

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

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Abstract

The present study aims to investigate the prevalence and embodiment scope of image schemas in selected Biblical condolence expressions. It attempts to answer the following questions: (1) What are the schemas that embody the experience and things involved in the conceptualization of these expressions? (2) Do their occurrences show statistically (in)significant differences? (3) What are the image schemas used most frequently in these expressions? (4) What are the scopes of their embodiment? Consequently, it is hypothesized that: (1) different image schemas are conceptually activated to perceive things and experiences involved in the selected data; (2) their occurrences show different statistic (in)significant differences; (3) both CONTAINER and PATH schemas have the two first ranks of occurrences among other schemas; and (4) their embodiment scopes differ and they are limited *mostly* to one thing or experience. The study adopts Mark Johnson's *Image Schema Theory* (1987) and Evans and Greens' list of image schemas (2006:190) for achieving the aims of the study. The results of the quantitative and qualitative analysis validate these hypotheses.

Keywords: Image schemas, Condolence Expressions, Bible

1. Theoretical Background

1.1 Defining Schemas

The Greek term 'schema' (plural *schemas* or *schemata*) which means *form* or *shape* refers basically to "skeletal organizations of conceptual knowledge" (Wales, 2011: 376). It was introduced firstly in *Critique of Pure Reason* (1789) by the I. Kant who views schema as "a non-empirical concept formed from sensori-motor experiences" (Hedblom, 2020:34). Crystal (2008: 424) defines **schemas** as **mental structures**. Simpson (2004: 89) defines schemas as mental packages embodying sequential related bits of information which are memorized and used consciously. Nørgaard et al. (2010:147) and Hedblom (2020:34) mention that in 1932, the British psychologist Sir F. Ch. Bartlett manipulated the notion of schema to formulate Schema Theory which was developed in the 1970s by Richard Anderson for exploring reading and comprehension processing of language.

1.2 Image Schemas and Meaning Embodiment

Hedblom (2020: 20) states that the term *image schema* was first introduced separately in Johnson's (1987) *The Body in the Mind: The Bodily Basis of Meaning, Imagination and Reason* and Lakoff's (1987) *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind*. As a reaction to the objectivists' views of the world as being constituted of mind-independent objects, Lakoff and Johnson (2003:187) advocate the 'experientialism' or 'experiential realism' which considers meaning as the product of the interaction of human beings with their world. This is referred to as the embodied experience or image schema.

Johnson (1987:xiv) defines an image schema as "a recurring, dynamic pattern of our perceptual interactions and motor programs that gives coherence and structure to our experience". Accordingly, image schemas are mental patterns which occur regularly and

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

Muna Hasseb Hwayed,

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frequently in our sensory-motor experience. Evans and Green (2006: 178) define them as "knowledge structures that emerge directly from pre-conceptual embodied experience. These structures are conceptually meaningful because they are derived from bodily experience and this level is directly meaningful". The meaning of these structures are not static but continuously modified and renewed through exposing to new experiences with the passage of time.

Hedblom (2020:17-8) describes them as "conceptual building blocks" of creativity. They assist to create novel concepts. Creativity is viewed as "the process of forming associative elements [from already existing knowledge] into new combinations" (Mednick, 1962 cited in Hedblom, 2020:17). With the continual development of human conceptual –linguistic faculty, these long-term pre-conceptual representations are manipulated as a flexible basis to categorize the actual world. Then, through a metaphorical projection, they are re-manipulated to categorize the abstract world (Dirven, 2005: 26, Crystal, 2008: 237, and Saeed, 2009:366).

Kövecses (2004: 43) proposes that the interactions with the world is the source of basic image-schemas. That is, humans explore concrete objects via contact with them; they experience themselves and "other objects as containers with other objects in them or outside of them"; they move around their world, and they experience materialistic forces which affect them. These interactions are experienced repeatedly by humans who manipulate the basic physical experiences in terms of image schemas for structuring many abstract concepts metaphorically. It is proved that the most common embodied schemas employed in conceptual metaphors (henceforth CMs) are CONTAINER and SPATIAL (or more precisely PATH) image schemas (Kövecses, ibid:21; Stockwell, 2019:221; and Valenzuela, 2020:141).

1.3 Types of Image Schemas

Following Johnson (1987: 120-127), Dirven(2005: 26), Evans and Green (2006:181-190), and Hedblom (2020: 40) present the following most common image schemas:

1. CONTAINMENT image schema: It exemplifies the inside-outside-border relations. It is characterized as having relative restricted forces, stable locations of the enclosed entities or objects which are protected (Johnson,1987:21-2). For Evans and Green (2006:181), these relations represent the basic structural components of the schema, i.e., interior (or landmark), boundary and exterior (or ground) as shown in Figure (1) below. It has different forms such as CONTAINER, CONTENT, IN-OUT, SURFACE, and FULL-EMPTY (ibid:190).

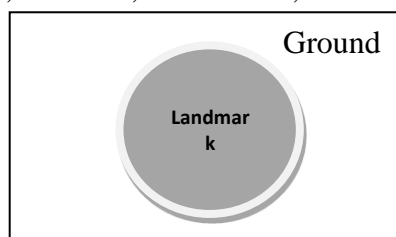


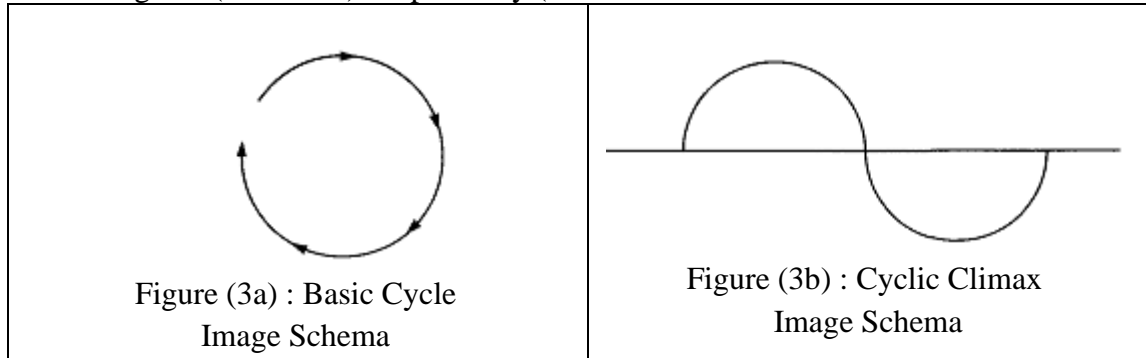
Figure (1): CONTAINER Image Schema

2. PATH image schema: It represents a route for moving from a starting point (or SOURCE) to an end point (or GOAL/DISTINATION). In between, there is "a sequence of contiguous" positions relating the two terminations (Johnson, 1987:113). Alternatively, Johnson calls it FROM-TO schema (ibid:26) and Lakoff (1987: 440-1) terms it END-OF-PATH schema. For Evans and Green (2006: 185), it is known as SOURCE-PATH-GOAL schema. They describe it as a complex schema and a form of LOCOMOTION image schema (ibid:190). The basic PATH is presented in Figure (2) below.

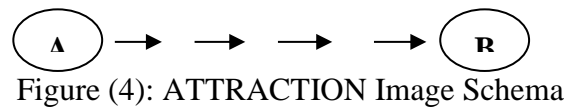
SOURCE . Path GOAL

Figure-(2): PATH Image Schema

3. CYCLE image schema: Johnson (1987: 119) states that basically CYCLE image is a representation of "circular motion" moving forwardly in mono-direction. This entails the disallowance of backtracking. Perfectly, it expresses all the regularly recurring events or processes like day-night or monthly cycle, breathing and waking-sleeping. Concerning the course of life and death, Johnson (ibid: 120) presents a form of image schema called 'cyclic climax' which reflects human's "experience of the life cycle as moving from birth to the fullness of maturation followed by a decline toward death". The two forms are shown below in Figures (3a and 3b) respectively (:



4. ATTRACTION image schema: Johnson (ibid:47-8), Evans and Green (2006:189), and Hedblom (2020:58) consider this schema as one form of force image schema. It involves the attraction between two or more entities occurring only through some kind of physical or abstract force. For example, falling a person to a ground reflects a physical attraction evoked by the force of gravity, whereas falling a person in love implies an abstract attraction between two persons. This schema is explained in Figure (4) below and the arrows indicate the attracted forces.



5. LINKAGE image schema: It represents a physical or metaphorical bond between two or more entities. The schema covers notions like kinship ties and casual connections (Johnson, 1987: 117-9). It shares some aspects with ATTRACTION image schema mentioned above. The link can be formed by either a physical or abstract contact between the related entities (Hedblom,2020: 60-1). A strong relationship between two persons is viewed in terms of LINKAGE schema. This also evokes the applicability of SOURCE -PATH -GOAL schema in this context.
6. CENTRE-PERIPHERY image schema: It involves a core plus an edge and between them there are different degrees of distances (Johnson, 1987:124-5). Evans and Green (2006:190) consider this schema as a form of SPACE image schema whose other forms are: FRONT-BACK, LEFT-RIGHT, NEAR-FAR, UP-DOWN, etc.
7. SUPPORT image schema: It exposes a relatedness between two entities in which one entity provides physical or abstract support to the other (Hedblom,2020:40). For example, the clause *a vase is on a table* implies that there is a physical support provided by the table to the vase, whereas the expression "a shoulder to cry on" metaphorically exposes an abstract support (ibid:60).
8. REMOVAL OF RESTRAINT image schema: It "captures a situation in which an obstruction to force is removed, allowing the energy to be released" (Evans and Green, 2006: 188). That

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

Muna Hasseb Hwayed,

Prof. Dr. Riyadh Tariq Kadhim Al-Ameedi

is, there is a removal of any obstacle(s) locating in the way of occurring or achieving something. They classify this image as a form of FORCE schema (ibid:190).

9. BLOCK(AGE) image schema: It represents all types of obstructions or restraints, obstacles, and problems which regularly prevent humans' force to proceed or do something (Johnson,1987:40). It can be realized physically or abstractly. For example, a wall (or a failure or disease) facing someone is a physical (or abstract) BLOCKAGE which entails making an alternative strategy such as stopping or diverting their force.

In addition to the above image schemas, Evans and Green (2006:190) present some other images schemas such as: EXISTENCE image schema involving BOUNDED SPACE, OBJECT, PROGRESS, AND REMOVAL; LOCAMOTION schema including MOMENTUM; BALANCE image schema including AXIS BALANCE, EQUILIBRIUM, POINT BALANCE, and TWIN-PAN BALANCE; FORCE image schema including COMPULSION, COUNTERFORCE, DIVERSION, ENABLEMENT, and RESISTANCE; IDENTITY image schema involving MATCHING and SUPERIMPOSITION; and UNITY/MULTIPLICITY schema including COLLECTION, COUNT-MASS, ITERATION, PART-WHOLE, and SPLITTING.

2. Defining Condolences

Condolences are one of the communicative speech acts that are used in occasions of affliction and bereavement for three purposes: sharing the sorrow of the bereaved by expressing sympathy and regret, giving support and encouragement, and assuring the temporality of life. Accordingly, the bereaved feels comfortable to hear these verbal expressions from others. They are formal expressions directed to someone who is experiencing pain arising from death, deep mental anguish, or misfortune (Bromberg, 2000: 337 and Smith, 2003: 1). Also, they are acts of active, conscious support and encouragement in the face of adversity. They reduce the pain of those affected (Muihaki, 2004: 3). The emotion behind these expressions is often more important than the wording itself.

Condolences can also be used to acknowledge a fellow feeling or even a common opinion (Yahya, 2009: 52). Hayajneh (2009: 6) and Yahya (2009: 53) state that in condolences, language and culture cannot be separated. For example, in constructing condolences, the religious, conventional, and traditional beliefs of the bereaved should be taken into account in certain societies. This conscious consideration is to avoid faults and embarrassment. Sincere condolences are highly appreciated by the bereaved and any mistaking in choosing appropriate expressions of condolences may psychologically hurt her/him and lead to weakening or even ending social relationships between the condoler and condoled (Smith, 2003: 1 and Zunin and Zunin, 2007: 13). Muihaki (2004: 133) states that semantically condolences have a social meaning referring to the use of language in establishing and regulating social relations and maintaining social roles. Accordingly, condolences have phatic communion achieved through ritualistic use of language (Crystal, 2008: 346).

The origin of the word 'condolence' is Latin. It consists of 'con-', meaning *with* or *together*, and 'dolore' which means *sorrow* or *to grieve* (Zunin and Zunin, 2007: 4). The use of the word "condolences", in plural, is more common than "condolence". They are categorized into the following (Smith, 2003: 1):

1. Classical stock condolences are neutral expressions which are appropriate for almost everyone, every religion, every culture and every bad occasion, such as:

- [1] My thoughts are with you. [3] I am Sorry (for your loss).
[2] Please accept our deepest sympathy.

2. Condolences considering someone's religious beliefs are constructed in regard to people religious beliefs. Believing in a concept of heaven and hell requires condolences that express hopes or desires (i.e., invocations) for the deceased to be comfortable and in good-peaceful condition or place in heaven (ibid), such as:

- [4] May God comfort you. [5] May his / her soul find peace.

3. Condolences as quotes are selected religious or literary extracts concerning death and mourning. They express highly noble and vivid solace and comfort. Their main sources are religious books, poetry, proverbs and literary works. They are recognized by their artistic, effective semantic content and aesthetic constructions. Concerning religious quotes, some societies which believe in the afterlife in Heaven and Hell quote condolences mainly from Heavenly Books such as the Holy Bible, the Glorious Qur'an, Prophets' Hadiths or the sayings of religious or good figures (Behnam et al., 2013: 1682 and Abdul-Majid and Salih, 2019: 548). Examples of these condoling quotes are:

- [6] "Come to Me, all who are weary and heavy laden, and I will give you rest." (Matthew 11:28- Holy Bible)

- [7] "We pray you found the peace in death you couldn't find on earth." (Lesley Woodrow Gibson in [21 Sympathy Poems for ... Condolences - FTD.com](http://21SympathyPoemsfor...Condolences-FTD.com))

- [8] Death is a cup of which all must taste. (Proverb- Al-Shboul and Maros, 2013:158)

4. Condolences reflecting the condition of the deceased are used as a kind of comfort for the bereaved. For a person who was suffering from, For example, it is appropriate to refer to the end of the suffering if the deceased had a serious or chronic disease before death (Simith,2003:2), such as :

- [9] I was sorry to learn of your mother's death , but I am glad to hear that her suffering has come to an end.

3. Methodology

As mentioned earlier, this study is intended to investigate the prevalence of image schemas in selected Biblical condolence expressions. The sample understudy consists of seven data selected from different Books of both The Old Testament and The New Testament. These expressions are considered among the best Biblical condolences because they have deep and affective condoling thematic significance and highly aesthetic representations (<https://connectusfund.org/28-best-bible-verses...> and <https://www...tianquotes.info/top-quotes...>)..

The selected seven data are investigated to identify the image schemas that embody the experience and things involved in them. Both Mark Johnson's Image Schema Theory (1987) and Evans and Greens' list of image schemas (2006:190) are adopted in this study. Both quantitative and qualitative analyses are conducted to achieve the aims of the study and find out the prevalence and scope of embodiment of the identified image schemas in each datum. The quantitative results represent the frequency, percentage, Ch-square, and *P*-value which is considered statistically significant when it is equal to or less than 0.05. Then, the rank of each schema among the occurrences of its partners is recorded.

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

Muna Hasseb Hwayed,

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4. Analysis and Discussion of the Selected Data

4.1 Datum (1)

"God is our refuge and strength, always ready to help in times of trouble." (Psalm 46:1)

This Biblical Verse is considered an affective and popular condolence expression since it indicates that in times of misfortunes and bereavements, God will provide people with security, protection, strength and help which are all the most important things for someone suffering from the loss of a beloved. Its conceptualization can be based on the following embodied image schemas:

- i. CONTAINER image schema: This schema is obvious in the first clause *"God is our refuge and strength"*. God compares Himself metaphorically to a *refuge* which provides security and protection for people. Accordingly, a *refuge* is conceptualized as a CONTAINER which is full of CONTENTs like calamity, security, peace and protection. Therefore, believing people will find all these things in this CONTAINER in the time of experiencing the death of beloveds, when there are only sadness, weary, fear, and absence of calamity.
- ii. SUPPORT image schema: This schema is provoked by the word *strength* used in the first clause. Also, it is clearly noticeable in conceptualizing the second compound clause, *"always ready to help in times of trouble"*. That is, the whole datum indicates that God is the source of strength and help; i.e., He is always the Supporter and Helper in difficult or hard times and particularly death when people become very venerable and depressed. Here, God provides them with the abstract SUPPORT (See Datum En.6 below).
- iii. PATH image schema: The idea of seeking for a refuge where there is protection and peace implies that there is a physical or abstract movement from a place/state to another. In this verse, the refuge is THERE with God in Heaven. To arrive at this refuge, people have to pass a PATH that connects HERE (this life/ on earth) with THERE. Accordingly, this schema can be called as SOURCE-PATH-GOAL schema since the journey to the refuge involves movement from this life (SOURCE) through death (PATH) to God or Heaven (GOAL).

4.2 Datum (2)

"For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die". (Ecclesiastes 3:1-2)

This datum is selected from Ecclesiastes Chapter (3) and consists of the First Verse and the first couplet in the Second Verse. The chapter is considered as "a favourite at funerals" since it deals with the predestination beautiful and bad facets of the Universe which people experience (Olliffi, 2021, <https://sites.google.com/site/mattoliffe/sermon...>). The conceptualization of the datum can be based on the following embodied image schemas:

- i. CONTAINER image schema: The use of the *there*-existential construction in this datum provoke that there is a CONTAINER *under heaven* (or on earth) which is full of different CONTENTs indicated as *everything* and *every matter* such as birth and death. These CONTENTs are predestinated temporally by God.
- ii. PATH image schema: The conceptualization of "[there is] a time to be born, and [there is] a time to die" can evoke a PATH or as Johnson (1987:28) calls FROM-TO image schema. That is, FROM birth (SOURCE) TO death (GOAL), there is a PATH representing this life

and people have to pass it. Along this PATH there is a series of contingent stations which people inevitably experience in their life.

- iii. BLOCKAGE image schema: Death can be conceptualized as a BLOCKAGE or an obstruction that prevents the continuity of life of all creatures on earth. Death here is one of "the bad things [that] can't be escaped" (Enduring Word Bible Commentary Ecclesiastes Chapter 3. 2021, <https://enduringword.com/bible-commentary/ecclesiastes-3/>).

4.3 Datum (3)

"Come to Me, all who are weary and heavy laden, and I will give you rest." (Matthew 11:28)

This datum represents a Biblical Verse which expresses an important condoling theme. That is, God will give rest to all people who are very tired and venerable. The most difficult event that causes these negative states is death and the most needed thing in this situation is rest. With regard to this study, the conceptualization of this datum can involve the following embodied image schemas:

- i. PATH image schema: This schema is depicted by the imperative clause "Come to Me". Here, God summons all people who are very tired and suffering in this life for enduing them rest. Answering this summon entails making a journey along a PATH which relates this life (HERE) to Heaven (THERE) where God is and in between there is death. According to Evans and Green (2006: 185), the term SOURCE-PATH-GOAL image schema is more applicable to describe this journey.
- ii. ATTRACTION image schema: The imperative clause "Come to Me" and the anticipated answer of this summon indicate that there is an abstract ATTRACTION between God (the Creator) and people (His creatures). This schema is a type of FORCE image schema (ibid:190).
- iii. LINKAGE image schema: As stated previously ATTRACTION and LINKAGE schema share certain properties. Therefore, the conceptualization of the former stated above evokes an abstract LINKAGE or a connection between God and those people identified in the verse. This identification of PATH image schema here proves the applicability of this LINKAGE schema in this context. Like ATTRACTON schema, this schema is a type of FORCE image schema (ibid).
- iv. CENTER-PERIPHERY schema: The summon indicated by the imperative clause "Come to Me" implies a movement from a certain (physical or abstract) point in this life to the center of the Universe represented by the Creator (i.e., God). That is, answering the summon means that people moves physically and/or spiritually from HERE representing PERIPHERY to THERE representing CENTER. This schema is a type of SPACE image schema (ibid).
- v. REMOVAL image schema: Giving rest means the REMOVAL of all the tiredness and suffering indicated in "weary and heavy burden".
- vi. CONTAINER image schema: People "who are weary and heavy laden" can be conceptualized as CONTAINERS which are filled with negative CONTENTs such as tiredness, sorrow, suffering, pains, sins and the like. THERE with God, these CONTENTs will be gotten out of the CONTAINERS and replaced with rest.

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

Muna Hasseb Hwayed,

Prof. Dr. Riyadh Tariq Kadhim Al-Ameedi

- vii. SUPPORT image schema: The endured REST can be conceptualized as an abstract SUPPORT given to people after their severe suffering from misfortunes and difficult situations.

4.4 Datum (4)

"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." (Revelation 21:4).

This Biblical Verse exposes a somehow reasonable condoling theme, that is, all suffering and misery will be removed entirely. This helps mitigate the cruelty of death and difficulty of departure. This datum can be conceptualized depending on the following embodied image schemas:

- i. CONTAINER image schema: This image schema can be indicated in the following cases:
 - a. In the first clause "God will wipe away every tear from their eyes", the *eyes* can be conceptualized as CONTAINERS and their CONTENTs are tears which will be removed by God. Here, God commits Himself to wipe away these CONTENTs which are results of sadness, suffering, and misery.
 - b. In the second and third clauses, "there shall be no more death, nor sorrow, nor crying" and "There shall be no more pain", this life can be conceived as a CONTAINER which it is filled with negative CONTENTs such as death and sorrow, crying, and pain. All these cause shedding tears.
- ii. REMOVAL image schema: This schema is a type of EXISTENCE schema. It entails the REMOVAL of the EXISTENCE. The negation of the *There-existential* constructions in this datum indicates to a complete REMOVAL of all bad things which exist HERE in this life. These things are death and its consequences of sorrow, crying, tears and pain. They make people's life restless and miserable. Accordingly, THERE in Heaven these bad things will be no more.
- iii. PATH image schema: This image schema which is known alternatively as SOURCE-PATH-GOAL can embody the conceptualization of the final adverbial clause of reason, i.e., "for the former things have passed away" and more specifically, in the verb phrase *"have passed away"*. Here, it is conceived that between this life (SOURCE) and Heaven (GOAL) there is a PATH along which there are a series of contingent negative stations represented by death and its subsequences which all people inevitably experience. When arriving at Heaven, all these will be left behind, i.e., they will be from the worldly past as stated by the adjective *former*.

4.5 Datum (5)

"Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my victorious right hand" (Isaiah 41:10).

This Biblical Verse exposes a very affective and aesthetic condoling theme. It shares the same theme indicated in Psalm (46:1, Datum 3) discussed previously. To be more precise, both Verses convey the theme that people are not alone in times of difficulties since their God is with them as a Supporter and Helper. In difficult situations and particularly death, people can

overcome their sadness and vulnerability depending on God's support and help. The conceptualization of this datum can be based on the following embodied image schemas:

- i. CONTAINER image schema: A person who is afraid or discouraged can be conceptualized as a CONTAINER filling with feelings of fear and frustration. God will remove these CONTENTs and substitute them with positive things such as protection, strength and help as indicated in "I will strengthen you and help you" and "I will hold you up with my victorious right hand".
- ii. SUPPORT image schema: The clauses "I am with you" and "I am your God" imply that God's presence with or near people is a great (abstract) SUPPORT particularly in difficult times. This means that they will be strong and protected and consequently they will not fear anything. This schema is proved by the phrase "my victorious right hand" in which the word *hand* is used metonymically to refer to help and support. Also, the verb *hold up* reflects directly the sense of SUPPORT- ABOVEness orientation. That is, God's support evokes the theme of being UP (Kövecses, 2004: 44).
- iii. REMOVAL image schema: This datum implies the REMOVAL of all negative feeling such as fear, frustration, and weakness and this entails the REMOVAL of their causes. This certainly is done by the Almighty God as stated in this Biblical verse.

4.6 Datum (6)

"But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. For since we believe that Jesus ... and rose again, ..., God will bring with him those who have fallen asleep... Then we who are alive, who are left, will be caught up together with them in the clouds ..." (Thessalonians 4:13-17).

This datum represents the Biblical Verses (Thessalonians 4:13-17) which are stated by St. Paul to the Thessalonian believers. Generally, they express a very influential and aesthetic condoling theme, that is, death is only a "temporal separation" rather than "a permanent loss" (<https://www.bibleref.com/1-Thessalonians/4/1...>). In these Verses, St. Paul urges people who lost their beloveds to know certainly that they will rejoin Jesus Christ and their dead beloveds THERE in Heaven since death is only a temporal separation; so, they have to wait hopefully this time of regrouping. On this basis, the following embodied image schemas can be identified in the conceptualization of this datum:

- i. CONTAINER image schema: This schema is conceived in the following cases:
 - a. A person's mind which has no knowledge about something can be conceptualized as an empty CONTAINER, i.e., it has no CONTENTs. The "uninformed" people referred to in this datum are those who lack knowledge about the resurrection of the dead, that is, they have no faith in God and the resurrection (CONTENTs). Here, their minds are conceived as CONTAINERS with no CONTENTs of the faith in and knowledge about God.
 - b. People who grieve for the death of their beloveds can be conceptualized as CONTAINERS which are filled with the CONTENTs of grief, sorrow, frustration, and the like.
 - c. People who have no hope can be conceptualized as empty CONTAINERS. Here, the hope is conceived as the CONTENT which they lack.

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

Muna Hasseb Hwayed,

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- d. The first Verse is about "those who are asleep" and this is a metaphorical reference to the dead in graves. Here, the graves can be conceptualized as CONTAINERs whose CONTENTs are the dead bodies. This comes in accordance with the conceptualization of *beds* as CONTAINERs for sleeping people (Johnson, 1987:22).
- e. This life can be conceptualized as a CONTAINER whose CONTENTs are all people. The CONTENTs are divided into two types: those who died before and those "who are alive" or "who are left" in this CONTAINER till the resurrection.
- f. The phrase *the clouds* (referring to Heaven) can be conceptualized as a CONTAINERs whose CONTENTs will be all people (including Jesus Christ) who will be resurrected after death.
- ii. PATH image schema: Living in this life and then leaving it to Heaven passing death can be conceptualized in terms of PATH (or more specifically SOURCE-PATH-GOAL) image schema. Also the resurrection after death can be conceptualized in terms of this schema. Resurrection is a JOURNEY involving passing a PATH from graves to Heaven which is the eternal life .
- iii. CYCLIC CLIMAX image schema: This schema is a type of CYCLE image schema as explained previously. The datum indicates that God will bring together Christ, the dead, and those who still alive till the resurrection time THERE in Heaven. This implies a movement from HERE (on earth)-to death (underground)-to THERE (in Heaven) and this movement represents the CYCLIC CLIMAX schema as explained in Figure (5-7a) below.

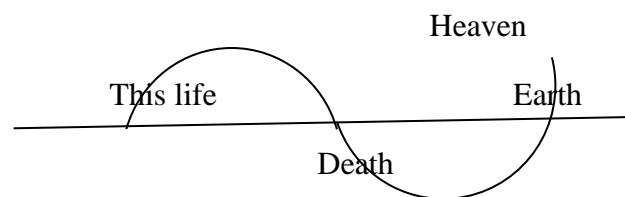


Figure (6): The CYCLIC CLIMAX Image Schema of
(6)

Representing Datum

4.7 Datum (7)

"For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another." (Job 19:25-6)

This datum expresses important eternal religious beliefs about God, life, death and resurrection. Concerning condolences, it exposes the absolute faith in God and rejoining Him in Heaven. This indicates that after death there will be another life. The conceptualization of this datum can be based on the following embodied image schemas:

- i. CONTAINER image schema: This schema can be realized in two cases:
 - a. A human body can be conceptualized as a CONTAINER and its CONTENT is *the skin* which here refers metonymically to all the parts of the human body including flesh, blood, bones (Job 19:25 Commentaries. <https://biblehub.com/commentaries/job/19-25.htm>). The clause "after my skin has been thus destroyed" indicates that after death this CONTENT will be consumed by worms and ruined in graves.

b. The word *destroyed* in the previous clause can implicitly refer to a grave which can be conceptualized as a CONTAINER and its CONTENT is the dead body. It is destroyed because of the natural process of decomposition of human bodies underground. At resurrection, the body will be out of the CONTAINER and risen up to Heaven.

ii. PATH image schema: In this datum, PATH schema can be realized in the following:

a. The resurrection of human bodies means being alive again after death, i.e., coming back from death to life THERE in Heaven. This can be conceptualized in terms of PATH image schema, that is, the dead pass a PATH which is one direction from graves to Heaven where they meet God.

b. The use of present perfect in "my skin has been thus destroyed" indicates that the process of destruction of the dead body passes through a PATH involving a series of contingent stages extending from burying the corpus in the soil and continuing to the final decomposition.

5. Quantitative and Qualitative Analysis and Discussion of Results

The analysis identifies nine image schemas embodying the experiences and things embedded in the selected Biblical condolence expressions. Their occurrences are noticeably various as shown in Table (1) below. The table presents the (non)occurrences of the identified schemas in statistics involving the frequencies, percentages, Chi-Squares, *P*-values, and ranks. The results are explained quantitatively and qualitatively in the following points:

1. CONTAINER image schema occurs in all selected data so it appears seven times (100.0%) taking the first rank among the occurrences of the other schemas. It embodies different things and experiences such as Heaven where people will be with God, life whose CONTENTs are death, discomfort, and discourage; a human whose CONTENTs are the negative feelings of sorrow, sadness, frustration, fear and pain resulted from the death of the beloveds, and a grave whose CONTENT is a dead body.
2. PATH image schema comes secondly and its occurrence is six (85.7%). It is higher than its nonoccurrence value with a statistically significant difference ($P= 0.008$). The main theme embodied in this schema is human's journey starting with birth and ending with death. Death represents the arrival at graves and then at Heaven where God is.
3. SUPPORT and REMOVAL image schemas which have equal occurrences appear only three times (42.9%) so they have the third rank among the occurrences of other schemas. These results show a statistically insignificant difference ($P= 0.109$). Concerning SUPPORT image schema, the embodied themes are God's help, strength, and rest. With regard to REMOVAL image schema, the theme is concerned with the removal of all negative things including death. These two schemas represent the positive effect of condolence expressions.
4. BLOCKAGE, ATTRACTION, LINKAGE, CENTER-PERIPHERY, and CYCLE-CLIMAX image schemas have the same occurrence. Each schema occurs one time only (14.3%), and this exposes a statistically significant difference in relation to the same schema. That is, the difference between the nonoccurrence of a schema and its occurrence is significant ($P=0.008$). Here, death is conceived as a BLOCKAGE. Concerning LINKAGE, ATTRACTION and CENTER-PERIPHERY image schemas, both indicate the attraction and nearness to God The Creator. This represents an important condoling theme for believers who lose their beloveds. The CYCLE-CLIMAX image schema embodies the life-death-resurrection course all human beings experience inevitably.

Table (1) The Statistics of (Non)Occurrences Embodied Image Schemas in English Data

No .	Image Schema	Occurrence		Nonoccurrence		Chi-Square	P-value	Rank
		FRQ	%	FRQ	%			

A Cognitive Stylistic Study of Embodiment Image Schemas in Selected Biblical Condolences Expressions

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1	CONTAINER	7	100.0	-	-	-	-	First
2	PATH	5	71.4	2	28.6	2.571 ^a	.109	Second
3	SUPPORT	3	42.9	4	57.1	2.571 ^a	.286 ^a	Third
4	REMOVAL	3	42.9	4	57.1	2.571 ^a	.286 ^a	
5	BLOCKAGE	1	14.3	6	85.7	7.143 ^a	.008	Last
6	ATTRACTION	1	14.3	6	85.7	7.143 ^a	.008	
7	LINKAGE	1	14.3	6	85.7	7.143 ^a	.008	
8	CENTER-PERIPHERY	1	14.3	6	85.7	7.143 ^a	.008	
9	CYCLE-CLIMAX	1	14.3	6	85.7	7.143 ^a	.008	
Total		47						

5. Conclusions

1. The quantitative results show that the prevalence of different image schemas that embody the things and experiences involved in the conceptualization of the seven selected Biblical condolence expressions. This validates the first hypothesis.
2. There is a diversity in the occurrences of the identified image schemas so the results show several statistically (in)significant differences. This validates the second hypothesis.
2. Both CONTAINER and PATH image schemas have the first two ranks among the occurrences of other image schemas in the two languages. This validates the third hypothesis.
3. The identified image schemas have a various scope of the embodiment. Certain schema embodies only one thing or experience, whereas others such as a CONTAINER image schema embody two or more experiences and things. This verifies the fourth hypothesis.

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