2	0.2	0.4	0.1

The aim of this Table 7 is to summarize and calculate data which help us see whether there is a pattern of choice for *àci* or *dizà* based on the age of the native speaker

translators. The correlation is better observed on Graph 2 which is a reconfiguration of the previous Table (7) using abscissa and coordinates comparison system.



Graph 2: Age Factor

The configuration indicates that generally there are some variations in the literal use of LIGHT across age groups. The utterances III and IV are the typical cases. A higher number of adults used *àci* more than *dizà* for expressing LIGHT in U.III. But in U.V, the ratio of *àci* to *dizà* for Youth is higher than the one for Adults. These two cases are both using LIGHT in its literal sense. I may mention comprehension and evolution of the language as path of exploration. But these cases do not form a pattern that would build up to a hypothesis. Further, the cases of the literal use of LIGHT in U.I and U.V tones down the possibility of using age as a significant factor as far as the present data are concerned.

On the contrary, the U.II, U.VI and U.VII in which LIGHT is used metaphorically do not indicate a noticeable difference between the ratios as far as age is concerned. The fact that the uses of LIGHT in these utterances are not identical needs to be taken into consideration for some of the variations. In other words, despite some variations observed, especially in U.III and U.IV, the present data do not build up evidence for affirming that age is a factor that explains the variation of expression choice observed on Graph 2. The causes of these variations are to be searched elsewhere, not in age factor.

Therefore, my conclusion is that the factor Adult *versus* Youth does not primarily affect the choice of expressions for translating LIGHT made by the participants.

The second potential intermediate factor is the Level of formal education which I will simply be referring to as Education. The rationale for the Education factor has been mentioned earlier. The distribution of participants across the three nominal groups (Primary [P], Secondary [S] and University/College [U/C]) appears on Table 8 and Graph 3.

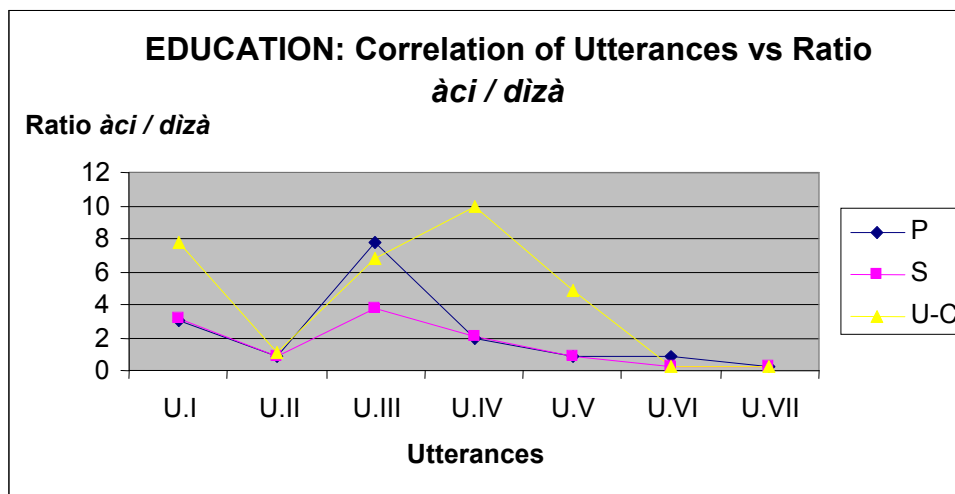
Table 8: Summary of Education Factor

UTTERAN CES.	EXPRES- SIONS	PARTICI -PANTS	LEVEL OF FORMAL EDUCATION				Ratio S/P	Ratio S/U-C	Ratio P/U-C
			P	S	U-C	N/M			
U.I	Total	433	44	259	96	34	5.9	2.7	2.2
	<i>àci</i>	341	33	196	85	27	5.9	2.3	2.6
	<i>dizà</i>	92	11	63	11	7	5.7	5.7	1
	Ratio <i>àci to dizà</i>		3	3.1	7.7	3.9			
U.II	Total	383	38	233	80	32	6.1	2.9	2.1
	<i>àci</i>	176	17	104	41	14	6.1	2.5	2.4
	<i>dizà</i>	207	21	129	39	18	6.1	3.3	1.9
	Ratio <i>aci to dizà</i>		0.8	0.8	1.1	0.8			
III	Total	416	44	247	93	32	5.6	2.7	2.1
	<i>àci</i>	342	39	196	81	26	5.0	2.4	2.1
	<i>dizà</i>	74	5	51	12	6	0.7	4.3	1.2
	Ratio <i>aci to dizà</i>		7.8	3.8	6.8	4.3			
IV	Total	405	41	240	91	33	5.9	2.6	2.2
	<i>àci</i>	296	27	162	83	24	6	2.0	3.1
	<i>dizà</i>	109	14	78	8	9	5.6	9.8	0.6
	Ratio <i>àci to dizà</i>		1.9	2.1	10	2.7			
V	Total	408	45	241	92	30	5.4	2.6	0.7
	<i>àci</i>	225	21	109	76	19	5.2	1.4	3.6
	<i>dizà</i>	183	24	132	16	11	5.5	8.3	0.7
	Ratio <i>àci to dizà</i>		0.9	0.8	4.8	1.7			
VI	Total	347	39	201	79	28	5.2	2.5	0.7
	<i>àci</i>	76	17	42	12	5	2.5	2.5	0.7
	<i>dizà</i>	271	22	159	67	23	7.2	7.2	3.0
	Ratio <i>àci to dizà</i>		0.8	0.3	0.2	0.2			
VII	Total	391	41	238	83	29	5.8	2.9	0.7
	<i>àci</i>	78	8	50	13	7	6.3	3.8	1.6
	<i>dizà</i>	313	33	188	70	22	5.7	2.7	2.1
	Ratio <i>àci to dizà</i>		0.2	0.3	0.2	0.3			

The bigger number of participants belonging to the nominal class of **S** (Secondary) has nothing to do with the variation of expression choice. It is an educational reality in the Lugbara linguistic community resulting from the pyramidal structure of the student population. Primary level has most of the population followed by secondary level and finally university and college level. Some of the adults who indicate their level as Secondary went to school in the post-colonial era when the focus of education policy was to give people a basic professional education. This corresponded to the secondary level education. However, the reason the group **P** (Primary) has fewer participants is the lack of self-confidence the very young people have in participating in such a survey. Perhaps, it may also be due to the lack of confidence in their performance in Lugbarati (the mother-tongue) as well as their ability to write the language. It is also important to look at the ratios between the three groups.

The ratios *àci* vs *dizà* of the three nominal classes **P** (Primary), **S** (Secondary), and **U-C** (University-College), as indicated on Graph 3, display a relative consistency for the utterances U.II, U.VI and U.VII. These three are the ones I previously explained as the ones using LIGHT in the metaphorical nuance. For these ones, there is no change of pattern in the metaphorical use of *àci* or *dizà* compared to the level of formal education.

However, for the utterances with LIGHT used ‘literally’ (U.I, U.III, U.IV, and U.V) there are some divergences as indicated on Graph 3.



Graph 3: Education Factor

The divergences as indicated on Table 8 are very important between the S and P classes *versus* U-C class in U.I, U.IV, and U.V. It means that in those utterances, the native speakers who have received higher (college and university) education tend to use *dizà* less than *àci* where LIGHT is used literally. In other words, the more a native speaker is educated, the more he tends to use *àci* as opposed to *dizà* in the literal use. But this statement is somehow toned down by the case of U.III where speakers who stopped their education at the primary level used more of *àci* than *dizà*. They did it more than those who finished secondary and higher education.

This second observation concerning difference of expression choice in literally used expressions is interesting, but it requires another entire research in order not to avoid speculations. However for my study on metaphor, the first observation above is more important than the second. What the first one implies is that when it comes to choosing a word for expressing a metaphor, the three classes display a certain convergence. They all translated the metaphorically used ‘light’ with *dizà* rather than *àci*.

I therefore conclude that the level of education of participants does not affect their choice of the expression *dizà* when used metaphorically, though the same factor could be significant in studying the different literal uses of the word *àci*. In other words, the data I have used do not allow me to consider the level of formal education as a valid factor affecting their choice of expression in metaphorical or literal use.

As for the dialect factor, I first present the distribution of participants into the groups labeled Abedju, Aluru, Lu, Nio, Otso, and Zaki. These are the dialects found in the (Congolese) Lugbara linguistic community. Secondly, I present the same data in terms of percentages. Because of the big number of groups, I do not present the ratios. The two tables which focus on dialects help to determine whether or not the change of dialects as factors affect the choice of expression. Table 9 gives the summary of participants’ distribution across dialects.

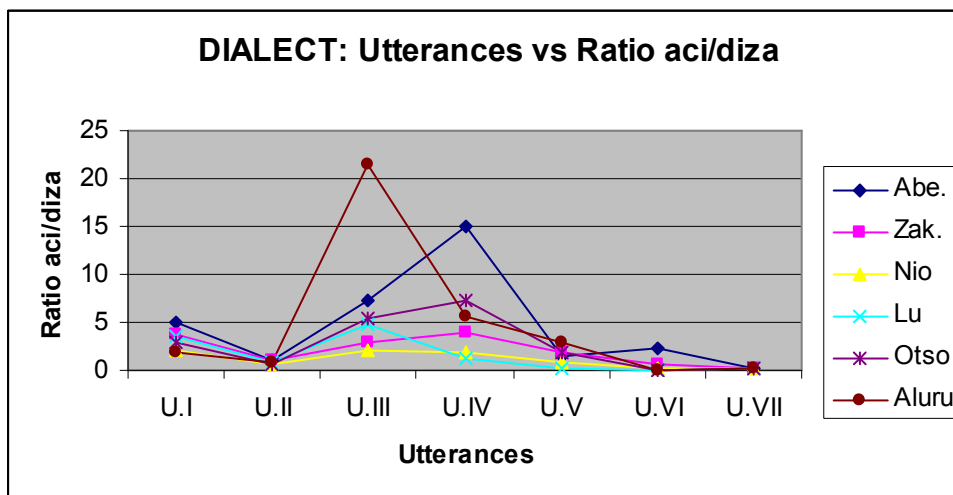
Table 9: Distribution of Participants according to Dialects

UTTERANCES	EXPRESSIONS	PARTICIPANTS	DIALECT SPOKEN					
			Abedju	Zaki	Nio	Lu	Otso	Aluru
U.I	Total	433	47	113	33	148	28	46
	<i>Àci</i>	341	39	87	22	116	21	38
	<i>Dizà</i>	92	8	23	11	32	7	20
	Ratio <i>àci</i> to <i>dizà</i>	3.7	4.9	3.8	2	3.6	3	4.8
U.II	Total	383	39	89	31	135	28	44
	<i>Àci</i>	176	19	44	13	63	10	20
	<i>Dizà</i>	207	20	45	18	72	18	24
	Ratio <i>àci</i> to <i>dizà</i>	0.9	1	1.0	0.7	0.9	0.6	0.8
U.III	Total	416	47	104	31	142	26	45
	<i>Àci</i>	342	44	78	21	117	22	43
	<i>Dizà</i>	74	3	26	10	25	4	2
	Ratio <i>àci</i> to <i>dizà</i>	4.6	7.3	3.0	2.1	4.7	5.5	21.5
U.IV	Total	405	47	102	29	139	25	46
	<i>Àci</i>	296	44	81	19	77	22	39
	<i>Dizà</i>	109	3	21	10	62	3	7
	Ratio <i>àci</i> to <i>dizà</i>	2.7	15	3.9	1.9	1.2	7.3	5.6
U.V	Total	408	47	111	27	140	23	44
	<i>Àci</i>	225	44	71	12	38	15	33
	<i>Dizà</i>	183	3	40	15	102	8	11
	Ratio <i>àci</i> to <i>dizà</i>	1.2	15	1.8	0.8	0.3	1.9	3
U.VI	Total	347	40	89	22	120	19	42
	<i>Àci</i>	76	28	33	3	3	2	5
	<i>Dizà</i>	271	12	56	19	117	17	37
	Ratio <i>àci</i> to <i>dizà</i>	0.3	2.3	0.6	0.2	0.0	0.1	0.1
U.VII	Total	391	42	89	29	44	28	44
	<i>Àci</i>	78	10	17	5	10	4	10
	<i>Dizà</i>	313	32	72	27	34	24	34

The size of the group of the Zaki dialect is bigger than the rest, except Lu. This is not a selection issue. Zaki happens to be the largest dialect group in the Lugbarati linguistic community. Administratively, Zaki and Abedju form a single entity called *Collectivité de Zaki*. But from a linguistic perspective, it is useful to view them as two different dialects.

The group Lu also contains a large number of participants though it is not the largest dialect. The administrative headquarters of the linguistic group is Aru. This town of Aru is geographically situated in the *Collectivité de Lu*. It is in that town that our research base was set. This may justify the bigger chances of Lu dialect speakers being selected.

However, what matters for my evaluation of any correlation between the dialect factor and the choice of expressions is the emergence of a pattern of a variation. A much clearer representation is the chart of Graph 4, because it helps to find a pattern rather than an isolated case.



Graph 4: Dialect Factor

For the utterances U.II, U.VI and U.VII (with ‘light’ used metaphorically), the convergence of ratios can be observed, though I need to highlight the divergence of the Abedju dialect with the other dialects in U.VI. As for the use of ‘light’ in a literal sense,

two dialects have indicated a considerable difference from the rest in U.III and U.IV. These two dialects are: Abedju and Aluru. From a geographical point of view, these two dialects are located at the ends of the linguistic territory. The Abedju dialect borders the Kakwa linguistic group in the north and the Aluru borders the Ndo linguistic group in the west. Any distinctive linguistic features from these two dialects would not be surprising. If in U.III and U.IV their *àci* to *dizà* ratio the two dialects differentiate themselves from others (Zaki, Nio, Lu and Otso), the geographical location would be the first factor to consider. However for the present study, it is interesting to notice that the divergences which occur in the literal use of ‘light’ are not replicated in the metaphorical use of ‘light’.

Since what differentiate dialects are essentially linguistic features, these may, in one way or another, affect language use. In the present case, they show that the use of *àci* in its literal use is more frequent in some dialects than others. However, what the present data do not give evidence for is a correlation between dialects and the metaphorical use of ‘light’ as opposed to its literal use.

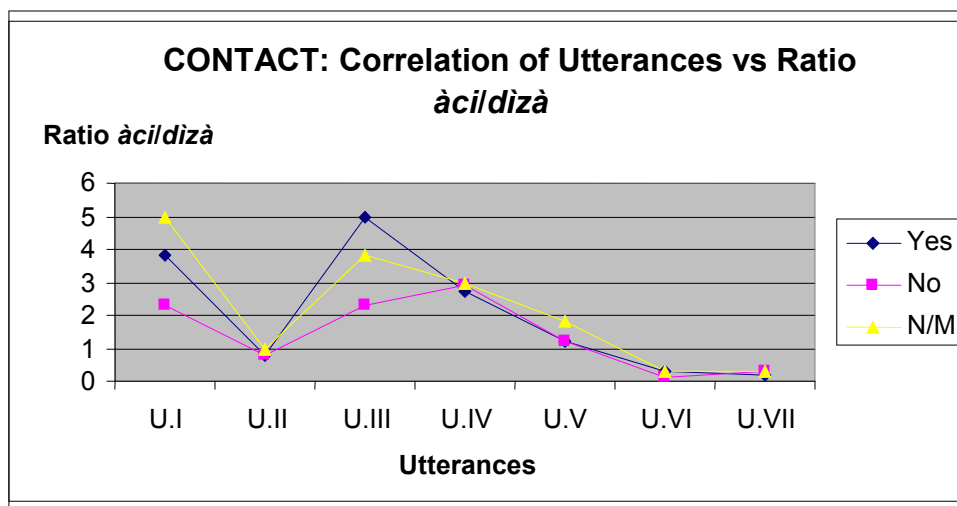
The last potential factor I considered was contact with the existing biblical literature in Lugbara language. Table 10 summarizes the data collected.

Table 10: Distribution of Participants by ‘Contact with the biblical texts factor’

UTTERANCES	EXPRES- SIONS	‘CONTACT WITH THE BIBLICAL TEXTS’ FACTOR PARTICI- PANTS					Ratio Yes to No
			Yes	No	N/M		
U.I	Total	433	379	30	24		12.6
	<i>Àci</i>	341	300	21	20		14.3
	<i>Dizà</i>	92	79	9	4		8.8
	Ratio <i>àci</i> to <i>dizà</i>	3.7	3.8	2.3	5		
U.II	Total	383	329	28	26		11.8
	<i>Àci</i>	176	151	12	13		12.6
	<i>Dizà</i>	207	178	16	13		11
	Ratio <i>àci</i> to <i>dizà</i>	0.9	0.8	0.8	1		
U.III	Total	416	362	30	24		21
	<i>Àci</i>	342	302	21	19		14
	<i>Dizà</i>	74	60	9	5		7
	Ratio <i>àci</i> to <i>dizà</i>	4.6	5	2.3	3.8		2.0
U.IV	Total	405	354	27	24		13
	<i>Àci</i>	296	258	20	18		12.9
	<i>Dizà</i>	109	96	7	6		14
	Ratio <i>àci</i> to <i>dizà</i>	2.7	2.7	2.9	3		
U.V	Total	408	357	29	22		12
	<i>Àci</i>	225	195	16	14		12.2
	<i>Dizà</i>	183	162	13	8		12
	Ratio <i>àci</i> to <i>dizà</i>	1.2	1.2	1.2	1.8		
U.VI	Total	347	307	20	20		15
	<i>Àci</i>	76	70	2	4		35
	<i>Dizà</i>	271	237	18	16		13
	Ratio <i>àci</i> to <i>dizà</i>	0.3	0.3	0.1	0.3		
U.VII	Total	391	341	27	23		13
	<i>Àci</i>	78	68	5	5		13.6
	<i>Dizà</i>	313	273	22	18		12
	Ratio <i>àci</i> to <i>dizà</i>	0.2	0.2	0.2	0.3		

The ratios between the two classes Yes to No in Table 10 display a consistent variation from **U.I** to **U.VII** as shown in Graph 5. Both ratios follow the same trajectory. The most noticeable is the case of U.II, U.VI and U.VII (where ‘light’ is used metaphorically) for which both the YES and NO class come to the same points on the axis. This observation is significant. One would expect a difference of linguistic behavior in expression choice, given the assumption that those who were exposed to the biblical texts would use *dizà* with more ease as opposed to those who have not been exposed to the biblical texts, and therefore would not have *dizà* in their short-term memory. However, on one side it might be assumed that those who said they have not been in contact with the existing biblical texts would not use *dizà* which is primarily seen in the biblical texts. But it turns out that many of the ‘No’ class used primarily *dizà* instead of *àci*. On the other side, many participants who said they were in touch with the existing Lugbara biblical texts (‘Yes’ class) used *àci* throughout when the ‘No’ class used *dizà* in some utterances.

It is hard to determine any correlation between contact with the biblical texts and the choice between *àci* and *dizà*. However, the least to say with assurance is that the figures at my disposal do not establish any correlation between contact with the biblical texts factor and the choice of *àci* or *dizà*.



Graph 5: Contact factor

The graphs sufficiently demonstrate that the four variables (Age, Level of Formal Education, Dialect, and Contact with the existing Lugbara biblical texts) have not affected the choice of expressions. Therefore, I use Table 11 (extracted from Table 5) to establish the correlation between the nature ‘light’ used in the different utterances (literally used *versus* metaphorically used) and the choice of expression (*àci versus dizà*).

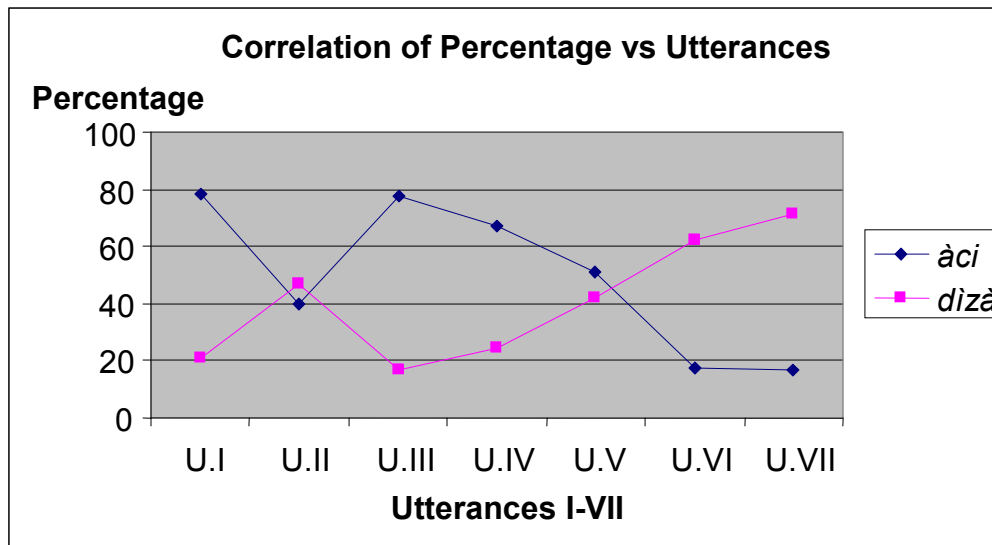
5.4.3 Correlation of Literal versus Metaphorical Use of ‘light’ and the Choice of Expressions in Lugbarati

After the four intermediate variables have been proved to have no effect on the choice of *àci* or *dizà*, it is now time to present the correlation between Literal *versus* Metaphorical use of ‘light’ and the choice of the expressions *àci* or *dizà*.

Table 11: Variations for *àci* and *dizà*

EXPRES- SIONS	U.I	U.II	U.III	U.IV	U.V	U.VI	U.VII
<i>Àci (atsi)</i>	341	176	341	295	223	76	76
<i>Dizà</i>	91	206	75	108	184	274	315

The best way to visualize the variations is to put it on Graph 6.



Graph 6: Variation *àci* and *dizà* across Utterances

It can be noticed that the ascent and descent of the curve representing the choice of *àci* as well as the choice of *dizà* is determined by the nature of the utterance. The choices of the expression *àci* are higher in figures for utterances in which the expression 'light' is used literally. They are (for 440 participants): U.I (341), U.III (341), U.IV (295), and U.V (223). The choices of the concept *dizà* are higher for utterances in which the concept 'light' is used metaphorically. They are: U.II (206), U.VI (274) and U.VII (315). Both choices are inversely proportional to each other. Having said that, I am aware that the different literal uses of 'light' in U.I, U.III, U.IV and U.V are not identical in all their connotations, just as is the case with the metaphorical uses in U.II, U.VI and U.VII. The differences in their connotations may also explain some of the data variations. Nevertheless, the distinction of literal *versus* metaphorical use is indicated by the data as the main factor which determines the choice speakers make between *àci* and *dizà*. In fact, the variety of connotation in the different uses (literal or metaphorical) can be seen as an advantage because it widens the field of observation to many uses, instead of limiting it to a single set of similar uses.

For more assurance of statistical significance, there are statistical tests designed for that purpose. In the present case, I apply chi square test (χ^2) as elaborated by Shavelson (1981). The goal of the test is to assess the strength or degree of relationship between the choice of expression in Lugbarati (*àci versus dizà*) and the nature of the expression 'light' (literal *versus* metaphorical), as indicated by the statistical data. The null hypothesis is that there is no correlation between the choices of the expression 'light' in Lugbarati (*àci versus dizà*) with respect to literal or metaphorical use of expression in the source languages (French/Lingala). Therefore, the purpose of the chi square test is to determine whether or not the variable 'choice of *àci/dizà*' is independent of 'literal/metaphorical use'. This makes our study a two-way design since it has two variables.

The principle of the test is that if the value of chi square turns out to be larger than the chi square critical value (cf. Appendix C) the researcher shall be in a position to reject the null hypothesis.

The chi square test applied to the present correlation takes into account the following conditions (Blalock 1979, 282; Shavelson 1981, 535):

- The categorization of ‘literal *versus* metaphorical use’ and *àci versus ditzà* is based on nominal scales in which the assumption is that variables are unrelated.
- The model of selection is independent random sampling.
- Chi square is used only with frequency data.
- No theoretical frequency is smaller than 5.
- There must be some logical or empirical basis for the way the data are categorized.
- The sum of expected and the sum of observed frequencies must be the same. This can be seen in Appendix B where the expected frequencies are in parentheses below each observed frequency.

Instead of using percentage quantification, I consider the total ‘frequency’ used for the expression *àci* in literal use (**U.I, U.III, U.IV, and U.V**) and metaphorical use (**U.I, U.VI and VII**). Frequency *observed* is also considered for the expression *ditzà* in both literal and metaphorical use. The sums of frequencies which I use for chi square test appear in Appendix B.

Shavelson (1981, 517-547) proposes the following steps for my first application of the chi square test to the non-collapsed data summarized on Table 11 re-designed as Table 12 in order to get the totals for calculating frequencies expected.

Table 12: Variations for *àci* and *ditzà* and Totals

EXPRES- SIONS	U.I	U.II	U.III	U.IV	U.V	U.VI	U.VII	TOTAL
<i>àci (atsi)</i>	341	176	341	295	223	76	76	1528
<i>ditzà</i>	91	206	75	108	184	274	315	1253
TOTAL	432	382	416	403	407	350	391	2781

The purpose of the chi square test is to assess whether or not the variables ‘choice of expression’ and ‘literal/metaphorical use’ are independent from one another. I have put a computational table with 6 columns of this chi square in Appendix B.

In order to accept or reject the null hypothesis (H_0) χ^2 (1168.55) is to be compared with the χ^2_{critical} which in my case is calculated from the table of Critical values of χ^2 (cf. Appendix C) as follows:

$$\chi^2_{\text{critical}} (\alpha=0.001, df=3) = 10.828$$

Since the χ^2 is superior to χ^2_{critical} , the null hypothesis (H_0) is to be rejected. That is to say there is a correlation between the variable ‘choice of expression *àci versus dizà*’ and the literal *versus* metaphorical use of the expression ‘light’. A second application of the chi square test leads to the same conclusion as the null hypothesis (cf. APPENDIX C).

The statistical test rejects the null hypothesis. However, that does not mark the end of the road. Many fallacies in the search of truth have been built on a false cause – effect relationship. The challenge is always to single out the necessary or sufficient cause. The rejection of the null hypothesis signals the existence of correlations between the variables one can think of.

In my case, I have oriented my attention towards some variables which a basic knowledge of linguistics would lead to. Some of the variables (or factors, or causes) that I have singled out, assuming that they can affect the way speakers use a specific feature of a language are: Age, Level of (formal) Education, Dialect, Contact with Existing Biblical Literature, and with a particular attention to the Literal/Metaphorical use of ‘light’. How do we surely know that some of the above factors are really not the major factors for the choices in translation? How can we be sure that it is the variation of the literal/metaphorical use of expressions that affect the choice of expressions in Lugbarati? I propose that, beside the statistical facts, logical reasoning can be helpful. Since I have done a survey on sampled individuals, it means that my conclusions on cause-effect relationships are inductions.

The literal/metaphorical (L) or (M) use of ‘light’ is a statistically significant factor in the choice of expressions *àci/dizà*. This is based on the elimination of other potential factors like Age (A), Level of Education (E), Dialect (D), and Contact (C). Their presence or absence does not affect the choice. Such presence or absence could be the

replacement of one dialect by another, the age defined as youth being replaced by age defined as old, contact being Yes or No, etc. The neutrality of all the other variables, except literal/metaphorical use could be represented, for instance, as follows:

A (young) + E (primary) + D (Nio) + C (Yes) + Literal = *àci*

A (old) + E (secondary) + D (Aluru) + C (No) + Literal = *àci*

A (young) + E (University) + D (Zaki) + C (Yes) + Literal = *àci*

A (young) + E (primary) + D (Nio) + C (Yes) + Metaphorical = *dizà*

A (old) + E (secondary) + D (Aluru) + C (No) + Metaphorical = *dizà*

A (young) + E (University) + D (Zaki) + C (Yes) + Metaphorical = *dizà*

These examples show that it is only the distinction ‘literal use’ *versus* ‘metaphorical use’ that really changes the equation. Many more tests of Mill’s Methods for assessing cause and effect relationships could be applied (Copi 1978, 399-442). They would probably yield the same conclusion, that is, the literal/metaphorical use of ‘light’ is the one making the difference.

However, as I will point out in my conclusion to this chapter 5, statistics and logic help to establish a correlation. But how to explain that relationship requires a theoretical body of knowledge. I will deal with that in chapter 6.

For the time being, it is sufficient to say that the conclusion which I have reached and which has been confirmed by the chi square test is valid for the small group of 440 people randomly sampled from the entire (Congolese) Lugbara population. The ultimate goal of a statistical analysis using a sample is to transfer its conclusions to the population from which the sample was taken.

Can the conclusions on the choice of expressions made on my sample be transferred to the entire population of Congolese Lugbara? In the present statistical analysis the element which has most determined the validity of my inference is the kind of sampling I used. As I have said earlier in the subsection 5.3.2, the type of sampling used in this study is simple random sampling. The probabilities of all individuals being selected were equal regardless of the individuals previously selected (Blalock 1979, 554). This procedure of sampling has the benefit of reducing sampling biases. The diversity of the sample in terms of age, education, dialect, gender, etc. is also a guarantee against biases. My sampling procedure has not systematically excluded members of the target

population from the sample (Anderson 1987, 173). The validity of the conclusions from my sample can be transposed to the population with a certain degree of confidence.

5.5 Conclusion

I posited that the metaphorical use of *lumière/mwinda* would be translated as *àci**, following a conceptual broadening of *ÀCI* based on insights from RT's treatment of metaphor.

I treated the statistical data collected in the field by applying the operations which are appropriate for our research design and the nominal scale I used. I also applied the chi square test in order to accept or reject the null hypothesis. The final conclusion was that there is a correlation between the variables 'choice of expressions (*àci versus dizà*)' and 'literal *versus* metaphorical use of the expression 'light' in Lugbarati'. Other factors like Age, Level of education, Dialect and Contact with existing biblical texts were all eliminated. They did not affect the choice of expressions.

However, statistics do not replace human thinking. They help us to establish the valid correlation between phenomena. It is the researcher's duty to think and explain the correlation. In that perspective, I now turn to discussions on the conclusion of quantitative analysis in the light of RT for taking theoretical knowledge ahead as a contribution to knowledge in this domain of translation of metaphor. I will also bring in a conclusive reflection on the biblical metaphorical use of $\phi\omega\varsigma$ and evaluate how the final translation could then be done. This is the topic of chapter 6.

Chapter 6

THE TRANSLATION OF אור AND φως IN LUGBARATI BASED ON FIELD RESEARCH RESULTS

6.1 Introduction

This sixth chapter reflects on the implications of previous discussions for the translation of the metaphorical use of φως in Lugbarati. These refer to the following two issues: (i) the metaphorical use of the expression אור and φως in the biblical texts of Isaiah and Matthew (cf. chapter 4); and (ii) the translation by Lugbarati native speakers of metaphorical expressions of the concept LIGHT in Lugbarati (cf. chapter 5).

In chapter 4, I used textual evidence to show that the metaphorical expression אור in the text of Isaiah (8:23-9:6) expressed the fulfillment of the hope of justice being implemented by a royal king to be sent by God for restoring the Davidic kingdom of Israel. Then, I analyzed the re-interpretation the author of Matthew applied to the same metaphorical expression translated as φως (Matt 4:12-17). The re-interpretation refers to Jesus' ministry as the fulfillment of the hope of justice and peace being implemented by him, the messiah sent by God. He came to proclaim the imminence of the kingdom of heaven. In both situations the linguistic representation is conceptually broadened as explained in RT terms. This theme of justice and peace was present in utterances VI and VII translated by Lugbarati speakers in chapter 5.

In chapter 5, I used utterances containing literal and metaphorical uses of the expression for 'light' (*lumière* or *mwindà*) and I submitted them for translation into Lugbarati by native speakers. Two of the metaphorical uses were placed in the context of justice and liberation from (socio-political) oppression. They were analogical to the situation and text of the biblical poetical utterances. The analysis of the empirical data collected revealed that the majority of native speakers display a tendency to use the word *àci* for translating LIGHT used literally and *dizà* for translating the metaphorical use. The majority of Lugbarati speakers did not apply the principle of conceptual broadening to *àci* in the translation process; instead they made a lexical shift to *dizà*.

This leads me to ask the final question; “What are the implications of these two conclusions for the translation of אור and φως in Lugbarati?” This chapter reflects on lexical choices for translating ‘light’ used metaphorically, as opposed to the same ‘light’ used in literal utterances. The case of ‘light’ translated as *àci* and *dizà* is the object of the present chapter’s reflection.

Therefore, I first argue that conceptual broadening of a metaphorical linguistic representation is an intralingual phenomenon, but not necessarily an interlingual phenomenon. The case studied in the translation from Hebrew/Greek to Lugbarati is an illustration of a linguistic representation of synonymic shift occasioned by the shift from literal use to the metaphorical use in the source language.

Secondly, I argue that Relevance Theory accounts for this shift in terms of easing the processing effort by using lexical shift as a communicative clue. One of the clues is the constraint on the direction the interpretation process should take: literal or metaphorical.

Thirdly, I draw the implication for translation by arguing that when there are many synonyms available in the RL for translating a metaphor, the translator needs to take into consideration the linguistic representation that would better trigger a metaphorical interpretation. The main issue is the choice of linguistic expressions in a synonymic situation.

But, such conclusions require a serious rethinking for many reasons.

Firstly, there are some recent views which tend to deny the existence of a difference between literal meaning and metaphorical meaning. The RT perspective which I have reviewed *in extenso* in chapter 3 states that there is no difference of kind between a literal use and a metaphorical use of an expression. Wilson and Carston “reject the traditional distinction between literal and figurative meaning and claim that approximation, hyperbole and metaphor are not distinct natural kinds, requiring different interpretive mechanisms, but involve exactly the same interpretive processes as are used for ordinary, literal utterances” (2007, 231). I argue later that there may be no difference of kind. But there is a difference of degree. Extreme examples are theological or religious metaphors. They have high degree of metaphoricity to the point that though the same interpretive process may be applied, the processing effort is higher for a theological or

religious metaphor. For instance ‘bread’ in the utterance “I am eating bread for re-energizing myself” is definitely more easily processed than the metaphor ‘bread’ in “Jesus is the bread of life.” I am not implying that all metaphors require more processing effort. My point is that the absence of difference in kind does not entail absence of difference in degree.

Additionally, the fact that Relevance Theory practitioners identify the existence on a continuum of several levels, *i.e.* ‘strictly literal – approximation – hyperbole – metaphor,’ is an implicit recognition of their difference of degree. I will argue that, when it comes to translation, some languages, like Lugbarati, allow different lexical representations for the different positions on the continuum “← strictly literal – approximation – hyperbole – metaphor →”. Any translation theory or principle needs to take that phenomenon into account in any language and conceptual domain where the distinction is made. The motivation for such translation decisions is based on linguistic empirical evidence.

There are other different views summarized by Rakova (2003). Though her discussions may be interesting, they are only limited to polysemous adjectives like ‘soft’, ‘sharp’, and ‘dry’ etc. Nothing is said about concepts referring to entities. However, her interesting and valid view limited to adjectives needs to be interacted with. I will do that in the second section (6.2) of this chapter. A dialogue with her helps to see the flexibility of using limited lexical resources for expressing unlimited new ideas. But at the same time, it helps to see how language users tend to clarify their ideas by capitalizing on the distinctiveness of available words.

Secondly, in multilingual settings with interlingual influence, languages experience the emergence of synonyms. Due to lexical borrowings and their uses across time by the same or different ethnic groups, lexical contents of languages terms also vary. Cases of synonyms which are used in more restricted occurrences are common. The emergence of synonyms is also used as an opportunity for marking useful distinctions in the expression of specific ideas. My claim is that in some occurrences, the distinction made is based on the speakers’ perception of the use of a term as literal or metaphorical. In section 6.3, I will provide evidence for these assumptions. I will then move on to argue

that what matters for the translation of LIGHT in Lugbarati is the synchronic, not the diachronic, use of linguistic expressions.

Thirdly in the last section (6.4), I will visit the existing translation guidelines found in different manuals for finally assessing the translation of LIGHT as debated in the present research. I will also briefly discuss the semantic implications of the translation of the metaphorical use of φως.

6.2 Relevance of the Distinction ‘Literal *versus* Metaphorical Use of Expression’ for Translation: Case of *àci versus dîzà*

The important question I need to ask is: “Does it matter for translation that there is a distinction between a literal and a metaphorical use of an expression?” Before answering this question, I first re-visit some understandings of the concepts used in my analysis.

For the sake of clarity, I find it important to start by recalling the semantic distinction between ‘metaphor’, ‘conceptual metaphor’ and ‘metaphorical linguistic expressions’ as presented by Kövesces (2002). ‘Metaphor’ as a process of human thought, reasoning and communication is different from ‘conceptual metaphor.’ The latter is a cognitive linguistic view which is defined as “understanding one conceptual domain in terms of another conceptual domain (Kövesces 2002, 4). ‘[M]etaphorical linguistic expressions’ are “words or other linguistic expressions that come from the language or terminology of the more concrete conceptual domain” (Kövesces 2002, 4). So, by metaphorical use I mean ‘metaphorical linguistic expression.’

Similarly, the use of the terms ‘literal’, ‘conventional’ and ‘metaphorical’ may lead to miscommunication. For instance according to Goatly “[t]he only difference between literal language and metaphorical language is that, in literal use, we adhere to conventional criteria” (Goatly 1997, 3). I do not adopt this distinction because I make a distinction between conventional (or dead) metaphor and literal use. Conventional (or dead) metaphors have been incorporated in the mind of speakers as a direct reference to a reality or a state. We call them ‘idioms’ when they are made of phrases or the previous metaphorical meaning of the linguistic word becomes a second or the new meaning. That reference does not require conceptual inferential blending as does the novel metaphor.

For example no one thinks of a physical action of ‘sinking’ when he says or hears this expressed concerning an institution “This school is sinking.” ‘To sink’ has been conventionalized over the long time uses, but it is not literal, as in “The shares have sunk to three dollars” (Collins/Robert Dictionary & Thesaurus). The fact that a dead metaphor can be resurrected is another indication that it is not literal. ‘Angel’ is both literal and conventional when defined as “a supernatural spirit especially in Persian, Jewish, Christian, and Islamic theologies that is commonly depicted as being winged and serving as God’s messenger and divine intermediary and as special guardian of an individual or nations” (Webster). It is not literal but conventionalized in ‘angel’ defined as “a person (as a woman or a child) felt to resemble an angel (as in innocence or loveliness)” (Webster). It is interesting to notice the use of the literal ‘angel’ in the definition of the conventionalized ‘angel’. When I make an utterance like “This dog is my angel,” ‘angel’ is a metaphorical expression not conventionalized like the previous ones. The hearer/reader has to process it for inferring a meaning which is not given in any dictionary or shared in the oral knowledge of speakers. As explained earlier, the move from the literal ‘angel’, to the conventionalized metaphorical ‘angel’ and the novel metaphorical ‘angel’ constitutes a conceptual broadening in RT terms. The interpretation process is the same for both literal and metaphorical use.

I do add that while for the first and the second instances above it is possible to retrieve their meaning without any additional inferential conceptual blending, such additional process is required for understanding what ‘angel’ would mean in “This dog is my angel.” The literal meaning could then be defined as the meaning which can be retrieved before any online metaphorical projection (or blending, or broadening).

This is how I differentiate ‘literal’, ‘conventional(ized)’, and ‘metaphorical’ linguistic expressions. I am aware of the fluid boundaries which may vary from some speakers to others, because language is not mathematically structured. It reflects the subjectivity of speakers and their cognition. I opted for putting ‘literal’ and ‘conventional(ized)’ expression on a continuum rather than merging them into one category as does Rakova (2003, 23). The way is open for more research on the gradation of various metaphors based on cognitive activities. Such gradation can use linguistic corpora as initiated by Hanks (2006).

In her rejection of the distinction between literal and metaphorical use of expressions, Rakova brings into “serious doubt a widespread assumption concerning the literal-metaphorical distinction. The assumption is that, for a large number of words (in particular adjectives), only one meaning has to be considered as literal or basic, and all the other meanings have to be treated as its metaphorical extensions” (Rakova 2003, 3). She bases her claim on the evidence of polysemic adjectives. One of the meanings is considered as the primary, basic meaning and the others are the secondary meanings. One of the adjectives used for illustration is ‘hot’ describing a thermal sensation as well as a gustative sensation. She argues that ‘hot’ referring to the thermal sensation should not be considered as the primary meaning and ‘hot’ pointing to the gustative experience a secondary meaning. Her argument is based on some good physiological reasons. They support the association between hot thermal stimuli and spicy taste sensations, in her words “the association between spicy taste sensations and painful sensations caused by mechanical stimuli (...) may also be grounded in certain physiological properties of the nociceptive¹⁰² pathway” (Rakova 2003, 40). She concludes that neuro-physiological processes explain the semantic connection between adjectives of different sensory modalities. Therefore one should not be seen as literal and the other metaphorical.

Her conclusions are valid, as long as they are based on physiological experiences. However, I will argue that the validity of her conclusion is limited to the adjectives and uses mentioned. By limitation to adjectives mentioned, I mean that there are other polysemic adjectives which do not belong to the sense experience. Sensory experiences are just part of the domains speakers used for creating other additional meaning. For instance, ‘hot’ in “Alicia Keys is very hot” means that ‘she is sexually suggestive’. I doubt that nociceptors are activated in such case. It is explained, not in terms of sensorial experience but rather a cultural experience of sexuality.

I agree with Rakova that “perceptual similarity between stimuli from different modalities, such as the similarity between loudness and brightness, may be a universal

¹⁰² Nociceptors are primary afferent nerves with peripheral terminals. They have two functions: transduction and transmission. Transduction or ‘receptor activation’ occurs when one form of energy (chemical, mechanical, or thermal) is converted into electrochemical nerve impulse. Transmission happens when the coded information is relayed to the central neurological system. (Rakova 2003, 34-38; Fields 1987).

and innate property of perception” (2003, 58). Therefore ‘synaesthetic’¹⁰³ metaphors’ such as ‘bright music’ and ‘loud colors’, ‘sharp tastes and ‘heavy smells’ make sense ‘literally’. However, I do not agree that the association between ‘bright light’ (sight) and ‘bright music’ (hearing) cross without metaphorical projection to ‘bright ideas’ (thought). We do not sense ideas, we conceive them.

Therefore, the theory does not hold once the sensory mechanisms are left for non-sensorial experience (movement and thought). I do not mean that there is no connection at all. But the activity which the mind engages in is more complex than an innate sensorial ability. Many new realities are conceptualized out of existing realities by the process of metaphor. They often belong to completely different domains. This explains why ‘adjectives’ are a tiny linguistic class beside the nouns. It leads me to my second reason for minimizing the effects of Rakova’s conclusions. I ask the question: what about ‘nouns’ which are more universal and denote entities? Entities are independent, separate, and self-contained existentially, and more time-stable than verbs. They are the realm where metaphor use is more manifest. Saying entity A is entity B is more cognitively engaging than saying entity A has the characteristic or attribute α or entity B has the characteristic or entity β . To say “That sound is *loud*” or “That sound is *sweet*” does not require the same processing effort as “Music is the *medicine of the mind*” (Logan 2010). This leads me to emphasize the role of context. It is this context that accounts for the distinction between literal and metaphorical use.

The role of context in the formation of metaphor should not be ignored. Just as ‘universal’ symbols display culturally conceived meaning, some metaphors are the result of the history, religion, politics and culture, etc. of a specific milieu. Here are some illustrations based on actual uses. The color ‘white’ (defined as the effect of combining the visible colors of light in equal proportions) can be a universal sensory experience with the sense of purity and cleanness.

But ‘white’ in Chinese, Vietnamese, Korean and Japanese tradition is the color of mourning and death. In Indian tradition, ‘white’ is the color of purity and sacredness. It also depicts peace and purity. However, people also wear white after the death of any of

¹⁰³ Synaesthesia (from Greek *syn*, ‘together’ and *aesthesia* ‘perception’) is a particular kind of perceptual experience in which the perception of a stimulus from one sensory modality is accompanied by perceptual experience from some other modality (Rakova 2003, 48).

their family members. The political economy phrase ‘white elephant’ has nothing to do with the quality of the color. In military usage a ‘white flag’ is an international sign of either surrender or truce. To show the ‘white feather’ is to display cowardice. The origin of this connotation is in Victorian England. ‘White’ in Western politics is often associated with capitalism or monarchy, ‘red’ with communism. Political history accounts for that. When a government of a nation is in chaos and a strong leader emerges and establishes a dictatorship, he is referred to as ‘a man on a white horse’. Adolf Hitler, Benito Mussolini, Francisco Franco are some examples. The phrase ‘white knight’ is also used in financial circles in United Kingdom to indicate the entry of a ‘good’ bidder, when there has previously been a ‘hostile’ bidder for a company! ‘Whitewash’ in propaganda means figuratively an attempt to obscure the truth by issuing a blanket of lies. In sound engineering, ‘white noise’ in acoustics is a sibilant sound that is often a nuisance. In sports, the clothes of cricket players are usually referred to as ‘whites.’ This is a result of the game being a summer game with players being exposed to direct sunlight for prolonged period of time. In literature white can be associated with horror. The famous example is in the chapter 42 of *Moby Dick* by Herman Melville. The chapter is entitled “The Whiteness of the Whale.” He discusses the symbolism of the color. The *Weekly Jeune Afrique* of the 1980s one time alluded to the white color imagery of Melville when it described the 1980-1985 famine in Ethiopia. The white cloth of the bags bringing relief food was re-used for shrouds. ‘White’ meant both life and death. The meaning of an expression in use is more than the basic meaning. It is the same with the creation of a linguistic metaphorical expression.

Finally, my field translation survey constitutes another piece of evidence for the distinction between ‘literal’ and ‘metaphorical’ use, though RT may deny it. The participants had no idea of what is metaphor in linguistics. But they were able to decide to use a specific expression for what I term ‘literal use’ and another one for ‘metaphorical use.’ The point is not that in Lugbarati speakers always make a difference between the two uses. But when there is opportunity for choice, speakers tend to make a difference where there is one, especially when they perceive intuitively the need to do so. In this case, they used *àci* and *dizà* in two distinctive pragmatic environments.

Since the holistic experience of the speakers of a source language may be different from the experience of the speakers of a receptor language, this means that translation has to consider the way the same concept is being linguistically represented in the receptor language. As far as metaphor is concerned, I have brought evidence of a linguistic distinction between ‘literally’ used and ‘metaphorically’ used expressions in Lugbarati. For the sake of clarity in thought, it is important to remind ourselves that the distinction is not based on the difference in kind but of degree. Tendahl and Gibbs formulate it in these terms:

The only differences between metaphorical utterances and less figurative utterances lie in the quality of the ad hoc concepts that are formed...In metaphor interpretation, we build ad hoc concepts which we get by processes such as loosening and narrowing, but because we probably also use the same processes for concepts which are used in non-metaphorical ways, the difference cannot be a difference in kind but rather one of degree (Tendahl and Gibbs 2008, 1846).

However, they add that this difference “has no impact on the steps needed to process an utterance” (Tendahl and Gibbs 2008, 1846)” I agree with them in that the same interpretation is being followed. However, in some translation cases, a difference of degree matters, because in some languages such distinction is linguistically signaled through the choice of certain marked expressions.

But, before I draw implications for translation for Lugbarati, in the next section (6.3.), I provide other examples of synonymy in Swahili and Lingala. Speakers use the existing synonyms of ‘light’ for distinguishing ‘literal use’ and ‘metaphorical use.’ The point I make is that this tendency of distinguishing the two uses in the choice of expressions for re-expression in a translation process is not peculiar to Lugbarati speakers alone, but a phenomenon which also occurs in other languages as well.

6.3 Cases of Translation and Distinction of Literal and Metaphorical Use

Thanks to some universals of languages, it is often possible to observe the same phenomena across them. In the line of the present study of LIGHT in Lugbarati, I found it useful to look for similar phenomena in Swahili and Lingala. It is an illustration of the way the existence of synonyms can pave the way for different uses. Swahili is an

interesting case because of the abundant borrowing from Arabic and because of its many dialects. In these different dialects, expressions are not always used with the same meaning. In their effort to avoid ambiguity, the Mother Tongue speakers have a tendency to reserve some synonyms for specific uses. This is how complementary distribution replaces free variation. The examples of Swahili shed light on the linguistic behavior of Lugbarati speakers when using *dizà* or *àci*.

Swahili speakers I interrogated on NEGST campus generally gave me the word *mwangaza* for ‘light’. Its verbal form is *kuangaza* ‘to light, to illuminate’. Then I would ask if I can say *Jesu ni mwagaza* ‘Jesus is the light.’ Their answer is negative. For Jesus we use the word *nuru* ‘light’ which does not have a verbal form.¹⁰⁴ Their motivation for using *mwangaza* or *nuru* for ‘light’ does not seem to be founded on the basic semantic meaning.

In the Swahili Bible (UBS Union Version 1952/1989), ‘light’ in Ps. 119:105 (Your word is...a light to my path) is translated as *mwanga* (*Neno lako ni...mwanga wa njia yangu*). In Ps. 27:1 (The Lord is my light), it has *nuru* (*Bwana ni nuru yangu*). Similarly in Matt 24:29 where reference is being made to the ‘light’ of the moon, it uses the word *mwanga* not *nuru*. Contrary to the Swahili Bible (UBS Union version 1952/1989) used in Kenya and Tanzania, the Congo-Swahili Bible (Éditions Évangéliques 1994)¹⁰⁵ uses *nuru* for both Ps. 119:105 and Matt 24:29.

A second example is the concept LIFE represented by *uhai*, *uzima*, and *maisha*: The root *-hai* probably comes from the Arabic root *hiya* ‘life’. It is a non-productive root which functions as an adjective (*i.e.* it occurs in a very limited number of expressions: e.g. *Yesu yu hai* ‘Jesus is alive’ and *Ni mzuri kuwa hai* ‘It is good to be alive’). The root *-zima* is an adjective and it means ‘sound, whole, healthy, complete’ and *-ishi*, a verb, means ‘to last, endure, live’ (Steere 1918). But the Christian phrase ‘eternal life’ is restricted in its use to *uzima wa milele* (Biblia 1994), although a limited number of speakers accepts the expression *maisha wa milele*. *Maisha* is usually reserved for

¹⁰⁴ The Swahili word *nuru* comes from the Arabic *nûr* ‘light’.

¹⁰⁵ Congo-Swahili Bible text used with permission of British & Foreign Bible Society ©1960 and printed by Éditions Évangéliques, Nyankunde, Bunia, Zaïre-Congo (DRC). The text went through a *révision linguistique* ‘linguistic revision’ from the original Swahili text to the *Swahili courant* ‘common Swahili’.

‘lifestyle’. ‘Uhai’ in *uhai wa milele* is simply rejected but freely used in referring to ‘life’ as opposed to ‘death’ as in

Mimi nalikuja ili wawe na uzima, kasha wawe nao tele. Mimi ni mchungaji mwema. Muchungaji mwema huutoa uhai wake kwa ajili ya kondoo.

(I came that they may have **life**, and have it abundantly. I am the good shepherd. The good shepherd lays down his **life** for the sheep (John 10:10b-11, Biblia 1994).)

In eastern DRC Swahili (Biblia 1994), *uzima* replaces *uhai*.

Mimi nimekuja wapate uzima, na waupate tele. Mimi muchungaji mwema, muchungaji mwema anatoa uzima wake kwa ajili ya kondoo. (Yohanna 10:10b-11, 1994).

As can be observed, *uzima*, *uhai* and *maisha* mean all ‘life’. But when the expression for ‘life’ is used metaphorically, speakers start to ponder which of the three would better fit, as happens with ‘eternal life’.

In order to bring variety to the examples, I also consider the Greek example of βλέπω and ὁραω in the Greek utterance ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, ‘in order that they may indeed look, but not perceive’ (Mark 4:12). Both βλέπω and ὁραω (ἴδωσιν) are glossed in English as ‘to see.’ But the first means ‘seeing with the physical eyes’ and the second has a wider sense (metaphorical). I should add that the long history of Greek language study has made dictionaries conventionalize the metaphorical use (Liddell, Scott, Jones, and McKenzie 1996; Louw and Nida 1989). For instance, βλέπω meaning ‘think about’ as in Matt 6:26 (ἐμβλέψατε) is a derived meaning of ‘see or observe.’¹⁰⁶ This example helps us to make the point that the choice of a linguistic representation of a concept can be motivated by its literal or metaphorical use. The case of *àci* and *dizà* that occurs in Lugbarati is not an exception, but a phenomenon that is found in other languages. The two cases in Swahili are additional evidence.

The Lingala dictionary (Guthrie and Carrington 1988) glosses ‘light’ as *moi* (for ‘light of the day’), and *pole* (for ‘light of a lamp’). In my questionnaire, I used the word *mwinda* ‘light, lamp’ (northeastern DRC dialect) for both literal and metaphorical use of ‘light’. I make a case with the *Haut Fleuve* dialect of Lingala. Translators of the Bible

¹⁰⁶ In all uses, a corpus analysis of different uses of these Greek verbs support my examples. I will not enter in more corpora analysis. These are meant to be examples.

(UBS 1970, *Haut Fleuve* dialect) made a distinction between the literal use and the metaphorical use. The word *polé* is used for translating the metaphorical expression and *moi* for the literal one. They translated Matt 4:16b as:

Mpe epai na bango bafandaki na mokili mpe na molili na kufa, pole esili kobimela bango (And for those who sat in the region and shadow of death **light** has dawned).

In the narrative of creation, Gen. 1:3-5 has the metaphorical expression ‘light’ translated with *pole*. But, in literal uses, like in Exod. 10:23, *moi* is the choice.

Bato na Yisalaele yɔnsɔ nde bajalaki na moi (But all the Israelites had **light**).

Unfortunately, the Lingala translators did not make a consistent difference between the literal and the metaphorical use of ‘light.’ For instance, in John 1:4-9, which echoes Gen. 1:3-5, LIGHT is translated as *moi*. One would expect *pole*. Despite these inconsistencies, the Lingala translation (UBS 1970, *Haut Fleuve* dialect) is a valid illustration. It supports the point that whenever language users have a set of synonyms for expressing a concept, they tend to assign specific uses for each. What the present study reveals is that the factor of assignment is the literal *versus* the metaphorical use of a word. Secondly, it proves the relevance of such a distinction for translation. The inconsistencies can be attributed to other factors related to the practical work of translation (such as checkings, change of translators or consultants, etc.). A summary of the examples can be comparatively represented on a synoptic table (Appendix D).

Such observations are made possible by the use of corpus-based studies rather than intuitively generated examples of linguistic metaphorical representations. Using Conceptual Metaphor Theory, Deignan (2006) studied lexical items from the source domains ANIMALS, MOVEMENT, PLANTS and FIRE using a concordance of 59 million words from the Bank of English. She analyzed them by observing the differences between literal and metaphorical uses with respect to word class. The analysis confirmed her earlier findings (Deignan 1999) that show differences between literal and metaphorical uses with respect to word class and syntactic patterning. It also shows that metaphorical uses of a word commonly appear in distinctive, and relatively fixed syntactic patterns (Deignan 2006, 106-122).

It is logical to extend those findings which were limited to morpho-syntax, to the level of pragmatics and translation as my field study has shown. In order to help the reader/hearer process a linguistic stimulus as a linguistic metaphorical expression and not as a literal expression, a writer/speaker can select an uncommon synonymic expression with limited occurrences, just as it happens with ‘poetic’ words. As time goes on, both become fixed in the language as conventionalized linguistic expressions. But this sociolinguistic aspect of semantic evolution is not our primary focus in this study. Bartsch gives a good explanation of language evolution. She reminds us that

languages are made by people along with cultural, political, and historical development in general. And on the other hand, linguists are aware of the fact that much of the structural properties of languages is due to the process of systematization that go on in the heads of language learners and users, restrained by universal properties of human cognition...and it is by selecting changes caused by systematization processes and by introducing new linguistic items and forms of speech that language gets modelled according to the needs of changing societies” (Bartsch 1987, x).

As for translation, translators capture the properties of the receptor language which exist in their time, without recourse to a diachronic view. The language users do not go back in time either, but they use it as it is ‘today’.

However, the tendency towards complementary distribution of *àci* (for literal use) and *dizà* (for metaphorical use) can only be assessed in utterances not in isolation, since a metaphor occurs in language in use. An expression which, in isolation, is recognized as having metaphorical uses must have been probably conventionalized. This is the case of a figurative meaning appearing as a second entry in dictionaries. This has not happened with *dizà* in Lugbarati dictionaries.

As in the Swahili and Lingala examples, it is up to the translators to figure out utterances where ‘light’ is used literally or metaphorically. Then, they can decide whether to choose *àci* or *dizà*. If this is the way to follow in translation, what is the place of the translation principles developed by different translators? I address this question in the following section.

6.4 Application of Translation Principles to *ÀCI versus DÌZÀ*

In my earlier literature review on translation principles (cf. subsection 2.5.3), I argued that most of the principles proposed by Beekman and Callow (1974), Callow (1974), Larson (1984, 1998), Newmark (1980), Dagut (1987) and Alvarez (1993) were not optimal for the metaphorical use of φῶς. The ones that appeared most appropriate are these two principles:

- (a) *the metaphor may be kept if the receptor language permits (that is, if it sounds natural and is understood correctly by the readers) and*
- (b) *the metaphor of the receptor language which has the same meaning may be substituted.*

My underlying assumption, in this subsection, is that since metaphor is a property of expression in language use (Mandelblit 1996, 486), *àci* or *dizà* must be selected in the context of use which also reflects how Lugbarati speakers conceptualize the two types of LIGHT (expressed literally *versus* metaphorically).

The first principle displays a certain lack of precision in its formulation. The string ‘the receptor language permits’ does not indicate on which basis the receptor language allows or rejects a word for rendering a metaphor. For many languages that do not have written documentations or lexicons, what a ‘language permits’ is intuitive. It is about the native speakers’ intuition. Even in cases where a lexicon is available, it is not an elaborated dictionary; it is a basic bilingual lexicon. Usually norms are limited to the “intuition about correctness in different respects that is the starting-point for the reconstruction of linguistic structures and even processes that were supposed to underlie these intuitions as a kind of mechanism” (Bartsch 1987, 2). However, in the case of choice between *àci* and *dizà* for LIGHT* in “Those who walked in darkness have seen a great light,” both forms are grammatically permissible in Lugbarati.

In the survey, a small minority decided to use *àci* in stead of *dizà* for the translation of LIGHT*. The minority choice was not viewed as incorrect by others who saw the translated texts. I have already proved that their choice was not related to the factors of ‘dialect’, ‘age,’ ‘education,’ and ‘exposure to existing Lugbarati biblical texts.’ The choice of the metaphorical expression is not an issue of correctness. The speaker has the freedom to select a stimulus which will make interpretation easier by reducing the

processing effort. The expression *dizà* is not yet conventionalized in Lugbarati for a metaphorical use. When I asked the meaning of *dizà*, the native speakers presented it as a simple synonym of *àci*. Both were glossed as ‘light’.

In RT terms, metaphor creation is a case of on-line construction. The implication for translation principles is that the metaphoricity of an expression to be selected is not defined by the structures of the language in which it is produced, but by the patterns observed in language use. Those pragmatic patterns are usually not captured by the basic phonological and syntactic studies supposed to be done along with the Bible translation activities. This applies primarily to languages which are not sufficiently documented, like most of the African languages. What a ‘language permits’ remains therefore largely guesswork. The RT definition of metaphor as a conceptual broadening process is useful in re-thinking the translation principles mentioned above. It addresses the issue of selecting an expression within a language. This can be illustrated using this Greek example: Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός (John 10:11). Ποιμὴν could be translated as ‘shepherd’ (English), and ‘hunter’¹⁰⁷ (Innuit) as a metaphorical substitution as proposed by the second principle. Table 13 illustrates this interlingual situation. Table 14 considers my intralingual situation, using ὁ λαὸς...φῶς εἶδεν μέγα ‘*The people...have seen a great light.*’ The expression of the concept φῶς is translated as ‘light’ in English, and *àci* and *dizà* in Lugbarati.

Table 13: Interlingual Choice of SHEPHERD and HUNTER for ποιμὴν

SL (Greek)			
Ποιμὴν :	Ποιμὴν (literal)	<i>is broadened to</i>	Ποιμὴν (metaphorical)
TL1 (English)			
SHEPHERD:	Shepherd (literal)	<i>is broadened to</i>	Shepherd (metaphorical)
TL2 (Innuit):			
‘HUNTER’:	‘hunter’ (literal)	<i>is broadened to</i>	‘hunter’ (metaphorical)

¹⁰⁷ This is a hypothetical situation used for the sake of illustration. It helps to make the point that even in case of substituting a SL term with a TL term which is a culturally appropriate alternative, conceptual broadening happens in translation. This case serves as a counterexample for highlighting the opposite reality that exists in Lugbarati.

The interlingual issue focuses on the choice of a metaphorical linguistic expression (SHEPHERD/HUNTER) in TLs spoken by a pastoralist community and a community of hunters in order to express Ποιμήν known from the SL whose speakers are from a pastoralist community. The concept SHEPHERD is well known. The validity of the choice is assessed in terms of the correspondence of the cognitive effect produced by metaphors in both SL and TLs. The conceptual broadening goes from Ποιμήν (literal) to Ποιμήν* (metaphorical). In the TLs a similar broadening occurs from SHEPHERD and HUNTER (literal) to SHEPHERD* and HUNTER* (Metaphorical).

Table 14: Intralingual Choice of LIGHT and ÀCI/DÌZÀ for רִאָ/φῶς

SL (Hebrew/Greek)			
רִאָ/ φῶς:	רִאָ/φῶς (literal)	<i>is broadened to</i>	רִאָ/φῶς (metaphorical)
RL1 (English)			
LIGHT:	'light' (literal)	<i>is broadened to</i>	'light' (metaphorical)
RL2 (Lugbarati)			
ÀCI:	<i>àci</i> 'light' (literal)	<i>is shifted to</i>	<i>dizà</i> 'light' (metaphorical)

The intralingual issue I discuss in Lugbarati is the replacement of the conceptual broadening process by a lexical shift. LIGHT in the SL is broadened as LIGHT*. But in the translated situation LIGHT/ÀCI is translated by LIGHT/DÌZÀ*.

I therefore conclude that both the first and the second principle discussed above deal with the interlingual situation only, but do not consider the intralingual reality where the expression considered for translation has synonyms in the RL which operate in complementary distribution. In RT, the process of conceptual broadening must also allow for situations where a lexical shift occurs in translation. When a discussion is being carried on about the translation of metaphor, it is important to remember that we are re-expressing the concept, not the linguistic representation.

The next question I am led to ask, with respect to the RT perspective adopted, is: How does the lexical shift fit, like broadening, into the two cognitive and communicative principles¹⁰⁸ of RT?

RT scholars have discussed translation in terms of ‘complete interpretive resemblance’ and ‘interpretive *versus* descriptive use of language.’ As a reminder, two utterances have a high degree of resemblance when they “lead to the same explicatures and implicatures as the original” (Gutt 2000, 233). Language is used descriptively when it is intended to be understood as true of a state of affairs in the real, possible or imagined world. The interpretive use points to the utterance expressed by or thought attributed to a previous speaker or writer. Interpretive use can also be a question which is not attributive if it is not echoic. Translation is defined as interlingual interpretive use (Gutt 2000, 105-127). Resemblance is operationally defined by the explicatures and implicatures shared by both utterances (or utterances and thoughts attributed), in other words resemblance is defined in terms of contextual and logical inferences. A translation should ideally exhibit both. Faithfulness is measured by the degree of resemblance to the original. A direct quotation displays a high degree of resemblance while an indirect quotation has a lower degree of resemblance in form. This does not imply that there is not a high degree of resemblance in meaning.

I maintain, following Wilson and Carston (2007), that the lexical interpretation process for interpreting a metaphor and an expression used in a literal form is the same. But how do we account for the linguistic shift? The principle for a satisfactory translation according to RT is to properly lead the target language reader towards “making appropriate inferences.” This kind of inferential input is used as a basis for the decision-making involved regarding what to say and how to say it in the translation (Hatim and Munday 2004, 58). In that line of thinking, it is logical for a speaker or writer to choose a stimulus that will reduce the processing effort by giving a clue as to how the hearer/reader should interpret the expression in view. The choice of *dizà* instead of *àci* would play a double function: a content role and a processing one.

¹⁰⁸ *Cognitive principle of relevance*: Human cognition tends to be geared to the maximization of relevance. *Communicative principle of relevance*: Every act of ostensive communication communicates a presumption of its own optimal relevance (Sperber and Wilson 1995, 260).

For instance, in a limited context the utterances (35) could be translated in Lugbarati as (36) or (37). The use of *àci* in (36) would mean ‘process the expression ‘light’ as literal’ while *dizà* in (37) would mean ‘process the expression ‘light’ as a metaphor’.

(35) They have seen the light.

(36) *‘Ba ‘dìyi ně àci ‘bo.*

(37) *‘Ba ‘dìyi ně dizà ‘bo.*

At this point of language evolution, the two expressions are in the stage of establishing themselves as two different concepts. However, the dictionary has not yet defined *dizà* as a second meaning of ‘light.’ The meaning of ‘spiritual illumination’ or ‘divine light’ is retrieved from the metaphorical use. In fact, the utterances used in the field research questionnaire did not have ‘light’ as a religious metaphor. This rules out the probability of *dizà* belonging to a religious register. It is being used as a metaphorical linguistic expression by Lugbarati native speakers. This amounts to experimental evidence.

All things considered, the conclusions of the field study lead to the use of the Lugbarati word *dizà* for translating אור and φῶς used metaphorically. Those conclusions reflect general tendencies in the use of the word *dizà* in the Lugbara linguistic community. It implies that a translation using this same word is better understood than a translation that would opt for *emve* or *àci* for translating אור and φῶς used metaphorically.

In translating אור and φῶς used metaphorically in Lugbarati, one may need to consider the (cognitive) context Lugbara people may reconstruct as they think of the LIGHT brought by Jesus into the world of darkness. What matters most may not necessarily be the identity of the worlds out of which the primary (first century) and the secondary audience (Lugbara people of the present century) construct their context, but the similarity of life hardship experience and the effects of sin in the society. The different forms of oppression are the lot of both audiences. Bakole (1984) examined the socio-political situation in Zaire (now DRC) under the regime of Mobutu with eyes and

heart seeking God's Kingdom.¹⁰⁹ From Zaire to the DRC, things are yet to change for the better.

Both audiences seek a better world where justice and holistic peace (shalom) will prevail. The first century expectation of a 'messiah' is replicated by the expectation that things will be better with the advent of the Christ. The contexts of both audiences become analogical. This analogy would lead the second audience to interpret Jesus' incarnation as the advent of justice and peace as the LIGHT all are expecting by reading this metaphor in Isaiah and Matthew.

Moreover, the intended meaning of the metaphor in both passages can be inferred using the (cognitive) contexts, and the texts (stimuli). No footnote, no descriptive phrase, no cross-reference is needed for explaining the metaphor as the LIGHT* of the messiah, especially since the Lugbara people are a highly Christianized community. The decision to leave out the intended meaning of the metaphor is informed by the assumption that "whenever they [translators] make things explicit that could be left implicit, audiences look for extra meaning" (Hill et al. 2011, 53). The concept LIGHT in the metaphor is not unknown to the secondary audience. What is left to this audience is to work out the implicatures of the metaphor as it reflects on the present and future expectation of what Christ means in the present world we are living in.

6.5 Conclusion

The argumentation in this chapter has led me to the following conclusions. Firstly, the Lugbarati language allows different lexical representations in translating the concept LIGHT at different positions on the continuum ←strictly literal – approximation – hyperbole – metaphor→. In Hebrew (אור), Greek (φῶς), English (*light*), and French (*lumière*), a single lexical representation is used. In Lugbarati (*àci – dìzà*), there is a change of lexical representation for different positions on the continuum (literal to metaphorical). I have used two short illustrations from Swahili and Lingala to show that the variation of *àci – dìzà* in Lugbarati is not an isolated phenomenon. Translators have to

¹⁰⁹ For Bakole, the kingdom of God is not a *post-mortem* bliss, "[i]t is here in our human world that God seeks to establish his reign; it is here on earth that his will is to be done as it is in heaven" (Bakole 1984, 80).

be aware of it. As a step towards generalization, I have proved that in target languages where an expression is representable in a set of synonyms, translators need to ascertain if some of the synonyms are more prone to be used metaphorically.

Indeed, lexical choice can be motivated, as in my case, by metaphorical or literal use. This has not been mentioned in the previous studies on the translation of metaphor. The fact that the Swahili (*mwangaza* and *nuru*) and Lingala (*moi* and *polé*) illustrations display a similar distinction constitutes an overture for assessing the external validity of the present conclusion. There is more to a word than the conceptual encoding. Translators have often not been attentive to the extra dimension of encoding.¹¹⁰

Secondly, I have also established that the RT deflationary account of metaphor remains valid for interpretation and explanation. However, a translator who is facing the responsibility of choosing a linguistic representation (word) needs to explore further whether a particular linguistic representation puts any constraints on the inferential stage of comprehension. In other words, both *àci* and *dizà* mean ‘light’, but when a speaker/writer chooses to use *àci*, it is an invitation to interpret ‘light’ in a more literal sense. If the speaker has chosen *dizà*, the expectation is that the interpretation should move towards metaphorical use. This would also define the choice made by the translator. Translators need to capture this constraint in terms of non-conceptual encoding. This chapter pinpoints an issue of lexical choice that has never been systematically addressed by Bible translation practitioners before.

For instance, *Bible Translation and Communication Basics* is a recent Bible translation manual based on RT by Hill et al. (2011, 133-136). They propose four

¹¹⁰ For instance, in French the words *onde* and *eau* both mean ‘water’. The word *onde* is assumed to be much more used in poetic language. In the first line of “Le Loup et l’Agneau” (from *Fables*) La Fontaine writes: *Un agneau se désalterait dans le courant d’une onde pure* (A lamb was quenching his thirst in the stream of a pure **water**). In the French hymn *Chants de Victoire*, Christians sing: *Fraîches ondées, descendez sur nous tous* (Fresh **waters**, come down on all of us). *Ondées* ‘waters’ is metaphorically used for ‘grace’. However, *eau* is also found in poetic language. Jer. 2:13 reads :

Car mon peuple a commis un double péché: Ils m’ont abandonné, moi qui suis une source d’eau vive, / Pour se creuser des citernes, des citernes crevassées, / Qui ne retiennent pas l’eau (LSG).

(For my people have committed two evils: they have forsaken me, the fountain of living **water**, / and dug out cisterns for themselves, cracked cisterns / that can hold no water [NRSV]).

As a matter of fact, *onde* ‘water’ is not found in any verse of the French versions (LSG, Darby, BNEG, BFC), except in one verse of NBJ and TOB’s translation of water (ὕδωρ) of Wisdom 5:10 which reads:

Tel le navire qui fend l’onde agitée... (Like a ship that sails through the billowy **water**).

French Bible translators have ignored the word *onde* which happens to be frequently used by French writers.

strategies for translating metaphor: (1) The first is keeping the original metaphor, and if necessary adding heading clues and other extra-textual helps. They assume that “[w]here there is no contextual mismatch between the original and secondary audience, metaphors can be translated as in the original without difficulty” (Hill et al. 2011, 133). The metaphorical use of φως has not raised a contextual mismatch problem, because of the universality of all human experiences of LIGHT. However, it was a challenge to translate it in Lugbarati because of the multiplicity of words for rendering it in the target language. (2) Secondly, they propose translating the implication directly. This is possible when the properties of both the topic and image expressed by the metaphor can be pinned down, or a ‘point of comparison’ is mentioned by the writer. “Herod the fox” (Luke 13:32) can be rendered, as done in Tboli (Tagabili), “Herod that man who deceives.” It is a challenge to pin down a religious metaphor like “Jesus is the LIGHT of the world,” and translate all possible implications without keeping the metaphor. In this case, the religious metaphor has to be maintained because even theologians have never exhaustively pinned down clear meanings of religious metaphors. (3) Thirdly, the metaphor can be retained and one implication can be added. This third proposal does not solve the lexical rivalry between *àci/dizà*. (4) The fourth and last proposal is to substitute the source language metaphor by a local metaphor.¹¹¹ As I said before, there is no need for Lugbarati to substitute the metaphorical use of φως because it did not create a contextual mismatch.

My point in examining the feasibility of using one of the strategies presented by Hill et al. (2011) is to show that my study paves the way for considering the linguistic dimension of translating metaphor. They dealt with the interpretive dimension in which the key component is contextual mismatch. I have added a complementary perspective by initiating reflections on the other dimension, *i.e.* the lexical choice in TL.

¹¹¹ **Fox.** The rendering used in 9.58 often has also the figurative meaning required here (e.g. in Bahasa Indonesia, Balinese, where the jackal plays a treacherous part in fables), but elsewhere another animal must be chosen, e.g. ‘civet cat’ (Javanese); or one must shift to a simile or to a non-metaphorical rendering, e.g. ‘one who deceives’ (East Toradja 1933, Tagabili), ‘tricky one’ (*Spanish VP DHH*). In the Caribbean it is the spider who often has the role of a trickster, and in several parts of Africa either the spider or the hare. The names of these animals may be considered as acceptable cultural equivalents of ‘fox’ here (Paratext 7.1 LUK – English: *UBS Translators Handbook Series* [Electronic Version – 2007]).

It is not excluded that the point of this metaphor in a Middle Eastern context may be ‘cruelty’ or ‘destructiveness’ rather than ‘slyness,’ which is how Westerners view it.

Finally, the translation of אור/φῶς in Lugbarati based on the field research confirms the following established assumption:

Although cognitive processes are universal for all human beings, the same experience may motivate different conceptual systems in the same measure as different experiences may condition differing conventions, which in turn sanction specific ways of seeing the world (or dimensions of imagery), different for different languages (Tabakowska 1993, 132-133).

The imagery of ‘light’ (אור/φῶς) is certainly universal for all human beings who visually experience electromagnetic radiation (light) and its sources (of brightness). But the conceptualization of that experience and the intuition to distinguish literal and metaphorical use vary from one linguistic community to another. In language use, such conceptualization may also be projected into a new lexical representation. The process operates through the construction of novel metaphor, or religious metaphors that never die but are revived in every new context. After all, the creation of metaphor is motivated by the need to express a ‘new’ reality or state of affair using existing expressions.

My final recommendation is that translators in the field should consider using *dizà* for metaphorical uses of ‘light’ and *àci* for literal uses of ‘light.’ The reason for respecting this choice is partly related to ontological considerations. By ‘ontology,’ I mean “the study of major ways in which anything can be said to really *be*” (Wheelwright 1982, 5). In the case of *àci* and *dizà*, Lugbarati speakers mark the ontological difference between the physical LIGHT and the metaphorical LIGHT* by choosing a different term for each. This happened despite the fact that אור and φῶς are used for both through the conceptual broadening I have discussed.

Chapter 7

GENERAL CONCLUSIONS

7.1 Summary

The initial question the present study set out to answer was “how to translate the metaphorical use of אור and φῶς in Lugbarati.” The question was asked with the following issues as the facets of the study.

7.1.1. Biblical Metaphorical use of φῶς

Due to the pervasiveness of metaphor in human communication and thought, I discussed its importance as a topic for translation. Metaphor cannot be ignored in the translation of biblical texts or any other texts. The topic has been abundantly studied by linguists. But, its translation had not received equal attention in research. I focused on the metaphorical use of φῶς. It turns out that its interpretation brought out some observations which had gone unnoticed by Bible commentators and other biblical scholars.

Having taken a RT perspective, I scrutinized the analysis of the metaphorical use of אור in Isa 8:2-9.6.¹¹² The reading of this Isaian metaphor was undertaken in the constructed context of the primary communication, and with a synoptic consideration of other similar metaphorical uses (אור/φῶς) by other surrounding ANE nations. The meaning explicated was a characterization of the era when the hope for “justice, peace and prosperity” in the socio-political life would be experienced in the (then) kingdom of Israel.

In the re-interpretation of the metaphor by the author of Matthew (4:12-17), the metaphorical use of φῶς has received a new broadened meaning which transposes the hope of “justice, peace and prosperity” to the spiritual kingdom (reign) of God. Despite the different layers of the metaphorical use of φῶς, the metaphorical expression re-used is the same, be it in an intralingual or interlingual¹¹³ context. The maintenance of the

¹¹² The concept אור was translated as φῶς in the LXX text.

¹¹³ The Hebrew version of the Bible Society of Israel uses the same expression אור for translating the Greek φῶς in the Matthew text.

same linguistic expression at different levels is an illustration of conceptual broadening of the metaphorical expression. This broadening takes place not only in the first communication where the physical (literal) אור is broadened to the socio-political metaphorical use of אור* (Isa 8:23-9:6), but also in the second communication in Matthew where the socio-political metaphorical use of אור* is broadened to the spiritual metaphorical use of ΦΩΣ* (Matt 4:12-17). But in all metaphorical cases, JUSTICE and PEACE are the concepts that are embodied by the metaphorical use of אור and φῶς.

However, this pattern of conceptual broadening is replicated in the interlingual communication of the metaphorical use of φῶς into Lugbarati. But, it is followed by a lexical shift. In order to explore this phenomenon, the field research on the translation of this metaphorical use of φῶς was needed.

7.1.2 Translation of φῶς in Lugbarati

The quantitative field research I conducted on this metaphor among Lugbarati native speakers revealed that instead of conceptual broadening and lexical maintenance, lexical shift occurs. I mentioned a similar phenomenon of lexical shift observed in other languages (namely Swahili and Lingala of which I looked at completed translation) to show that it is not a phenomenon peculiar to Lugbarati.

The above finding led to some reflections on the relevance of the distinction of literal *versus* metaphorical representation of concepts. Any distinction of ‘literal *versus* metaphorical uses of linguistic expressions’ has to be defined by the basis on which it is made. Lugbarati translators who were participants in the field research, as well as Lingala and Swahili translators who produced the entire Bible, were able to make a distinction between the literal light and the metaphorical one. Inconsistency observed in the choice of words for translating the metaphorical use of φῶς in our language data makes the point for the necessity of exploring metaphors and their conceptualization in target languages. Finally, the research has given an answer to the question raised, *i.e.* how to translate the metaphorical use of φῶς in Lugbarati.

RT’s account of metaphor has proved that the distinction between the metaphorical and literal use of an expression is null and void on the basis of the

interpretation process. However, the present research has brought a complementary truth about such a distinction when it comes to translation.

7.1.3 Relevance Theory Account of Metaphor

The present study has used the RT account of metaphor for interpreting the metaphor φως. It has proved to be a valid method of analysis. BROADENING and METAREPRESENTATION are two key methodological concepts that were used.

When it came to translating the metaphorical use of *lumière/mwinda*, the study revealed that the distinction based on ‘literal *versus* metaphorical use of linguistic representation of concepts’ can be relevant in certain interlingual communications, as has been the case of LIGHT in Lugbarati. This is a distinction which a translator needs to pay attention to in languages where there is more than one word expressing a concept. The cases of the metaphorical use of *nuru/mwangaza* in Swahili and *pole/moi* in Lingala are initial cases that beg for research aimed at turning these observations into a theory of metaphorical expression in multi-synonymic conceptual representation.

From the theoretical perspective, one needs to remember that RT is a ‘theory of verbal communication.’ It is not a primarily a theory for studying languages. On the other hand, translation is a practice that involves both communication and re-expression into another language. In addition to the valuable insights from RT, the study of the TL and the way it conceptualizes cultural and material realities of the community needs to be stressed. This basic assumption needs to be endlessly re-affirmed in the training¹¹⁴ of Bible translators, given the fact that Bible translation is not a mechanical cognitive practice, but an intercultural mediation between two worlds. Each language and each culture has its peculiarities.

No theoretical account can claim to be absolutely complete in explaining the phenomenon it seeks to account for. However, the perspective of communication with particular attention to *ad hoc* concepts has proven to be useful for my study. In addition, my study has initiated documentation on a dimension of metaphor distinction which RT

¹¹⁴ In the context of Bible translation in Africa and because of the linguistic under-documentation, the ‘Discovery of the language’ should go hand in hand with the teaching of translation based on RT.

did not account for before. That is lexical shift in translation as one moves from literal use to metaphorical use on the continuum of linguistic uses of terms.

Wilson and Carston (2007) gave an account that focused primarily on communication, not translation. The application of RT for translation is progressing. Since translation is a secondary interlingual communication, it was logical to select a theory that deals with metaphor from the communication perspective. The choice of this methodological direction has not been in vain. The dimension introduced by translation will help RT develop an account of the translation of metaphor further, in addition to the deflationary account of metaphor, in order to address cases of lexical shift such as I found in Lugbarati. The need to move beyond the phenomenon of conceptual broadening for decision-making in translation has been demonstrated. And the hypothesis has been confirmed in the case of Lugbarati, *i.e.* when there are many synonyms available, the difference of ‘degree’ (on literal-metaphorical continuum) may be reinforced by the conceptual broadening of a second expression synonymic to the first.

7.2 Prospective: Directions for Further Research

7.2.1. Linguistic Research

The present research has shown that although metaphor is a communication and linguistic phenomenon observed in the majority of human languages, peculiarities about the same phenomenon need to be expected for every language, especially when the ultimate goal is translation. With no further studies it cannot be concluded that the lexicalization of metaphorically expressed concepts based on the degree is a pervasive reality in Lugbarati. Therefore, more research needs to be done to ascertain whether or not the patterns of *dizà versus àci* can be observed in the use of other Lugbarati linguistic expressions, or in other languages.

I have taken an illustration of metaphor translation from Swahili and Lingala languages. This opens the way for researching similar phenomena in other African languages. Such research would be more profitable if many others factors would be considered. For instance, some cases could be the three I mention. Firstly, the linguistic affiliation of the language being studied could reveal whether such a phenomenon is

distributed along linguistic family lines. Secondly, the multilingual settings of most of the African society are propitious for word borrowing. That multilingualism experienced by many African native speakers could affect their choice and use of linguistic expressions. It will be interesting to study their use of words when they shift from one language to another. Thirdly, this study points to the need to start diachronic investigations in African languages which have had a written tradition for more than two generations.

7.2.2 Metaphorical Use of φῶς and SALVATION

The metaphorical use of φῶς as hope for righteousness/justice, peace, and joy brought by Christ the Messiah (Acts 26:23) directs our attention towards his messianic mission. Paul's definition of the kingdom of God (announced by Christ) retains the three elements of hope mentioned above. The New Jerusalem Bible translates Rom. 14:17 in these terms:

...for it is not eating and drinking that make the kingdom of God, but the saving justice, the peace and the joy brought by the Holy Spirit.

For translators, the lexical pragmatic study of concepts such as KINGDOM OF GOD, RIGHTEOUSNESS/JUSTICE, PEACE, and JOY in relation to SALVATION, both as literally and metaphorically expressed concepts, is worth pursuing. More specific attention can be drawn towards the relationship between LIGHT and salvation (Ps. 27:1; Isa 49:6, 62:1; and Acts 13:47). In searching for the meaning of the metaphorical use of SALVATION, Gutierrez defined it as something which embraces all human reality and transforms it, and leads it to its fullness in Christ. He goes on to say:

Thus the center of God's salvific design is Jesus Christ, who by his death and resurrection transforms the universe and makes it possible for man to reach fulfillment as a human being. This fulfillment embraces every aspect of humanity: body and spirit, individual and society, person and cosmos, time and eternity. Christ, the image of the Father and the perfect God-Man, takes on all dimensions of human existence (Gutiérrez 1973, 151-152).

This has been and will continue to be an area for research. What does the light of the Messiah mean for the contemporary Africans who say they are 'saved'? Is liberation and salvation brought by Christ simply confessing one's second birth? What is the peace which many people are aspiring for beside the absence of gunshots? What is the

righteousness/justice they long for beside a legal application of law in courts and church internal regulations? What is the heart cry of people to God which guides our research and makes Christianity relevant to the present global world? Could it be that because the reality of holistic salvation and liberation by Christ is not understood in its depth, African Christianity does not contribute to the advent of transformational justice in African societies where Christianity is well-spread? Has Africa really seen the light? Despite a dark past, can the metaphorical use of φῶς arouse new hope and vision for restoration and reconstruction in Africa?

APPENDICES

APPENDIX A

TRANSLATION THEORIES AND METAPHOR

Not all theories have given enough attention to metaphors. Of those which paid less attention to metaphor, I can name, for instance, Functionalist (*Skopostheorie*), Descriptive, Text-linguistic, Post-colonial, Literalist, and Foreignization *versus* Domestication theories/approaches. Their concerns are more general.

The functional approach also known as *Skopostheorie* focuses on the function the translated text performs in the target language. In Gentzler's terms, "Functionalist theorists conceive of translation as an *action* carried out by a person who has a specific communication goal" (Gentzler 2001, 70). In this perspective, the culture of the Target Language speakers receives special attention. Such type of translation is propitious for business texts (advertisements, brochures, product descriptions, marketing items, etc.) and politics (Gentzler 2001, 73). There is an agenda to achieve behind the literary activity. De Vries uses insights from this functionalist theory to discuss goals in Bible Translation (De Vries 2001). For instance, he shows how in New Guinea the goal of translating the Bible is the missionary one, as opposed to the Netherlands where there are many translation versions aiming at communicating the word of God to specific audiences (scholars, youth, etc.). Such insights have not been narrowed to the discussion on metaphor. It would be interesting to see how the translation of metaphor can be affected by the specific agenda pursued by the translator.

Other theories have been concerned with issues that have do not seem to have a direct link with the specific translation of metaphor. A first example is the Descriptive Translation Studies (DTS) approach. It puts its emphasis on description, explanation and prediction, and is a reaction against too much focus put by translation studies on applicability. This, afterwards, led to prescriptivism at the expense of description, explanation and prediction (Toury 1995, 2). I have not yet found an application of this theory to metaphor. Therefore, I will not linger on this approach.

A second example is the Text-linguistic approach. Initiated by Hatim and Mason (1990, 1997), the approach is based on the ‘markedness’ of phonological, lexical, syntactic, or textual forms. According to this approach, marked forms are more informative since they are less predictable or normal than the unmarked forms (Hatim and Mason 1997, 12). The focus of the analysis using this approach is on linguistic structures. For instance, literary translation may involve considerably more structural modifications than less culture-bound texts because the translators attempt to creatively exploit the stylistic and expressive resources of the target language (Mojola and Wendland 2003, 20). Linguistic structure based analysis is a good method for deciding on the form of the target language texts in view of the source language texts. The knowledge of both source and target texts can help decide on the forms to retain or add in the target language texts. The analysis of literary genres can be productive. However, as discussed earlier, metaphor transcends considerations of linguistic structure and deals with the cognitive dimension of communication. Post-structuralism (as a branch of postmodernism) argues that “the analytical techniques being used by the structuralist *determined* results. What structuralism seems to allow little scope for is chance, creativity or the unexpected. For a poststructuralist these are much more important than all the similarities between systems...” (S. Sim 2005, 4). Structuralism looks for a template on which individual texts or linguistic phenomena are traced. It does not account for artistic and literary creativity. The knowledge of the textual linguistic structure does not help to address the question of metaphor. It could be for this reason that so far I have not found an analysis of metaphors, leave alone biblical metaphors, analyzed using the frame of textlinguistics. Therefore, despite its evident importance for textual analyses, it is not appropriate for dealing with conceptual matters, notably the translation of metaphor.

Thirdly, Postcolonial approaches cannot technically handle the translation of metaphor. Their preoccupation is ‘ideological’. According to these approaches, “translation has always been an indispensable channel of imperial conquest of occupation. Not only must the imperial conquerors find some effective way of communicating with their new subjects; they must develop new ways of subjecting them, converting them into docile or ‘cooperative’ subjects” (Robinson 1997, 10). It will take another study to construct the implications of these views for translating metaphor.

However, this postcolonial perspective sometimes overlooks the positive impact of the missionary campaign that flourished simultaneously with the colonial campaign. It is a fact that the translation of the Bible in African languages in the twentieth century Africa was mainly initiated by foreign Bible translation agencies. They operated from countries that were colonial powers. The British & Foreign Bible Society is an example. Nevertheless, those Bible translations contributed to the promotion of “cultural self-understanding, vernacular pride, social awakening, religious renewal, cross-cultural dialogue, transmission and reciprocity, reciprocity in mission, [etc.]” (Sanneh 1989, 2). Without those initial translation activities, many linguistic groups would probably not have at this period started to reflect on their cultural values, their body of knowledge and their linguistic expression (of their culture and knowledge) in their own languages. Sanneh uses the specific example of the Niger Delta to illustrate the impact of vernacular translation on ethnic consciousness and related issues (Sanneh 1989, 130-156). The same patterns could be replicated *mutatis mutandis* in other regions of Africa. Other related issues which experienced consciousness would include language. What the postcolonial approach may gain in doing is to explore objectively how language can be promotionally used in translation in order to promote, re-assert, or emancipate the target culture. The (post)colonialism substratum of the approach cannot be equated with a (post)mission substratum of Bible translation as can happen with a text translated for a colonial or imperialistic agenda. ‘Colonialism’ and ‘mission’ are different in their essence. ‘Colonialism’ was a deliberate socio-politico-economic domination through settlements on distant territories (Bryan 2005, 4). Mission and Bible translation, the genuine ones, were and are a propagation of a faith, without an agenda of domination. I also think that postcolonial approaches are less meaningful, when we consider that in cases of failed independences ‘colonialism’ has been replaced by ‘imperialism’ as “the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory” (Bryan 2005, 4).

Unfortunately, no one has ever looked at how such translation philosophies can specifically affect the translation of metaphors.

More translation theories could be named, like Literalist approach, Foreignization *versus* Domestication, Deconstruction, Feminist Translation, etc. The conclusion would

still be that most of the approaches or theories do not address the specific issue of translating metaphor.

APPENDIX B

COMPUTATIONAL TABLE OF CHI SQUARE CALCULATION

Concepts	Use (Utterance)	Observed frequency (E)	Expected frequency (O)	O - E	(O - E) ²	$\frac{(O - E)^2}{E}$
ÀCI	L (U.I)	341	232.41	108.59	11791.79	50.73
ÀCI	M (U.II)	176	209.89	-33.89	1148.53	5.47
ÀCI	L (U.III)	341	228.57	112.43	12640.50	55.3
ÀCI	L (U.IV)	295	221.42	73.58	5414.02	24.45
ÀCI	L (U.V)	223	223.62	-0.62	0.38	0
ÀCI	M (U.VI)	76	192.3	-116.3	13525.69	70.34
ÀCI	M (U.VII)	76	214.83	-138.83	19273.77	89.72
Dizà	L (U.I)	91	194.64	-103.64	10741.25	55.18
Dizà	M (U.II)	206	172.11	33.89	99534.93	578.32
Dizà	L (U.III)	75	187.43	-112.43	12640.50	67.44
Dizà	L (U.IV)	108	181.57	-73.57	5412.54	29.81
Dizà	L (U.V)	184	183.38	0.62	0.38	0
Dizà	M (U.VI)	274	157.69	116.31	13528.02	85.79
Dizà	M (U.VII)	315	176.18	132.82	17641.16	56
						X² =
		2781	2776.04	-1.04		1168.55

N.B.: L: Literal, M: Metaphorical

APPENDIX C

A SECOND OPTIONAL CHI SQUARE TEST CALCULATION

My second application of the same chi square (χ^2) test (Chapter 5) follows the procedures formulated by Isaac and Michael for the 2 x 2 table (1995, 185). For this application, the data has to be collapsed in 2 x 2 format as in the table below:

A Table of Frequencies of Literal and Metaphorical Uses of *Àci* and *Dizà*¹¹⁵

CONCEPTS	Literal Use (U.I, III, IV and V)	Metaphorical Use (U.II, VI and VII)	TOTAL
Àci	1200 (924.61)	328 (603.39)	1528 A+B
	B	A	
Dizà	458 (733.39)	754 (478.61)	1212 C+D
	D	C	
TOTAL	1658 B+D	1082 A+C	2740 N

This table displays the frequencies actually observed. The chi square formula (Isaac and Michael 1995, 184) which I use and the result I use to get to are:

$$\chi^2 = \frac{N(AD - BC)^2}{(A+B)(C+D)(A+C)(B+D)}$$

$$\chi^2 = \frac{2740 [(328 \times 458) - (1200 \times 754)]^2}{(1528)(1212)(1082)(1658)} = 469.60$$

From the result of the chi square test (χ^2) calculated above (469.60), I conclude that the null hypothesis is rejected at a degree of freedom (*df*) of 30 and a significance level of .010 (Isaac and Michael 1995, 250). Actually for all the possible degrees of

¹¹⁵ Cells are assigned letter values to facilitate calculation.

freedom (from 1 to 30) and all the significance levels (.050, .020, .010) my null hypothesis is still rejected because the value of the χ^2 is superior to the value presented in the reference table of value corresponding to degree of freedom and significance level (cf. APPENDIX B). That is to say, there is a significant difference between the choice of lexeme in Lugbarati for translating the metaphor of 'light' *versus* translating 'light' used literally.

APPENDIX D

Synoptic Table of Some Translations of LIGHT in Bible Versions

REFERENCE	Type of Use	Lingala (Haut-Fleuve) UBS/SBZ 1970	Bangala UBS/SBZ 1995	Swahili Congo (DRC) 2002	Swahili Congo (DRC) BFBS 1960/1994	Swahili (Tanzania) UBS 1952/1989	Swahili Union (The Bible League) 1953/2003	Swahili (Biblia Africa) 2009	Lugbarati BFBS/BSEA 1966
Gen.1: 3-5 (x5)	metaphorical (primeval light)	polé	kongenga	mwangaza	nuru	nuru	nuru	nuru	dizà
Exod. 10:23	literal (light for Israelites)	moi	moi	mwangaza	nuru	mwanaga	mwanaga	mwanga	angumve
Ps. 27:1	metaphorical (Lord)	polé	mwin da	mwangaza	nuru	nuru	nuru	nuru	dizà
Eccl. 2:13	literal (opposed to darkness)	moi	moi	mwangaza	nuru	nuru	nuru	nuru	ètu
Isa. 9:2 (x2)	metaphorical (justice, peace)	polé	kongenga	mwangaza	nuru	nuru	nuru	nuru	dizà
Isa.60: 19 (a) (b)	literal (of sun) metaphorical (Lord)	polé polé	moi mwin da	(ku)kuangaz(ia) mwangaza	nuru(kwa) kunga a) nuru	nuru nuru	nuru kwa mwan gaza nuru	(hataku)an gaz(ia) nuru	dizà dizà
Jer. 25:10	literal (of lamp)	polé	mwin da	mwangaza	nuru	nuru (ya mishu maa)	nuru	mwanga (wa taa)	(àci mà) dizà
Matt. 4:16 (x2)	metaphorical (justice, peace)	polé	mwin da	mwangaza	nuru	mwanaga	mwanaga	nuru	Dizà
John 1:4-9 (x6)	metaphorical (Word/Jesus)	moi	mwin da	mwangaza	nuru	nuru	nuru	nuru	dizà ¹¹⁶
Eph. 5:13 (x2)	literal (visibility)	moi	moi	mwangaza	nuru	nuru	nuru	nuru	dizà

¹¹⁶ The Lugbarati EVT version has *emve* for 'light.'

Rev. 22:5	literal (light of sun)	kongeng a ¹¹⁷	moi	mwangaza	nuru	nuru	nuru	mwanga (wa taa,jua)	dizà
a)	metaph orical (God)	akongen gela ¹¹⁸	mwin da	(atawa)an gaz(ia)	nuru	nuru	(Bwan a huwati a) nuru	(utukufu wa Mungu huitia) nuru	dizà
b)									

¹¹⁷ Kongenga ‘to shine’

¹¹⁸ ‘The Lord **will be their light**’ is rephrased as ‘The Lord **will shine** for them’.

REFERENCE LIST

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