

METAPHORS CORRESPONDENCES OF SOURCE AND TARGET DOMAIN ON THE GOSPEL OF JOHN

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ABSTRACT

This study purposed at researching the application of conceptual metaphor in teaching of Jesus in John's Gospel. The research used qualitative data through text analysis in teachings in John's Gospel. This research method aimed to explain metaphors and its correspondences between Source Domain (SD) and Target Domain (TD). Metaphorical categories were used to classify the data based on the metaphorical expressions that found in the text of John's Gospel. The analysis data was explained by ontologism and epistemic. Firstly, the data were collected, selected and classified by three metaphorical categories; there are orientational metaphors, ontological metaphors and structural metaphors. Secondly, to overcome the meaning that contained in metaphorical expressions, the data were analyzed to find the correspondence of SD and TD by using ontologism and epistemic. While ontologism is telling about the general meaning in reality and epistemic is how the researcher can find any other meaning through the context or metaphorical concept.

Keywords: metaphorical categories, correspondences, analysis strategies.

ABSTRAK

Tujuan dari penelitian ini adalah untuk mengetahui penggunaan metafora konseptual dalam ajaran di Injil Yohanes. Penelitian ini dilaksanakan dengan menggunakan metode kualitatif untuk menganalisis ajaran yang terdapat pada Injil Yohanes. Metode penelitian yang digunakan adalah metafora dan korespondensi antara ranah sumber (RS) dan ranah target (RT). Data pada ajaran Injil Yohanes yang mengandung metafora diklasifikasi dengan kategori metafora. Kemudian dianalisis secara ontologis dan epistemis. Tahap pertama, data dikumpulkan, diseleksi dan diklasifikasi berdasarkan tiga kategori metafora, yaitu: metafora orientasional, metafora ontologikal dan metafora struktural. Tahap kedua, untuk menghasilkan arti yang terkandung dalam data metafora tersebut, data dianalisis dengan mengkorespondensikan RS dan RT secara ontologis dan epistemis. Ontologis adalah proses bagaimana data tersebut dapat dijelaskan secara harfiah dalam arti sebenarnya dan epistemis adalah bagaimana data tersebut dapat diartikan kemudian dihubungkan ke dalam konsep yang lainnya.

Kata Kunci: kategori metafora, korespondensi, strategi analisis.

I. INTRODUCTION

1.1 Background

John is the forth gospel that is written by John himself as the one of twelve disciples

that has chosen by Jesus. John's Gospel appeared as the unique one because the gospel of John is uneasy to understand. Henry (1997) says the main focus of John's Gospel is Jesus himself has designed this gospel into teaching. As the metaphor is one

of the most common literary devices, it can be found in almost any text, and The Bible is no exception. Some of the metaphors found in The Bible are alluded to and referenced in many other texts, so it pays to be familiar with them and understand what is being said. Deliberate statements in the Bible bear so many metaphors.

For better understanding of the Bible, one has to look at the deeper means that line behind every statement that is made in the Bible. The research will look at the gospel of John as a reference to some of the metaphors that have been used and expand on the better understanding of what John had meant to tell his readers. Lakoff and Johnson (2003) define that metaphors came from the across domains with systematic correspondences. It allowed for the use of source domain inference patterns to reason about the target domain. Kövecses (2006) is also supported by in his book about Language, Mind and Culture contends that metaphors consist of a source (B) and target domain (A) such that the source is more physical and the target is more abstract kind of domain. For the example, LIFE IS A JOURNEY. JOURNEY is the source domain (SD) and LIFE is a target domain (TD).

Based on all definitions, this research will come up with some metaphors that found in Lakoff and Johnson theory that defined three kinds of metaphors, there are Orientational Metaphors, Ontological Metaphors and Structural Metaphors. The correspondence between the source and target domain in John's gospel explain by Kövecses theory which connects metaphors to the language, mind and culture. The researcher in this research also explain the correspondence which is divided into two kinds of correspondences based on Saeed (1997), there are ontologism and epistemic. Ontologism is how the researcher explained the relation between source and target

domain that has known generally because it comes from reality. Epistemic is the skill of researcher to connect and analyze the other meaning between the source and target domain.

1.2 Problem of the Study

What is the correspondence between Source Domain (SD) and Target Domain (TD) in the metaphorical concept that found in God's teaching on the Gospel of John?

1.3 Aim of the Study

To analyze the correspondence between Source Domain (SD) and Target Domain (TD) in the metaphorical concept that found in God's teaching on the Gospel of John

1.4 Theoretical Framework

There are several theories that are used to analyze the problems in this thesis. The theories are Lakoff and Johnson (1980, 2003), Kövecses (2006) and Saeed (1997). Metaphors theories of Lakoff and Johnson (1980, 2003) and Kövecses (2006) are used to classify the metaphor concept that found in John's Gospel especially in God's revelation and teaching. There are three classified metaphors based on Lakoff and Johnson (2003) such as orientational metaphor, ontological metaphor, and structural metaphor. Orientational metaphors shows spatial orientation. Ontological metaphors connect to people experience with physical objects (especially our own bodies) in wide variety of actions, emotions, and ideas. The other kind is structural metaphors, cases where one concept is metaphorically structured in terms of another.

The other metaphors theory of Kövecses (2006) is used to analyze the correspondence between Source Domain (SD) and Target Domain (TD). Target refers to the target itself to tell a new thing and source refers to something to tell what contains to the target.

Then, the correspondence is explained based on Saeed (1997) that defines the correspondence of ontologism and epistemic. While ontologism is telling about the general meaning in reality and epistemic is how the researcher can find any other meaning through the context or metaphorical concept.

II. RESEARCH METHOD

This research has done by qualitative method through text analysis on the Gospel of John. Research method used aims to explain metaphors and its correspondence between Source Domain (SD) and Target Domain (TD). The method is inductive which started by observing in the text of John's Gospel. To support qualitative method, researcher also used informant to analyze the data of metaphorical concept that found in John's Gospel.

2.1 Data Source

The data is taken from The Devotional Study Bible 1987, sixteenth printed in 1999, published by Zondervan Bible.

2.2 Method and Technique of Collecting Data

The technique of collecting data has done by remaining the text that contains metaphor. Then, the metaphor data has chosen by purposive sampling technique, note taking and collecting. The classified data has been collected based on the Lakoff and Johnson (2003) theory that stated three kinds of metaphors, there are orientational metaphor, ontological metaphor, and structural metaphor. Give the sign to the identified data to make the analysis easier to find the ontologism and epistemic correspondence of SD and TD.

2.3 Method and Technique of Analyzing Data

The method of analyzing data is descriptive qualitative, the identified data is analyzed by Lakoff and Johnson theory. Then, classified data based on three kinds of metaphors. After that, describe data by using Kövecses theory as a supported theory about the correspondence of SD and TD. The correspondence is classified into ontologism and epistemic.

III. RESEARCH FINDING AND DISCUSSION

3.1 Research Findings

Besides Lakoff and Johnson (2003) who defined that metaphors are categorized into three types, such as orientational metaphors, ontological metaphors and structural metaphors, they defined also that metaphors came from the cross domain with systematic correspondence between source domain (SD) and target domain (TD) While SD is more abstract and the concept in SD is also contained in TD. In ontological metaphors, Lakoff and Johnson (2003) mentioned the use of referring to find correspondences between SD and TD. Kövecses (2006) stated also that metaphors consist of a source (B) and target domain (A) such that the source is more physical and the target is more abstract kind of domain.

No.	Sentences	Source Domain (SD)	Target Domain (TD)	Categories of Metaphors	Concept
1.	Jesus answered them, "Destroy this temple, and I will raise it again in three days." (John 2:19) But the temple he had spoken of was his body. (John 2:21)	-Destroy -Raise -Negativity should be out from the body and mind			

-Positive energy has to fill the body and mind
 Orientational Metaphors UP-DOWN spatial

2. Whoever believes in me, as the Scripture has said, streams of living water will flow within him.”

(John 7:38) Living water The blessing of Holy Spirit to Jesus’ followers
 Ontological Metaphors Human activity

3. Then Jesus declared, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.

(John 6:35) The bread Jesus as a primary God Structural Metaphors Jesus is analogized to the bread

3.2 Discussion

(1) Orientational Metaphors of Body

The orientational metaphor on the first data (data 1) is orientational metaphors of body, because the word body as an important metaphysical concept in the context of sentence:

Jesus answered them, “Destroy this temple, and I will raise it again in three days.” (John 2:19)

But the temple he had spoken of was his body. (John 2:21)

On the other hand, through the word destroy as an imperative verb and source domain the research focused on the meaning from the text that entitled “Jesus Clears the Temple”. Destroy itself has correspondence to the body based on the context in this text. From literal meaning, destroy means damage or break. Metaphorical concept of destroy results a target domain bad body. The concept of destroy that has been conceptualized to the bad body which shows down spatial. On that time, Jesus used the word destroy to describe about himself who

died and then rose again from the dead. The coherence to the real life is how the people can damage a bad thing from the body and mind, then, can build up a positive energy for the body and mind.

While destroy is analogized to the bad thing or down spatial, the word raise directs to the up spatial concept. Raise in literal means lift or move something to a higher level. So, the meaning that contains in the use of orientational metaphors of body is how the people can change their life from bad side to the good thing.

(2) Ontological Metaphors of Living Water

The second data has found as ontological metaphors of living water. The data has been taken from John 7:38 entitled “Is Jesus the Christ”. Again, in this context Jesus was introducing Himself as the only God that people have to believe. So, He said:

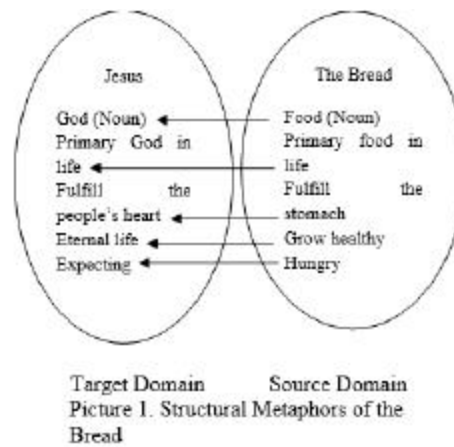
Whoever believes in me, as the Scripture has said, streams of living water will flow within him.” (John 7:38)

The phrase of living water as SD shows an ontological expression. Living is the word that describe human activities and in the real life water cannot be describe as a living object even it flows. As scripture has said, streams of living water will flow within him, it leads to the Holy Spirit as TD. The correspondence of SD and TD, possibility includes the spiritual blessings from Jesus as God to His followers or believers. This is he said living water concern to the Holy Spirit. While water as SD gives a life to people and the Holy Spirit as TD directs people to do good things.

(3) Structural Metaphors of The Bread
 Jesus analogized himself as the bread in the way He is teaching in the temple, in Capernaum. The bread as SD is explained by the referring picture below and Jesus himself

as TD. Bread has been called “the staff of life”. Just as we need bread to fulfill our daily needs, so we need Jesus to fulfill our daily needs.

Then Jesus declared, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. (John 6:35)



From the picture above, Jesus is analogized to the bread, because on that time people filled their daily need by eating bread as their primary food. Bread in literal means food made of flour, water and yeast; it baked in an oven. The function of bread itself is filling the stomach and help people grow healthy. Jesus as TD has functions to fill people's heart and give an eternal life. When bread dares to make people hungry, Jesus dare to make people expect to find Him.

As bread was a primary food on that time, Jesus also put Himself as a primary God. The correspondences that found is Jesus as TD used the word the bread to explained that people have to remember Jesus is a God as same as people need bread to be healthy.

IV. CONCLUSION

This research is focused to solve the problems of metaphorical categories and the metaphors correspondences in John's Gospel. The first problem is solved by metaphorical categories which are categorized based on Lakoff and Johnson (2003) who found that metaphorical categories divided into three kinds, such as orientational metaphors, ontological metaphors and structural metaphors. Those three kinds of categories are also used in John's Gospel. The second problem in this research is solved by describing the correspondences of SD and TD in John's Gospel.

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Data Source:

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