Metonymic Conceptualization of Body Parts in the Greek New Testament

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Abstract

This paper examines the metonymic structure of body parts in the Greek New Testament within the framework of the Conceptual Metonymy Theory. The question is, "How are body parts conceptualized in the Greek New Testament?" The aim is to explore the ways in which body parts and their functions are conceptually used in the New Testament in reference to the whole person. Data are drawn from the New Testament Greek text, and qualitative analysis is conducted. The data reveal that in the New Testament Greek language, metonymically, body parts are conceptualized as "body part stands for the person," "body part stands for activity," and "body part stands for its content."

1. Introduction

This article investigates the body metonymies applied in the body terms in the New Testament from the perspective of cognitive linguistics. The New Testament Greek text was chosen as the data for the study. The article analyzes the BODY PART STANDS FOR PERSON, BODY PART STANDS FOR ACTIVITY, and BODY PART STANDS FOR ITS CONTENT metonymies.

The body plays a crucial role in our meaning construction (Gibbs 2003). Various terms for body parts have been understood as productive sources of figurative and lexical meaning (Deignan and Potter 2004; Niemeier 2003) and grammatical meaning (Hollenbach 1995; Matsumoto 1999). Metonymy, as a figure of speech, is a common literary device found in almost any text, and the Bible is no exception. Since some of the metonymies found in the New Testament are referenced in many other texts and repeated in

Bible-based. Christ-centred. Spirit-led.

sermons preached, it is important to be familiar with them and understand what they mean, conceptually as well. Metonymy, a cognitive phenomenon, is a process in which a given entity or event is employed to refer to another related entity or event. In the New Testament, it is common to come across a metonymy in which (a) part of the body is used for the whole body, person, life itself, or even human nature. One question is, "How do parts of the person and body parts function metonymically in New Testament Greek?"

The paper examines the semantic extensions of body part expressions with the objective of examining how parts of the person and body parts have been lexicalized in texts to instantiate a PART OF THE BODY FOR THE BODY metonymy. However, it will extend discussions to a few intangible parts of the human person such as the soul, spirit, and voice. The paper seeks to provide a linguistic description of the ways in which the human being is represented in Greek. It brings to the attention of linguists and translators the nature of metonymy in the New Testament Greek, with special focus on the parts of the person. In this paper, various New Testament examples will clarify what may be included in metonymy. Translations of Greek passages are mine. The paper contributes to the ongoing academic discussion on metonymy in the construction of meaning.

The study is limited to human body parts mentioned in the Greek New Testament. In the examples mentioned below, the following person-parts and body parts, categorized as tangible and intangible parts, are used in reference to the whole person in the New Testament. The intangible parts of a person are: ψυχή (soul), πνεῦμα (spirit), and φωνή (voice). The tangible parts of the body/person are: καρδία (heart), σῶμα (body), σάρξ (flesh), αἷμα (blood), κεφαλή (head), τράχηλος (neck), πρόσωπον (face), ὀφθαλμός (eye), οὖς (ear), στόμα (mouth), γλῶσσα (tongue), χείρ (hand), κοιλία (womb), μαστοὶ (breasts), γόνυ (knee), and πόδες (feet). The aforementioned body parts can also be put in two segments, namely, the internal body parts (heart, blood,

womb, and tongue) and the external body parts (head, neck, face, eye, ear, mouth, hand, breast, knee, and feet).

What makes this study significant is the detailed discussion of metonymy related to body part terms and expressions in the Greek New Testament. Previous studies of metonymy have not looked at the body part expressions in the Greek text of the New Testament. Therefore, the present study will contribute to the existing body of literature of New Testament Greek studies in cognitive linguistics.

We will begin by considering the meaning of metonymy. We will then look at the mode of analysis of the data collected in the Greek language of the New Testament. Finally, we will establish and discuss how person-parts are used conceptually in the Greek text.

2. Metonymy in Cognitive Linguistics

This section deals with previous studies and theoretical issues on the concept of metonymy, the metonymic domains, and vehicle entities. Since the 1980s, metaphor and metonymy have been extensively explored topics. Metaphor and metonymy are the basic structure of human speech (Ullman 1979, 223). From the traditional point of view, both are mere figures of speech. However, cognitive linguistics observes that, like metaphor, metonymy is a cognitive instrument and a way of thinking about people.

Traditionally, metonymy has been understood as the use of a word to replace another if both words are contiguously related. From the cognitive point of view, metonymy is conceptual, its function being to provide mental access through one conceptual entity to another. Metonymy entails speaking about a salient reference point that permits us to access another entity, which may be referred to as the target. Metonymy involves a simple domain mapping of one entity onto another. It can be understood in terms of the conceptual relation "A stands for B."

Until recent decades, conceptual metonymy had not been given much scholarly attention in the field of cognitive linguistics. Prominent scholars in the field such as Lakoff and Johnson (1980), Taylor (1989), Langacker (1993), Radden and Kövecses (1999), and Barcelona (2002), have suggested some definitions of conceptual metonymy.

For Lakoff and Johnson (1980, 35), metonymy is the usage of "one entity to refer to another that is related to it." They observe that metonymy, being part of everyday ways of thinking, is grounded in experience, subject to general and systematic principles, and structures our thoughts and actions. Rather than a merely rhetorical device, metonymy can be understood as a cognitive tool for conceptualization. Hence Lakoff and Turner (1989) regard it as a type of conceptual mapping. Metonymy is regarded as an important process whereby mental categories are extended to form new concepts (Taylor 1989, 122). Expressing the cognitive nature of metonymy, Langacker (1993, 30) defines metonymy as a process that consists of mentally accessing one conceptual entity via another entity. Gibbs (1994, 321) defines metonymy as a process by which "people take one well-understood or easily perceived aspect of something to represent or stand for the thing as a whole." Another definition by Blank (1999, 174) presents metonymy as "a linguistic device based on salient conceptual relations within a frame network."

Barcelona (2002, 246) thinks of conceptual metonymy as a source to target conceptual domain mapping, in which the target domain is mentally activated by the pragmatic function that links the two domains. Barcelona (2003, 4) observes that metonymy is basic to language and cognition. Kövecses (2002, 145) defines metonymy as a cognitive or a perceptive process that allows conceptual entities, targets, or vehicles to be mentally accessible to one another within the same Idealized Conceptive Model (ICM) of domain. Radden and Kövecses (1999, 21), from a cognitive perspective, explain metonymy as "a cognitive process in which one conceptual entity, the vehicle, provides mental access to another conceptual entity, the target, within the same idealized cognitive model." Thus, the vehicle gives access to another entity (the target) in a single domain (Barcelona 2002; Radden and Kövecses 1999). According to Radden and Kövecses (1999, 31), there are two general conceptual patterns for metonymy-producing mapping relationships, namely: (i) whole ICM and its parts, and (ii) parts of an ICM. Lakoff (1987, 78) defines metonymy as a stand-for relation which exists in only one particular ICM. Metonymies may be understood in two ways: (i) A PART STANDS FOR A WHOLE or A WHOLE STANDS FOR A PART; (ii) A PART FOR ANOTHER PART (Kövecses 2002, 150). The PART AND PART metonymy is a type of metonymic configuration which relates to conceptual entities that function as parts with respect to a whole ICM. This type of metonymic relationship is composed of production, control, possession, and containment ICMs.

Metonymy is an important cognitive process which helps us perceive human-related terms. Though these aforementioned cognitive linguists and many others may have different viewpoints, they seem to agree that metonymy is not a mere figure of speech, but it consists of mentally accessing one conceptual entity via another entity. Apart from having a function of achieving some artistic purpose, it is a tool that helps us to better understand concepts and conceptualize the world.

Traditionally, the PART FOR WHOLE and WHOLE FOR PART metonymic variants have been referred to as synecdoche. In metonymy, part of the body can be used as a reference to the whole body, the person, human nature, or life itself. The BODY PART FOR THE WHOLE PERSON is a common metonymy in many languages (Kövecses and Szabó 1996, 341). An example is, "He had to feed his family on the equivalent of four hundred pounds a month, and with five mouths to feed, he found it very

hard" (Sinclair 2006, 935). This example implies that he had five people to feed. The mouth, the organ through which one is fed, is only a part of the whole body, yet it can represent the whole body. Thus, the "mouth" stands for the "body" or "person" in English. Consider this example of the PART FOR WHOLE metonymy, in relation to the body or a person as found in Shakespeare's work: "Take thy face hence" (Shakespeare, Raffel, and Bloom 2005, 4.3.19). Here, Macbeth tells someone to leave. In other words, "take thyself hence." The word "face" is employed to refer to the "entire body" of the person who is being addressed. Lakoff and Johnson (1980, 38) also give note to some everyday examples: "We need some new faces around here," meaning, "we need new people around here." This may also be referred to as a synecdoche, which many linguists consider a subtype of metonymy (e.g., Lakoff and Johnson 1980, 36; Koch 1999, 154).

A biblical example of the PART FOR WHOLE metonymy is "to have you come under my roof" (Matt 8:8). Here, ROOF stands for HOUSE in the sense in which "part of an object stands for the whole of it." One mentally accesses a whole BUILDING via a salient part, ROOF. Another example is where an object in a class stands for the whole class. Consider the passage, "give us today our daily bread" (Matt 6:11), in which bread stands for food in general. Another biblical example of THE PART FOR THE WHOLE can be represented by one individual for the whole group. For example, Jacob for his descendants: "he will banish ungodliness from Jacob" (Rom 11:26). Here, Jacob refers to the Israelites.

In a reverse example, WHOLE FOR PART metonymy, a whole serves as a reference point for accessing one of its parts. Consider the example: "Ghana beat Nigeria in soccer." Ghana and Nigeria refer to the football teams of these countries. Here the whole group stands for a part of the group. In a biblical example, "all the world should be enrolled" (Luke 2:1), the term "world" refers to the Roman Empire known to Luke, the writer. Thus, the inhabitants of the world stand for the inhabitants of the Roman Empire. Therefore, "world" becomes a conceptually salient reference point in that it is a permanent location, and the Roman Empire becomes an independent part of the world.

Consider the expression, "The buses are on strike," which evokes the domain of public transportation (Hilpert 2006, 125). Here a part of this domain, "the buses," substitutes another domain, namely "the bus drivers." This can be understood in terms of the INSTRUMENT FOR ACTIVITY metonymy or CAUSE FOR EFFECT, which is a PART FOR PART relation.

There is also the Containment ICM, which refers to an image-schematic configuration that holds between a container and what is in it. Even places may be conceptualized as containers (Kövecses 2002). Niemeier (2003, 207) observes that in the English language, the heart is sometimes seen as a container filled with positive emotions. The container ICM generates several metonymic relationships, one of which is "container for content" which is relevant in the present study. In this CONTAINER FOR CONTAINED/CONTENT arrangement, it is the container that is highlighted and not its content.

Several studies have been conducted to explore how body parts have been conceptualized to generate metonymic expression (Sharifian 2011; Yu 2004; Nissen 2011; Maalej and Yu 2011; Wambui 2019; Gwarzo 2020). With regard to the human body, metonymies for physical domain parts include head, face, hand, leg, and so on, for the whole person (Kövecses 2002, 152). Yet, the focus has not been on metonymy in the biblical texts.

3. Language, Method, and Data Analysis

This section presents the language, the cognitive approach to the study of metonymy, research design, source data collection, and mode of analysis.

3.1 Language

The text from which the data was collected is the Greek New Testament. The Greek text of the New Testament consulted in this study is Koine Greek. Much like the English language today, Koine Greek became the most common and pervasive language of the Eastern Mediterranean world from the conquest of Alexander the Great (335–323 BCE) until the evolution of Byzantine Greek (CE 600). In the first century, when the New Testament was written, Koine Greek was a common language in the Roman Empire. During this period, this language was spoken in Greece, Macedonia, the Middle East, and parts of Africa that had come under the influence of the Greeks or Hellenized rulers. The educated, the working class and peasants, and other common people could speak Koine Greek. However, there was also Classical Greek then, which was the language used by the educated class and the philosophers. Modern Greek contains a very large amount of Koine, with the difference appearing in syntax rather than vocabulary and grammar. Koine is also the language of the Septuagint.

3.2 Approaches to metonymy, research design, and source data collection

There are two approaches to the study of metonymy: the non-cognitive approach and the cognitive approach. The non-cognitive approach views metonymy as merely a figure of speech used in decorating language. This approach does not view metonymy as part of human cognition. The other approach, which emerged in the 1980s, is the cognitive approach. According to this approach, all innate cognitive structures are based on bodily experience as well as recurrent patterns of interaction with the environment (Gwarzo 2015).

Regarding the theoretical framework, the present study adopts the conceptual metonymy theory proposed by Lakoff and Johnson (1980) and Radden and Dirven (2007). This theory covers metonymy and the Idealized Conceptive Model (ICM). Lakoff (1987, 78) defines metonymy as a stand-for relation which exists in only one particular ICM. He introduces the Idealized Cognitive Model (ICM) as structures involving a speaker's conceptual knowledge (1987). There are four types of ICMs: propositional structures, image-schematic structures, metaphoric mappings, and metonymic mappings.

There is no one generally accepted method in cognitive linguistics for the analysis of metonymy. However, Schmitt (2005) suggests that the best way to present an empirical study of metonymy is to use a qualitative method to analyze the data. Therefore, the present study employs a qualitative research design. The data collection procedure is that the body part terms were gathered from the Greek text. In presenting the examples of each expression, a Greek sentence (a portion of a verse) is given first. This is followed by this author's own English translation of the Greek passages.

3.3 Mode of analysis

The body as a cognitive tool helps us understand the abstract world. This study investigates the different types of body metonymy in the New Testament. The Greek text of the New Testament was read to identify the body part terms and expressions that are believed to have been metonymically used. These terms were then grouped into metonymic mappings for analysis. The metonymic expressions identified relate to the following body parts: soul, spirit, voice, heart, body, blood, head, neck, face, eye, ear, mouth, throat, tongue, hand, womb, breast, knee, and feet. The metonymic structures of the body parts are then described. In this paper, all the conceptual metonymies are shown in capital letters. The abbreviations GRK and ENG stand for Greek and English respectively.

In the ensuing part of this study is a list of many biblical Greek linguistic expressions which may be conceived as vehicles for various conceptual metonymies which make up a good cognitive model for interpreting body part expressions in the New Testament.

4. Metonymic Conceptualization of Body Parts in the Greek New Testament

4.1   A PART FOR WHOLE metonymies

The metonymies discussed in this section are instantiations of the general metonymy, PART OF THE BODY STANDS FOR THE WHOLE BODY. What is realized here is the BODY PART FOR PERSON metonymy, which is a subset of the general metonymy, A PART FOR WHOLE. The following examples illustrate the BODY PART STANDS FOR PERSON metonymy:

4.1.1   Intangible parts for the whole person

a. Soul as a metonymy for the person

In both Greek and English, the idea of the soul representing the whole person is clear, as expressed in the examples below.

[ex. 1] GRK: *καὶ ἐρῶ τῇ ψυχῇ μου* (Luke 12:19)
    ENG: I will say to my soul
[ex. 2] GRK: *καὶ προσετέθησαν ἐν τῇ ἡμέρα ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι* (Acts 2:41)
ENG: and there were added that day about three thousand souls

In the Greek example [1], *τῇ ψυχῇ μου*, "my soul," can be expressed using the pronoun, "myself." Although the word *ψυχή* can be translated as "life," in the context it is "soul," referring to the whole person. The passage can be rendered, "I will say to myself." In example [2], *ψυχαὶ* means "souls," in the sense of people or persons. Thus, in both Greek examples we have a metonymy SOUL STANDS FOR PERSON, which is also a synecdoche.

b. Spirit as a metonymy for the person

[ex. 3] GRK: *καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου* (Luke 1:47)
    ENG: and my spirit rejoices in God my Savior

In example [3], *πνεῦμά μου*, "my spirit," could be represented by the pronoun "I." Thus, *πνεῦμά* stands for the person rejoicing. Another way of reading this passage in [3] is, "I rejoice in God my savior." In this example, we have the metonymy SPIRIT STANDS FOR A PERSON.

4.1.2 Tangible part for the whole person: Internal body parts

a. Heart as a metonymy for the person

In Greek and English, as in many other languages, "heart" stands synecdochically for the whole person. Let us take the following example:

[ex. 4] GRK: *καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν* (Eph 6:22)
    ENG: and that he may encourage your hearts

In example [4] the heart stands for the inner being or self which defines a person. The expression τὰς καρδίας ὑμῶν, literally "your hearts," stands for the person. Thus, the passage can read "that he may encourage you." In [4], we have the metonymy HEART FOR THE PERSON.

b. Blood as a metonymy for the person

[ex. 5] GRK: ἐποίησέν τε ἐξ ἑνὸς αἵματός πᾶν ἔθνος ἀνθρώπων (Acts 17:26)
 ENG: he made out of one blood every nation of men
[ex. 6] GRK: ἥμαρτον παραδοὺς αἷμα ἀθῷον (Matt 27:4)
 ENG: I have sinned in betraying innocent blood

In example [5], αἷμα, "blood," stands for the "human being" and in example [6], αἷμα stands for a person's life. In [5], ἐξ ἑνὸς αἵματός can also be translated "out of one man" or "from a single person." There is a sense in which αἷμα in this passage refers to "Adam," the first human being to be created. In [6], the passage can be rendered, "I have sinned in betraying an innocent life." This example instantiates the metonymy BLOOD FOR PERSON.

4.1.3 Tangible part for the whole person: External body parts

a. Body as a metonymy for the person

In many cultures and religions, the whole "person" is believed to be composed of spirit, soul, and body. While the spirit and soul are intangible and invisible, the body is the tangible physical structure of the human being. However, this person-part is normally used in Greek and English to refer to the whole person as the examples below indicate:

[ex. 7] GRK: παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν
 ENG: to present your bodies as a living sacrifice (Rom 12:1)

In example [7], τὰ σώματα ὑμῶν, literally reads as "your bodies." The body can also stand for the person's life. In example [7], we have the metonymy THE BODY STANDS FOR THE PERSON.

b. Flesh as a synecdoche for the person

[ex. 8] GRK: οὐκ ἂν ἐσώθη πᾶσα σάρξ (Matt 24:22)
 ENG: there should no flesh be saved
[ex. 9] GRK: διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ (Heb 10:20)
 ENG: through the curtain, that is, through his flesh

In example [8], σάρξ, "flesh," means "the human being, and his/her motives, or standards." The word also means the "body," "human nature," "materiality," or "kindred." Normally, flesh is understood as the soft substance of the living body of both the human being and animal, which covers the body and is filled with blood. However, in [8], σάρξ refers to the "human being." The passage could be translated, "there should not anyone be saved." In other words, "there should no person be saved." Other examples include: "life" as in Hebrews 5:7 (ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, in the days of his flesh) and "mortal life" as in John 6:51 (ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, the Bread that I shall give for the life of the world is my flesh).

In example [9], σὰρξ refers to "his physical body" or the pronoun "himself." The synecdoche here is FLESH FOR THE BODY. In both examples [8] and [9], we see a FLESH STANDS FOR THE PERSON metonymy.

c. Head as a synecdoche for the person

[ex. 10] GRK: τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν (Acts 18:6)

ENG: your blood be upon your heads

In example [10], τὴν κεφαλὴν ὑμῶν, "your head" implies "your own heads." This expression can be rendered with the reciprocal pronoun, "yourselves." Thus, the passage in [10] can be translated "your blood will be on yourselves." The head is significant here in its use as a figure of speech indicating the whole person. We can see that in both Greek examples the metonymy HEAD FOR A PERSON is present.

d. Neck as a metonymy for the person

[ex. 11] GRK: οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν (Rom 16:4)

ENG: who risked their necks for my life

Example [11] means some people risked their lives for Paul's life. Here, the body part τράχηλος, "neck," stands for the lives of the people. This instantiates the synecdoche THE NECK FOR THE PERSON, which is part of the general synecdoche, THE BODY PART FOR THE WHOLE PERSON. The word "neck" can also mean "life." Thus, the passage can also read, "who laid down their lives for my life." It is the neck that joins the head to the rest of the body. Besides, it carries the vocal cords, the speech organ for the voice, a metonymy for the person. Additionally, the voice can also denote the speech of a person, which instantiates another metonymy, VOICE STANDS FOR THE PERSON. The neck is often the location where executioners separate the head from the body. Though Paul was happy to comment that

some others risked their necks for his sake, tradition has it that he was eventually beheaded under Nero.

The neck is the long narrow part of the body which joins the head to the rest of the body. When you say someone is risking their neck, you mean they are engaging in something very dangerous to gain something. Example [11] indicates that in Greek we have a metonymy THE NECK FOR THE WHOLE PERSON.

e. Face as a metonymy for the person

[ex. 12] GRK: ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου (Matt 11:10)

ENG: Look, I send my messenger before your face

In example [12], πρὸ προσώπου σου, "before your face," the singular pronoun "you" is implied here. Thus, the passage in [12] can be translated, "Behold, I send my messenger ahead of you." We have here the metonymy FACE FOR A PERSON. The word "face" is employed to refer to the "entire body" of the person who is being addressed. There are similar metonymic expressions in current everyday English such as, "We need some new faces around here" (Lakoff and Johnson 1980, 37), meaning, "we need new people around here." In the Greek New Testament, the body part "face" could stand for the entire person in certain contexts. The expression in [12] instantiates a metonymy THE FACE FOR THE PERSON.

f. Eye as a metonymy for the person

[ex. 13] GRK: ἃ ὀφθαλμὸς οὐκ εἶδεν (1 Cor 2:9)

ENG: what an eye has not seen

In example [13], ὀφθαλμὸς means "eye," which stands for "one," that is a "person." The passage in [13] can be read "what a person has not seen" or "what no one has seen." The metonymy here emphasizes THE EYE FOR THE WHOLE BODY. Thus, we see in [13] an example of THE EYE STANDS FOR THE PERSON metonymy.

g. Ear as a metonymy for the person

[ex. 14] GRK: καὶ οὖς οὐκ ἤκουσεν (1Cor 2:9)
    ENG: and ear has not heard

In [14], οὖς means "ear," which stands for the person. The passage in [14] can be reread, "and a person has not heard." Here we see the synecdoche, THE EAR FOR THE PERSON. Thus, we have in the Greek text of the New Testament, the metonymy THE EAR STANDS FOR THE PERSON.

h. Tongue as a metonymy for the person

[ex. 15] GRK: καὶ ἠγαλλιάσατο ἡ γλῶσσά μου (Acts 2:26)
    ENG: and my tongue rejoiced

In example [15], the expression ἡ γλῶσσά μου means "my person." It can be represented by the pronoun "I." Thus, the passage can be interpreted as "and I rejoiced" as well as "and I rejoiced in speech/singing." Example [15] produces the metonymy THE TONGUE FOR PERSON.

j. Voice as a metonymy for the person

[ex. 16] GRK: καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα (Matt 3:17)
    ENG: and behold a voice from heaven saying

Example [16] gives us an understanding of a φωνὴ, "voice," referring to "God." The passage in [16] could be rendered "and lo, someone from heaven saying." A person's voice is part of the person. Here is a synecdoche VOICE FOR THE PERSON. Another example of synecdoche similar to the example in [16] is: καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, "and I heard the altar cry" (Rev 16:7), which refers to someone speaking.

k. Hand as a metonymy for the person

[ex. 17] GRK: οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα; (Acts 7:50)
    ENG: Did not my hand make all things?

Example [17] has ἡ χείρ μου, meaning "my hand." This is synonymous with the pronoun "I." Thus, the passage could be read, "Did I not make all these things?" Here we have the hand, a body part, representing the whole person. In this example, we see a metonymy in which the "hand" stands for the "person." In Greek New Testament language there is a metonymy HAND FOR THE PERSON.

4.1.4 Tangible part for the whole person: Internal-external combination of body parts

a. Flesh and blood as a metonymy for the person

[ex. 18] GRK: ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι (Matt 16:17)
ENG: because flesh and blood has not revealed to you

In example [18], σὰρξ καὶ αἷμα, "flesh and blood," means "human being." In this saying of Jesus, when he contrasted "flesh and blood" with his Father in heaven, he meant that it was not a human being that gave the revelation to Peter but rather God. That is humanity in contrast with divinity. The Greek example in [18] points to the metonymy FLESH AND BLOOD STANDS FOR THE PERSON. In the New Testament metonymy associated with the head alone are head-parts including the face, eyes, and ears.

b. Womb and breasts as a metonymy for the person

[ex. 19] GRK: Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας (Luke 11:27)
ENG: Blessed is the womb that bore you and the beasts that you sucked

The κοιλία (womb) and μαστοὶ (breasts) in example [19] stand for, specifically, the woman or mother. Thus, these female organs of reproduction and nourishment represent the feminine human being. Interpreting ἡ κοιλία… καὶ μαστοὶ, "the womb…and breasts," as the woman and expression "the woman who," we can have [19] reread as "Blessed is the woman who bore and nursed you." In that case we have the metonymy THE WOMB AND BREASTS FOR THE PERSON, or more specifically WOMB/BREAST FOR WOMAN/MOTHER. Another example similar to [19] is: Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν, "Blessed are…the wombs that never bore and breasts that never gave suck" (Luke 23:29), which refers to women.

c. Knee as a metonymy for the person

[ex. 20] GRK: ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ (Phil 2:10)
ENG: that at the name of Jesus every knee should bow

In example [20], πᾶν γόνυ, "every knee" means "everyone." This implies, "that at the name of Jesus every person should bow," thereby equating "knee" to "person." This supports the synecdoche KNEE FOR PERSON.

d. Feet as a metonymy for the person

[ex. 21] GRK: ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα (Rom 3:15)
ENG: their feet are swift to shed blood

In example [21], οἱ πόδες αὐτῶν, "their feet," can be replaced by the pronoun "they." If so, then the passage could read, "they are swift to shed blood," which means these people are quick to kill. Since "they" represents "people," we can have the metonymy THE FEET FOR THE PERSON.

5. Metonymic Conceptualization of Activities

5.1 Instruments for action metonymies

In everyday life, several human actions are performed by using body parts. An action performed by a body part can represent a specific action

performed by a part of the body or the whole body. These actions conducted by the body parts automatically qualify the body parts to stand for the activities of the whole person. The metonymy, BODY PART STANDS FOR THE ACTIVITY is part of a more general metonymy, THE INSTRUMENT USED IN THE ACTIVITY STANDS FOR THE ACTIVITY (Kövecses and Szabó 1996, 340). Hence, the body part may be viewed as an instrument. Consider the following examples:

5.1.1   Intangible part for activity

a. Voice for what is spoken

[ex. 22] GRK: οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν (John 12:30)
    ENG: this voice has not come because of me
[ex. 23] GRK: τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσίν ἐν κόσμῳ (1 Cor 14:10)
    ENG: there are many voices in the world

In examples [22–23], the voice is conceptualized as an instrument of speech. Thus, we have a general metonymy VOICE STANDS FOR SPEECH. Specifically, example [22] instantiates the metonymy VOICE FOR MESSAGE, while example [23] instantiates VOICE FOR LANGUAGE.

5.1.2   Tangible part for activity: External body parts

a. Mouth for what is spoken or eaten

[ex. 24] GRK: τὸ ἐκπορευόμενον ἐκ τοῦ στόματος (Matt 15:11)
    ENG: what goes out of the mouth

[ex. 25] GRK: οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα (Matt 15:11)
    ENG: not what goes into the mouth

In both example [24] and [25], the mouth stands for its two main functions, speaking and eating. Thus, the mouth stands for what it does and what it says. The example in [24] instantiates the metonymy THE MOUTH STANDS FOR SPEAKING and [25] represents THE MOUTH STANDS FOR EATING.

b. Lips for what is spoken

[ex. 26] GRK: ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ (Matt 15:8)
    ENG: this people honor me with their lips
[ex. 27] GRK: τοῦτ' ἔστιν κάρπον χειλέων (Heb 13:15)
    ENG: that is, the fruit of the lips
[ex. 28] GRK: ἐν χείλεσίν ἑτέρων λαλήσω (1 Cor 14:21)
    ENG: with other lips will I speak

In our human experiences, the lips are a pair of instruments of speech because this pair is associated with other members of the body, such as the mouth, the tongue, and the throat in speech-making. In examples [26–28], we have a common metonymy LIPS STAND FOR SPEECH. All three examples indicate that the lips stand for their action or activity. In examples [26] and [27], the lips stand for what is spoken: LIPS FOR WORD(S). In example [27], the metonymy explains the lips as a pair of instruments used in adoration, a worthy activity. In example [28], the lips stand for foreign languages, which instantiates the metonymy LIPS FOR LANGUAGE. Our encyclopedic knowledge about the lips and what this pair does helps us understand the general metonymy BODY PART FOR ACTIVITY.

c. Tongue for what is spoken

[ex. 29] GRK: καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις (Acts 2:4)
ENG: and they began to speak in other tongues
[ex. 30] GRK: παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ (1 Pet 3:10)
ENG: let him keep the tongue from evil

In examples [29] and [30], the tongue is employed as an instrument of speech. In example [29], the tongue is depicted as an instrument for speaking a language. Here, we have the THE TONGUE STANDS FOR LANGUAGE metonymy. Example [30] suggests that the tongue, as a tool of communication, is capable of committing a sinful action; therefore, it needs to be guarded or held in control, or else it can cause damage. Another example is ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, "and his mouth was opened immediately and his tongue [loosed]" (Luke 1:64). Here, a "loosed tongue" implies the ability to speak. Thus, we have the metonymy THE TONGUE STANDS FOR SPEAKING.

d. Eye for what it sees

[ex. 31] GRK: ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν (Matt 17:8)
ENG: and having lifted up their eyes
[ex. 32] GRK: καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε (Matt 18:9)
ENG: and if your eye offends you

The eye, as a body part, is used for the function or activity, seeing. In example [32], the eye is conceptualized as an instrument of sight, a body part with the potential to cause the whole body to sin when it looks at what is forbidden to see. This instantiates the metonymy THE EYE FOR WHAT IT SEES OR DOES.

e. Ear for what it hears

[ex. 33] GRK: ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν (Acts 7:51)
ENG: uncircumcised in heart and the ears
[ex. 34] GRK: σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν (Luke 4:21)
ENG: This day is this scripture fulfilled in your ears

In examples [33] and [34], we see a metonymy THE EAR FOR WHAT IT HEARS OR DOES. The reference to "uncircumcised ears" in example [33] designates a spiritual condition in which the ear is deaf to God's speech.

f. Hand for what it does

[ex. 35] GRK: χείρ κυρίου ἐπὶ σε (Acts 13:11)
ENG: the hand of the Lord [is] upon you
[ex. 36] GRK: εἰ δὲ ἡ χείρ σου...σκανδαλίζει σε (Matt 18:8)
ENG: if your hand...offends you
[ex. 37] GRK: τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν (Matt 26:50)
ENG: then they came [and] they laid hands on Jesus

In examples [35–37] we have the metonymy HAND FOR WHAT IT DOES. In this case the context determines what is done. This is INSTRUMENT FOR ACTION metonymy. This metonymy explains the hand as an instrument used to punish [35], do evil [36], or effect arrest [37].

g. Foot for what it does/where it goes

[ex. 38] GRK: εἰ δὲ…ὁ πούς σου σκανδαλίζει σε (Matt 18:8)

ENG: but if…your foot offends you

[ex. 39] GRK: Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένον τὰ ἀγαθά (Rom 10:15)

ENG: how beautiful are the feet of those who bring good news

In example [38], we have the metonymy THE FOOT FOR WHAT IT DOES and in [39], THE FOOT FOR WHERE IT GOES. This is another INSTRUMENT FOR ACTION metonymy. This metonymy explains the foot as an instrument used in committing evil [38] or used to deliver welcoming news [39]. Thus, the foot's activity could either be for good or evil.

5.1.3 Tangible part for activity: Internal body parts

a. Throat for what is spoken

[ex. 40] GRK: τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν (Rom 8:13)

ENG: their throat is an open grave

In example [40], we have the metonymy THE THROAT FOR WHAT IS SPOKEN. The throat is associated with speech. In this example the throat is conceptualized as a body part with the potential to spew evil that leads to death. Thus, in example [40], we have an instantiation of the metonymy, THE THROAT STANDS FOR DEADLY SPEECH.

This section has outlined examples of the BODY PART STANDS FOR ACTIVITY metonymy. The next section discusses the metonymies noted so far.

5.2   Containment ICM

The examples in [22], [24], and [25] illustrate the containment ICM. In example [22], we notice the CONTAINER FOR CONTAINED metonymy, which presents the voice as a container for a message. Thus, we have here an example of the containment ICM which shows a relationship between the container and the thing(s) it contains. Therefore, in New Testament Greek, voice, an intangible part of the body, conceptually stands for its main activity, that is, speaking.

Example [24] also supports the concept of the mouth as a container and can be expressed in the metonymy THE MOUTH STANDS FOR WORDS. There is a sense in which the mouth stands for what is eaten. In other words, example [25] suggests the CONTAINER FOR CONTAINED metonymy, specifically, THE MOUTH STANDS FOR FOOD. Thus, we have a general metonymy, BODY PART FOR ITS CONTENT.

6. Discussion

In our study, with particular reference to the Greek text of the New Testament, the person can be conceptualized in two senses: the intangible (spirit, soul, and voice) and the tangible (body, flesh, head, face, eye, ear, mouth, lips, tongue, neck, throat, heart, blood, womb, breasts, knee, and feet). Regarding the tangible part of the person, which is basically the body, there are two divisions, namely the internal (blood, heart, tongue, and womb) and the external, easily visible parts (the flesh, head, face, eye, ear, mouth, lips, neck, breasts, hand, knee, and feet).

Dividing the human body into upper-section, mid-section, and lower-section, it also appears that in the Greek language, greater prominence is given to body parts of the upper section, namely the head, neck, face, eye, ear, mouth, lips, throat, and tongue. In the Greek New Testament, the head

appears to be the part of the body richest in metonymy, with many other body parts directly part of it. The middle section of the body comprises the heart, hands, breasts, and womb. The lower section of the body includes the knee and the foot.

As shown in examples [1] to [21], body parts stand for the whole body or person. Also, in examples [22] to [40], a body part is clearly understood as referring to the activity performed by the whole person. The examples in [22], [24], and [25] indicate that certain body parts can be conceptualized as containers. The study reveals that Greek metonymies for the person in the New Testament are basically A PART FOR WHOLE, INSTRUMENT FOR ACTION, and CONTAINMENT ICM.

We could say that the data reveals how the Koine Greek used in writing the New Testament conceptualizes a person through his/her body parts. A striking finding of this study is that body part terms are employed in producing metonymies in the Greek New Testament. The speakers and writers of the New Testament made use of body part expressions as sources of figurative conceptualization of a person. In view of the findings in this study, it becomes appropriate to suggest that in the study of linguistic concepts in the New Testament, Greek metonymic terms and expressions relating to body parts cannot be taken for granted. Thus, cognitive linguistic analysis of metonymy has a significant role to play in Bible interpretation and translation.

6. Conclusion

This paper has explored the metonymic conceptualizations of body parts in the Greek New Testament. The New Testament conceptually uses body part terms in the PART FOR WHOLE metonymic sense. Figures of speech employing body parts are frequently used in these ways. In this study, various expressions have been conceptualized, evoking metonymical meaning of body parts. Metonymic expressions identified in the analysis include BODY PART STANDS FOR PERSON, BODY PART STANDS FOR ACTIVITY, and BODY PART STANDS FOR ITS CONTENT (CONTAINER FOR CONTAINED). It is evident from the findings that many human body parts are metonymically used in the New Testament in reference to the whole person or a person's actions. This conclusion has been drawn from the analysis of body part conceptualizations based on the figurative statements in New Testament relating to anatomical and physiological features. The findings add to the existing body of knowledge in cognitive semantics, specifically in the area of the study of biblical languages.

The study of metonymy in the New Testament, from the cognitive viewpoint, will be of immense help for readers of the text to understand the cognitive and conceptual nature of metonymy. It also throws new light on the teaching of New Testament Greek vocabulary. Greek teachers can illustrate the cognitive nature of metonymy and guide their students to explore the metonymic motivation of a Greek word. This can help students understand the internal relationship among different meanings of one word and facilitate relevant cognitive reasoning. The study will also help Bible translators identify the meanings of metonyms associated with human parts in the Greek language in which the New Testament was originally written.

However, there remains the question: Why did the New Testament writers use metonymy instead of the literal references? This is not discussed in this paper and therefore future research may consider responding to it.

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