

Domain Theory in Language

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ABSTRACT

Domain theory is a highly insightful and revealing way of looking at meaning in any language; both the *source* languages and the *target* language. It will be useful at both elementary and advanced levels. Systematic study of the meanings, especially in the *target* language, will greatly enhance our understanding and mastery of the rich communication resources which every language possesses, and so inevitably will enhance the quality of our language work, and certainly translation.

Everyone will agree that when we talk about meaning in language, we need to talk about context. But how do we deal systematically with context? Domain theory is one good way of thinking about context systematically.

I still remember Eugene A. Nida, who as you know was Secretary of the American Bible Society for several decades. One year, about 40 years ago, Nida was also elected president of the Linguistic Society of America. I was there at Nida's Presidential Address that year and he was talking about semantics. He was demonstrating the difference between the two words 'run' and 'walk' in English. He did an active physical demonstration of how to run and to walk right in front of that august audience. Walking he demonstrated, involved

walk: *slower* forward motion, a *swinging* cyclic motion of the arms, coordinated with a *swinging* cyclic motion of the legs, with always *some contact* with the ground,

while running involved

run: *faster* forward motion, a *rotatory* cyclic motion of the arms, coordinated with a *rotatory* cyclic motion of the legs, and sometimes there is *no contact* with the ground.

This really was the beginning of domain theory, although at the time Nida didn't call it that. Each one of the 'components of walk' (the information between two commas in the display above) would be a domain for 'walk'. Similarly, run would have its domains.

Domain theory has developed tremendously since those early days. How do we deal systematically with domains today?

To begin with, there are **basic domains**, **derived domains** (also called *abstract domains*), and **domain matrices**. These are the fundamental ideas upon which the whole theory is based.

A basic domain is a domain that does *not presuppose* other domains. It makes sense of itself. Some of the most common basic domains are

space (both 2D & 3D), time, colour, temperature, pressure, emotions, pitch(musical), taste, etc...

A derived domain (also called an abstract domain) is a domain which does presuppose some of the basic domains. In order to make complete sense of a derived domain, you need to think about some basic domain as well when you talk about it. Some very useful derived domains are

Shape (presupposes 2D or 3D space.)

Note that you need to have *all kinds* of shapes Not just the geometric

shapes like spheres, and cubes, but all kinds of shapes, e.g. 'house shaped', 'cow shaped', 'elephant shaped', etc...
Human body (presupposes 3D space)
But we need to remember that the human body has a unity of its own,

Internal organisation of domains. Many domains, whether basic or derived, have an internal organisation of their own. Examples:

week: sequence of seven days, five for working, two for non-working
This is the Western week. Note however that the Jewish week also has seven days, but the organisation of them is different. And the Muslim week is different again. So the internal organisation is culturally determined.
Similarly, compare the Western year with the Chinese, Jewish or Muslim year. Note that not only does a domain have a unity of its own, but that also the whole is more than just the sum of its parts. Consider how the various parts of the human body function, and how the different functions coordinate with each other. Again, note that how these functions are viewed is a cultural issue too.

0.1 Domain matrices.

In Nida's description of the difference between 'walk' and 'run', we have already seen that the meaning of walk is a combination of a number of different 'components'. Each one of these 'components' is a domain, and the total combination is called a domain matrix.

In fact there are very few lexical items that can be described in terms of a single domain. Almost all of them need to be described in terms of a domain matrix. Here below, as an illustration, is the domain matrix for the word 'father'. In it, each line is its own domain, and the total combination is the domain matrix for 'father.'

FATHER
human being
male sex
kinship network
family
authority within family
respect, honour, discipline
father-offspring relationship
inheritance
inherited attributes.

0.2 Langacker's definition of a domain.

We have now seen what a domain is good for, but there is another important question: What kinds of entities can be good domains? Or in other words, what does a domain look like? Langacker's most general definition is most helpful here.

Any sort of cognitive entity or conceptualisation can be a domain. In particular, any mental experience, any representational space, any concept or conceptual complex, any elaborate knowledge system can be a domain.

Note in particular the emphasis on *conceptual* here. It is also important to remember that people conceptualise in a way that is conditioned by their culture.

1. METONYMY AND DOMAIN MATRICES

Domain matrices are a very useful way of thinking about metonymy and metaphor. I deal first with metonymy.

1.1 Metonymy and domain matrices-domain highlighting and domain matrix expansion

Metonymy is all over the place both in the way we usually talk and in the NT. In terms of domains, metonymy has to do with **domain highlighting and domain matrix expansion**. The important thing is that in metonymy we always stay in the **same domain matrix**.

1.1.1 First, here is an illustration of domain highlighting.

At the end of Acts 8, we have an Ethiopian eunuch sitting in his chariot as it was going down the Gaza Road, and reading the prophet Isaiah. (KJV& Greek both say '(he) was reading the prophet Isaiah'). But we all know in fact that what he was actually reading was the book of the prophecy of Isaiah, a book that Isaiah wrote. Clearly the man Isaiah was not in the chariot with the eunuch.

So we are using the expression 'the prophet Isaiah' to refer to the 'writings of Isaiah'. Now the writings of Isaiah are associated with Isaiah the man, because he was the man who wrote the book. So we are using an expression that refers to one entity (the man) to refer to another entity (the book) that is associated with it. This way of referring to entities is called metonymy, so metonymy is an association relationship. Or we could say that the phrase 'the prophet Isaiah' stands for the book that he wrote. So we can also think of metonymy as a 'stands-for' relationship. It comes to the same thing.

What does metonymy have to do with domain matrices. Let us set up the domain matrix for the man Isaiah. What do we know about Isaiah, the man? Well, we know that he was a human being, his name was Isaiah, and he was an OT prophet who lived during the reigns of Uzziah, Jothan, Ahaz, and Hezekiah, and that he had visions. We also know that he wrote the prophecy of Isaiah, that part of that prophecy was Messianic and that it was part of the Jewish OT and read by the Jewish people at the time of the Acts. We can set this information out as a matrix, as follows

ISAIAH <i>human being</i> <i>name was Isaiah</i> was OT Jewish prophet had visions during the reigns of Uzziah, Jotham, Ahaz, Hezekiah. domain of prophetic writings <u>the book of Isaiah</u> was written by him which was part of the Jewish OT & often read by the Jews which was partly Messianic.

At the top of the matrix (in italics) we see that Isaiah was a human being whose name was Isaiah. Further down in the matrix (underlined) we see that the book of Isaiah was written by that man.

Now in the Acts 8:28 passage, the verb 'was reading' highlights something readable as its object, and the 'book of Isaiah' fits that need perfectly. To highlight the 'prophecy of Isaiah' in this context, gives us the true meaning of this verse. And this highlighting makes sense in terms of the way the story unfolds, because it was the content of the writings of Isaiah Chapter 53 that influenced the eunuch.

Notice now the very obvious fact that both 'Isaiah the man' and 'the book of Isaiah' are found in the same domain matrix: the former comes near the top of the matrix and the latter comes about two thirds of the way down. So we can say that 'association' in the metonymy sense means *sharing in the same domain matrix*. This simple fact is crucial, and it allows us to use domains to think about metonymy.

Here are a couple more examples:

(1). Luke 16:29, which is from the parable of Dives and Lazarus, tells us that Dives, after his death, was in hell in torment, and there he pleads with Father Abraham to send Lazarus to his five brothers, still alive on earth, to warn them. Abraham replies ‘they have Moses and the prophets, let them hear them’. In Abraham’s reply the expression ‘Moses and the prophets’ as a metonymy standing for ‘the teachings of Moses and the prophets.’

(2) Perhaps a rather different example is Col 1:29 where we read ‘(Jesus) having made peace through the blood of the Cross’ in which the expression ‘the blood of the Cross’ is used to refer to ‘Christ’s sacrifice on the Cross.’ Here again is a metonymy, and we can set up a domain matrix for ‘Christ’s sacrifice on the Cross’ in which ‘the blood of the Cross’ is a sub-domain of it. What does the metonymy do for us in this passage? ‘The blood’ highlights the fact that the demands of the law have been satisfied, because remember Heb 9:22 ‘without shedding of blood there is no remission of sin’ ‘The cross’ highlights the shame and rejection which Christ endured for us; the curse of sin has been borne. (remember Gal 3:13 ‘cursed is everyone that hangeth on a tree’). And so we have peace with God. The metonymy **highlights** the essential information into prominence.

1.1.2 Second, here is an example of domain matrix expansion.

In Romans 1:11 St Paul says, ‘I long to see you.’ The question here is what does the ‘seeing’ actually involve here in this context?

We start by showing that there are at least two different senses of the verb ‘see’.

The prototypical meaning of the verb ‘see’ in English’ (and in NT Greek too) is, of course, visual perception, i.e., perceiving with your eyes, as in

Mark 1:16. Walking alongside the Sea of Galilee he (Jesus) saw Simon and Andrew his brother. (Greek verb is εἶδον)

However, when we come to a passage like Romans 1:11, where St Paul says ‘I long to see you,’ (same Greek verb as before), this means that St Paul wanted to ‘see’ the Roman Christians in the sense that he wanted not only to just perceive them with his eyes, but *also to interact with them face to face, and have fellowship with them*. So if we want to set up a domain matrix for see, we can start with the simple domain matrix

SEE
eye perception of
human onto object
or another human

and then we **expand** the simple domain matrix, by adding to it the extra domain of ‘face to face interaction between human₁ and human₂ to get our new domain matrix

SEE
eye perception of
human ₁ onto
another human ₂
face to face interaction
between human ₁
and human ₂ .

We think of this new expanded matrix as still based on the basic domain of eye perception, and so this new matrix is an expanded version of the prototype matrix. We do not regard it as a different domain matrix, because we cannot throw away the eye perception domain and still have the meaning of ‘see’ as in Romans 1:11. So we do not have a matrix in an entirely new domain at all.

1.2 What is a metonymy good for?

Sooner or later we need to ask this question? What is a metonymy good for? What good does it do us in terms of the act of communication? There are three answers, depending on the situation:

- (1) to allow the speaker to keep to the common patterns of prominence, provided we can do so *without* sacrificing accuracy.
- (2) to give the *most efficient means* of communication in the situation
- (3) to *keep to convention*. (avoid vulgarity)

Just one example to illustrate each criterion above.

Example 1: On prominence patterns. Let's go back to the Ethiopian eunuch example.

'The eunuch is reading the prophet Isaiah' is a good example of keeping to the common patterns of prominence. What does this mean?

When we talk, we usually talk much more readily about people than about the things associated with them. Isaiah's writings are associated with Isaiah. In the Acts 8:28 situation where the human eunuch is reported as reading something, the reference to 'the prophet Isaiah' activates in the hearer's mind, the prophetic writing of Isaiah. This activation will occur provided the hearer has the background knowledge that Isaiah wrote the prophecies. So the effectiveness (or otherwise) of a metonymy is a cultural matter.

By mentioning only the name of the author, a human person, we get a smoother description because *people are more salient*. A more accurate description would be 'the eunuch was reading the book of the writings of the prophet Isaiah' but this would be clumsy and wordy.

Example 2: on the most efficient communication. In some other usages, a metonymy is, in fact, the most efficient way of conveying the necessary message. Consider George Lakoff's celebrated example:

'I go into a restaurant, sit down and order a ham sandwich and coffee. The waitress serves me, I eat some of the sandwich and finish my cup of coffee. The head waiter sees my situation and says to the waitress. 'The ham sandwich needs a refill of coffee.'

So the head waiter has used the expression 'the ham sandwich' to refer to me, a person. (since I am the person associated with the ham sandwich, this is a metonymy.). Note that this is the most efficient method of communication in the situation. None of the restaurant staff know that my name is Ivan Lowe, and they don't need to! Referring to me by the association with the ham sandwich is simple and efficient.

Example 3: to satisfy convention.

I have stomach pains and diarrhoea so I go to see the doctor. He says 'We'd better have a stool specimen from you for a lab test.' We all know that 'stool specimen' means 'a specimen of the product from a bowel motion.' The word 'stool' is used to refer to that product because in times past people used to pass a motion sitting on a stool (with a hole in it of course.) So with the association of the article of furniture with the faeces product, we can refer to the product by naming the article of furniture. This avoids having to use a four letter word to refer to the product; i.e., it satisfies convention.

1.2.1 Some dangers in using metonymy.

There are times when metonymy has its dangers. i.e., there is sometimes a flip side to the coin. Sometimes people can make the wrong kind of association, and this can lead to wrong conclusions, sometimes seriously wrong. Here is an example. We can associate a salient example of a category with the whole category, but sometimes that leads us to wrong

conclusions. Here are some examples of errors that can be made. In the two columns about to be presented, the left hand column presents a statement for a salient member of a category, and the right hand column presents the corresponding statement for the whole category. The left hand statements are fine, but the right hand statements are simply wrong!

True statement for salient example	False statement for whole category
<u>Poisonous snakes</u> should be killed	? <u>All snakes</u> should be killed.
<u>Certain bacteria</u> are harmful	? <u>All bacteria</u> are harmful.
<u>Antibiotics cure certain diseases</u>	? <u>Antibiotics cure all diseases.</u>
<u>Some Muslims</u> are terrorists	? <u>All Muslims</u> are terrorists.

Think how many people actually think all the right hand statements are true and shape their beliefs accordingly. Some might even behave accordingly!

1.3 SYNOPOSIS OF THE KOVECSES METONYMY THEORY

We know that metonymy has to do with association. But there seem to be a simply bewildering number of associations that are possible. Is there some systematic way of characterising and studying all the different kinds of associations? Fortunately, Kovecses has shown us the way forward here. I give here a synopsis of Kovecses' theory; the full details would need several papers on their own.

Kovecses starts by asking '*What kinds of association are involved?*' It is not surprising that, we can answer this question by looking at a rather special kind of domain, called an Idealised Cognitive Model (or ICM).

An ICM (Idealised Cognitive Model) is a generalised pattern of common experience that occurs over and over again in daily life. It is a generalised pattern in the sense that unessential detail has been omitted. Such a pattern will have a domain matrix.

Looking into the domain matrix of an ICM, we can see various bits within the pattern which can be associated with each other, because they belong to the same domain matrix. In other words they are different bits of the same domain matrix.

Three of the most important ICMs are
part-whole (meronymy)
generic-specific (taxonomy)
container-contents (in-out)

Others which are useful are:
up-down
front-back
centre-periphery
source-path-goal
link-entities linked

We have said that an ICM is a "generalised pattern in the sense that all unessential detail has been omitted?" Here is a simple illustration to show what we mean ,

: Take the container-contents ICM. We have many examples of containers and their contents in everyday life, e.g.,
jugs can contain water, liquids,...
boxes can contain things,...
houses can contain people, things,...
books can contain information,..

But we can generalise and put all these apparently diverse items under one rubric if we don't worry about essential details like the shape or colour of the container, or to a large extent, the precise nature of the contents.

It is clear that any ICM will offer opportunities for association. Kovecses claims that all the associations you can get in metonymy will arise from some ICM or other. But not all the ICMs will be used exhaustively in any one language. The ICMs that Kovecses claims are most useful in making metonomies in European type languages are:

part-whole, (**meronymy**)
container-contents (**in-out**)
general-specific (**taxonomy**)

What we need to do now is to combine any one of these ICMs with any domain that we are interested in so that we can sort out possible associations in that domain of interest. And of, course again, the combination gives us a domain matrix. If you like, we use the ICM as a sort of 'template' that enables us to look inside our domain of interest to find possible associations in that domain.

1.3.1 The Part-Whole ICM and some possible combinations from it.

Some possible domains of interest are objects, relationships expressed by verbs.

Look at objects. Imposing the part-whole ICM on different kinds of objects, we could have

- i. an object as the whole and the parts of the object as its parts
(looking on a complex object made up of simpler parts)
- ii. an object as the whole and the materials it is made of as its parts, (also called 'constitution' ICMs by some)
- iii. an object as the whole, and the various properties of the object as its parts
- iv if we think of a human organisation as an object, then we have the organisation as the whole and its members as parts
- v. if we think of a scale as an object, then we can have the scale as the whole and the parts of the scale as its parts.
- vi. relationships expressed by verbs,
the total situation expressed by the verb is the whole and each entity participating in the relationship is a part)

It will be impossible, given the limitations of space, to go through all the detail implied by applying the Part-Whole ICM and all the categories included in (i) to (vi) above. We shall illustrate by applying the ICM to (i) with the specific instance of the human body and its parts, and to (iv) relationships expressed by verbs.

1.3.1.1 Applying the Part-Whole ICM to the human body and its parts.

In considering the human body and its parts it is essential to know how the various parts of the human body *function* in normal everyday life. Thus eyes are there for us to see, hands are there for us to do things with.

Here are a couple of illustrations from the New Testament:

Luke 10:23. Blessed are the eyes that see the things that you see.

In fact, what Jesus is really saying to his disciples is that they are the ones who are greatly blessed because they have been enabled to see Him the Messiah and all the wonderful works of God. Formerly, many prophets and kings would have liked to have seen these things. The eyes function to enable us to see, and the term for the body part is used to refer to the person having that body part.

Luke 11:27 Blessed is the *womb* that bore thee and the *paps* that gave thee suck. But He (Jesus) said 'Yea, rather, blessed are they that hear the Word of God and keep it.

What the woman, who was the speaker, meant was the surely the mother of Jesus was and is a very blessed woman. The body parts 'womb' and 'paps' function essentially in motherhood. But Jesus' reply was that the

blessing was not exclusively limited to the mother of Jesus, but that all who heard and obeyed the Word of God would be even more blessed. Here we have domain highlighting in the same domain matrix.

1.3.1.2 Applying the Part-Whole ICM to relationships expressed by verbs.

We unpack the relationships expressed by verbs and the entities which participate in those relationships.

We know that there are various different kinds of verbs. There are verbs of physical events (e.g. hit, run), verbs describing complex events made up of a number of simpler subevents (e.g., feast,...), verbs of production (e.g. make, cook, build, write,..), verbs of perception (e.g., see, hear,..), verbs of possession (e.g., have, own,...). verbs linking attributes to attributants (e.g. be, resemble,..)

In addition, when we think of some events, there are also relationships of control, and of cause& effect *within the event itself* that we need to consider.(e.g., sometimes we need to think of who is actually in control, or sometimes of who or what causes what) These also can lead to associations.)

We now set out each of the various kinds of relationships, and we look at what kinds of part-whole possibilities there are within them.

Physical event relationships (e.g. hit,)

can have as

whole: the action itself

parts: agent, instruments, other participants, results, manner, means, time, location, tense-aspect-mode.

Examples:

Patient for situation.

Remember Lot's wife (for the situation of Lot's wife, what happened, how she related :Luke 17:22) (This *highlights* the dire consequences of looking back, see Genesis 19:26: it's domain highlighting in the same domain matrix.)

Situation for agent of situation.

Mine eyes have seen thy salvation (Simeon's prayer of thanksgiving on seeing baby Jesus: Luke 2:30)

(thy salvation for the agent of the salvation, ie., Jesus. It *highlights* Jesus' role as saviour, it's domain highlighting)

Time of a situation for the situation itself.

To proclaim the year of the Lord's favour. (Luke 4:19) What is proclaimed is the situation of the period of the Lord's favour, and the fact that the time has come.

How is it that you cannot discern this time (Luke 12:56) What this means is 'How is it that you cannot

discern the situation of this time and what it implies and will bring?'

Complex event relationships (e.g. circumcise, burn incense,..)

can have as

whole: the action itself

parts: the subevents,..

Examples

Initial event of a complex event for the total situation.

(what happens after the initial event?)

The dead are raised. (in fact they are raised up, brought back to life, go on living,...)(Luke 7:22) (domain expansion)

Nation shall rise up against nation. (what do they do *after* rising up, go to war?)

(Luke 21:10) (domain expansion)

You shall be brought before kings and rulers (to be accused, imprisoned,...?)

(Luke 21:12)(domain expansion)

Salient event for the whole event complex

When 8 days were accomplished for the circumcision of the child, his name was called Jesus. (Luke 2:21)

(the whole circumcision ceremony included name giving of the child.

The salient event of circumcision brings with it other important events like name giving.)

His (Zacharias's) lot was to burn incense (the incense burning ceremony included going into the Holy Place and presenting the incense offering on the golden altar, while a multitude of people were praying outside in the outer court. Moreover, any one priest was allowed to make the incense offering only once in his lifetime. (Luke 1:9)

Production event relationships (e.g. make, cook, build, *write*,...)

can have as

whole: the action itself

parts: the producer, the product, plus the parts already specified above for all kinds of events

Examples

Producer for production

The eunuch was sitting in his chariot reading the prophet Isaiah (Acts 8:28)

(the production verb is 'write', the expression for the writer refers to his writings, i.e. prophecies)

Relationships of perception (e.g. see, hear, feel,...,)

can have as

whole: the action itself

parts: the perceiver, the phenomenon perceived, the producer of the phenomenon.)

Examples.

Phenomenon for the producer of the phenomenon.

I turned to see the voice that spoke with me. (Rev 1:12.)

(St John had heard a voice (the phenomenon) he turned and saw Jesus, the one that spoke that voice!)

Relationships of possession (e.g. have, own,...,)

can have as

whole: the action itself

parts: the possessor, the possessed,

Relationships of attribute to attributant (carrier of attribute.)

can have as

whole: the attributant (carrier of the attribute)

part: the attribute (or a salient attribute.)

Examples.

Salient attribute for the attributant (i.e. for the carrier of the attribute)

The dumb spoke (Luke 11:14) (dumb for dumb person)

A greater than Solomon is here. (Luke 11:31. the one greater than Solomon is Jesus.)

To preach the good news to the poor (Luke 4:18 (poor for the whole category of poor people)

Can the blind lead the blind (Luke 6:39) (blind for the whole category of blind people)

He hath put down the mighty from their seats (Luke 1:53) (the mighty for the whole category of mighty people)

Attributant for a salient attribute of the attributant.

Let him be unto thee as a heathen man and a publican (Math 18:17)
(Treat him as you would treat a publican, i.e., one who cheats, extorts unjust taxes, and works for the Romans)

He was a Samaritan (Luke 17:16)
(the reference is to the one leper out of 10 who came back to give thanks to Jesus for healing him. He was a Samaritan, a despised enemy, not the sort of person whom you would expect to come and give thanks, especially to a Jew!)

Relationships of control (within a verbal relationship)

can have as

parts: the controller, the controlled,

Examples

The controller for the controlled

Herod beheaded John the Baptist'

(in this event, it was Herod who controlled the action and bore the main responsibility, even though it was an unnamed soldier who actually wielded the sword and did the beheading. Herod is the *controller*, the soldier the *controlled* one.)

Is it lawful to give tribute to Caesar? (Luke 20:22) ('Caesar' for Caesar's officials whom he controls. People paid taxes to Caesar's officials)

If Satan be divided against himself..(Luke 11:18) ('Satan' for 'the beings under Satan's control')

Relationships of cause & effect (within a verbal relationship) can have as

parts: the cause, the effect,

Examples.

Cause for effect.

A woman having a spirit of infirmity (Luke 13:11.) ('a spirit of infirmity' is used for the infirmity itself.

The spirit was what caused the infirmity.)

1.3.2. The container-contents ICM. (in-out)

Again we can take the container-contents ICM and combine it with various different domains of interest.

So the container can take many actual forms, eg., cities, houses, etc..(as we will remember from the preliminary discussion. Correspondingly, the contents will take different forms.

Examples.

Container (city) for contents (people)

O Jerusalem, Jerusalem, thou that stonest the prophets, ..
(the name of a city, container, stands for its inhabitants, the contents)

Container (Kingdom of God) for contents (participants and relationships within the Kingdom)

The Kingdom of God is come near to you.
(the relationships and the situation of the Kingdom of God is come near to you.)

The Kingdom of God is within (among) you.
(the relationships of the Kingdom of God, i.e. the blessings and responsibilities of the Kingdom are among you.)
Unfortunately, in the minds of the Pharisees, the coming of the Kingdom of God was the coming of the Messiah as a military conqueror. Their viewpoint was so different!

1.3.3. The general-specific ICM. (taxonomy)

either the more generic term can stand for the more specific term, or the more specific term can stand for the more generic term.

Examples

General term for more specific term.

Why do ye that which is not lawful on the Sabbath day. ()
(more general 'not lawful on the Sabbath' for specific 'plucking corn on the Sabbath')

Specific term for more general term

I cannot dig (Luke 16:3)
(specific term 'dig' for more general term 'do hard physical labour')

What Kovecses claims is that within each of the above relationships, any one of the components is associated with any other component and with the whole in the same relationship, and so therefore we can get a metonymy when any component stands for another component or for the whole. Looking at it in terms of domain matrices, we are highlighting one domain of the domain matrix at the expense of another domain in it.

What are the factors that determine which metonymies actually get used? In other words, what principles guide the selection of the 'referred vehicle'
Principles governing the selection of the preferred vehicle. From Radden and Kovecses (1999:44)

1. Cognitive Principles

1.1 human experience

human > non-human
subjective>objective
concrete>abstract

interactional > non-interactional
functional>non-functional

1.2 perceptual selectivity

immediate > non-immediate
occurrent > non-occurrent
more>less
dominant > less dominant
good gestalt > poor gestalt
bounded > unbounded
specific >generic

1.3 cultural preferences

- typical > non-typical
- central > peripheral
- initial or final > middle
- basic > non-basic
- important > less important
- common > less common
- rare > less rare

2. Communication Principles

2.1 Principle of clarity

- clear > obscure
- whole > part

2.2 Principle of relevance

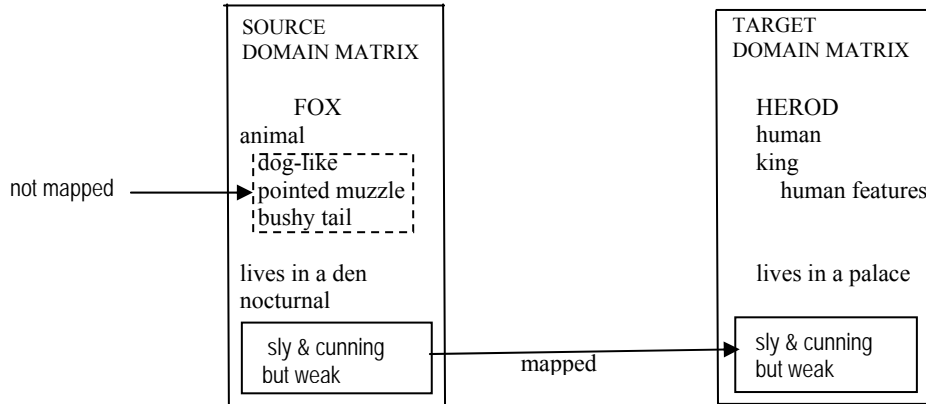
- situationally more relevant > situationally less relevant

2 METAPHOR AND DOMAIN MATRICES

We meet a lot of metaphors in the NT, and metaphors are another area where thinking in terms of domains can give us a lot of useful insights and understanding. Metaphors have to do with *domain change and domain mapping*.

Let's start with a simple illustration. In Luke 13:32, Jesus refers to King Herod as a 'fox' when he says 'Go tell that fox, Behold I cast out devils, and I do cures today and tomorrow, and on the third day I shall be perfected' Now we understand that by using the term 'fox' Jesus meant that Herod was a sly and cunning person, and in this respect he was much like a fox, an animal known to be sly and cunning. How do we describe this relationship in terms of domains and domain matrices?

We have a source domain matrix with all the properties of 'fox the animal' lined up. This is the 'image or picture' that we appeal to. Then we have a target domain matrix with all the properties of King Herod, the human being that Jesus is talking about.



If we look at the source domain matrix (for fox) on the left hand side of the diagram, we see that a fox has certain physical characteristics which we are not really interested in, and it also has the *psychological* and *interpersonal* characteristics of being sly and cunning but weak, as shown in the little box at the bottom of the domain matrix. (contrast Caesar:lion with Herod:fox) These characteristics (sly, cunning, weak) are what we will be interested in. Then, in the target domain matrix (for Herod) on the right hand side, we have the characteristics of him as a human being, a king, lives in a palace etc, and then at the bottom of the matrix we have in a little box, the characteristics of being sly and cunning but weak, just as fox the animal has. These characteristics of Herod are what prompted Jesus to refer to him as a fox; it's what makes him

like a fox.

So what we have is a certain part of the source domain (in the little full-lined box at the bottom, with 'sly & cunning but weak' in it) is copied over onto the target domain—or *mapped onto* the target domain. This mapping relationship is shown by the arrow in the diagram, pointing from left to right, i.e., from source to target. Note also that another part of the source domain (what's inside the dotted box, with 'pointed muzzle & bushy tail' in it) is NOT mapped onto the target domain. There is, in fact, a limitation here:

the mapping must **not violate the target domain structure**.

We understand that both a fox and King Herod are sly and cunning but weak, because both animals and humans can be sly and cunning and also weak. But, we are most emphatically NOT saying that King Herod is a dog-like animal with a bushy tail and a pointed muzzle and lives in a den. NO human being would ever have those characteristics.

George Lakoff says it very well in his invariance principles for metaphors:

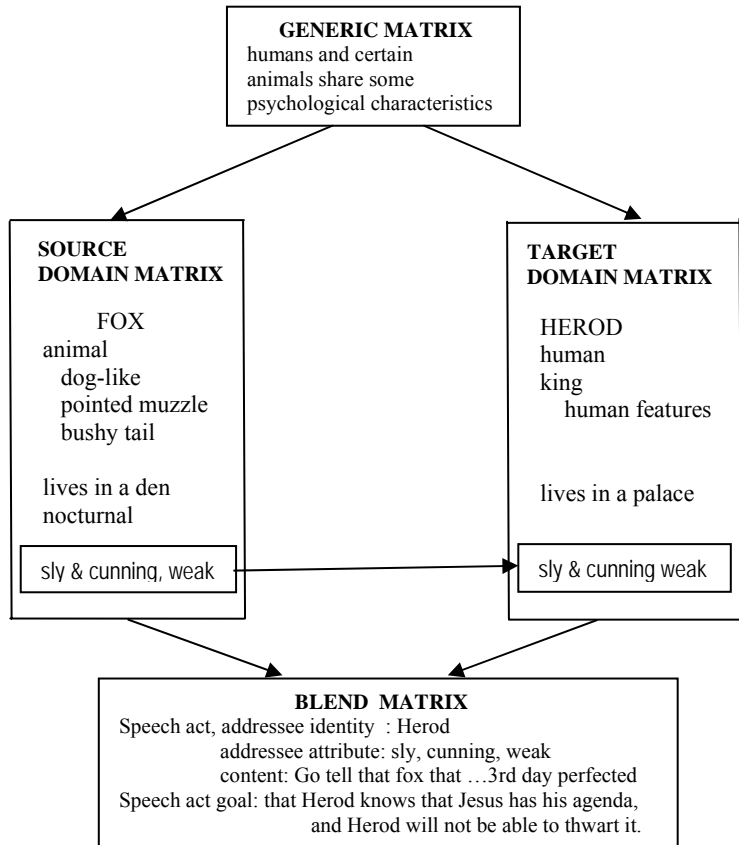
2.1 Lakoff's Invariance Principle

Metaphorical mappings preserve the cognitive topology (that is, the image schematic structure) of the source domain matrix in a way that is consistent with the inherent structure of the target domain matrix. (my underlining.)

In other words, the mapping must not violate the inherent structure of the target domain matrix. Thus the inherent target domain matrix structure *limits the possibilities* for mappings.

Lakoff's invariance principle, then, safely guards us against mindlessly taking the whole source domain matrix and mapping it all onto the target domain matrix, regardless of violations. (with that erroneous mapping, King Herod would have a bushy tail, a pointed muzzle for a nose, and live in a den! Nonsense!)

We can take things just a bit further. What is it that the source domain and the target domain have *in common*? It is that both human beings and certain animals can share certain common psychological characteristics. This is a conceptualisation that we have both in English and in NT Greek (but we might not have it in all languages.) If we did not have this commonality in our conceptualisation, there would be *no mapping* between the source domains and the target domain. It simply would *not* be possible. We put this commonality criterion in a little box called 'the generic matrix', and we put this box at the top of the diagram. And from this generic box we have two downward pointing arrows, one to the source matrix and one to the target matrix.



There is still one other matrix that we need to consider. Note what Jesus said 'Go tell that fox that...'. Now in the source matrix which is just about the animal fox, we can NOT say to any fox-animal the sentence "Behold I cast out devils, and I do cures, and on the third day I will be perfected". The fox-animal is not intellectually capable of processing propositional information. And, in the target matrix which is about King Herod, we don't refer to the King as a fox.

So is Jesus talking in another matrix? A new matrix? Cognitive Linguistics says that he is. This new matrix is what Cognitive Linguistics calls the *blend matrix*, and it takes some information from the source matrix and some information from the target matrix, and more than that, it can add some extra information of its own as well.

Thus specifically, into the blend matrix we import 'sly and cunning but weak' from the source matrix, 'a human king who is sly, cunning but weak' from the target matrix. But more than that, we have in the blend matrix a speech act in which Jesus' representatives say something to the King, and this includes the content of the speech act.

The purport of Jesus' message to be transmitted to Herod is that He (Jesus) has a predetermined agenda that he would fulfil and that Herod would not be able to thwart him. Note the context in which Jesus' utterance was said. Some Pharisees were trying to warn him that Herod was wanting to kill him.

So we put another box at the bottom of the diagram, below both the source and the target matrices, and there are downward pointing arrows from these matrices into the blend matrix. These arrows show that the blend matrix gets some of its information from the source matrix and some from the target matrix. The speaker is also free to add some information of his own, from neither of the matrices. The blend space allows the speaker to say things that he could not previously say, and this is possible because of the input from both the source and the target matrix, and the possibility of the speaker adding additional input.

2.2 Metaphorical readings of the word 'leaven'

With this insight on metaphorical mappings, let us now turn to consider something a bit more complex. Take the term 'leaven' in the NT. This term can have different meanings, depending on the target domain (matrix) of the particular usage. Sometimes, it has an evil connotation, but at other times the connotation is neutral, in fact rather good. Thinking of its usage in terms of domain matrices helps us to understand what is going on.

Here are some typical examples of the usage of the word 'leaven' in the NT.

Math 13:33. The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened. (also Luke 3:21 identical)

Mark 8:15. take heed, beware of the leaven of the Pharisees and of Herod

Luke 12:1. Beware of the leaven of the Pharisees which is hypocrisy.

1 Cor. 5:6-7. Know ye not that a little leaven, leaveneth the whole lump? Purge out, therefore, the old leaven that ye may be a new lump....

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Let us first take the first usage. Math 13:33 is about the kingdom of heaven.

Here the source domain is about the influence of leaven in dough in bread making. The target domain is about the influence of the gospel in the world.

SOURCE DOMAIN MATRIX	TARGET DOMAIN MATRIX
LEAVEN IN DOUGH	GOSPEL IN KINGDOM OF HEAVEN
1. <u>large</u> amount of dough	1a. the world is <u>large</u> (like dough)
2. very <u>small</u> amount of leaven	2a. gospel starts <u>insignificant</u> (like leaven),
3. leaven starts <u>outside</u> the dough	3a. gospel originates <u>outside</u> the world
4. leaven is put <u>into</u> dough	4a. gospel comes <u>into</u> the world
5. leaven is hidden, <u>not visible</u>	5a. gospel is <u>insignificant, not visible</u> .
6. dough <u>expands</u> greatly & <u>all</u> the dough is affected	6a. gospel affects the <u>whole</u> world
7. effect is <u>inevitable</u> once the leaven is <u>in</u> the dough.	7a. the effect is <u>inevitable</u> , once the gospel is <u>in contact</u> with the world.

Let us now take a second usage of the same word. In Math 13:33 Jesus talks about the leaven of the Pharisees.

Here, as before, the source domain is about the influence of leaven in dough in bread making. But the target domain is different, the hypocrisy of the Pharisees.

SOURCE DOMAIN MATRIX	TARGET DOMAIN MATRIX
LEAVEN IN DOUGH	HYPOCRISY OF THE PHARISEES
1. <u>large</u> amount of dough	1b. a potentially <u>large</u> number of people could listen to the hypocrisy of the Pharisees,
2. very <u>small</u> amount of leaven	2b. Pharisees' hypocrisy can start <u>small</u>
3. leaven starts <u>outside</u> the dough	3b. hypocrisy originates <u>outside</u> the people's group
4. leaven is put <u>into</u> dough	4b. hypocrisy comes <u>into</u> the group
5. leaven is hidden, <u>invisible</u>	5b. hypocrisy is <u>hidden</u> , not visible.
6. dough <u>expands</u> greatly & <u>all</u> the dough is affected	6b. hypocrisy <u>spreads</u> and affects <u>all</u> the people in the group
7. effect is <u>inevitable</u> once the leaven is <u>in</u> the dough.	7b. the effect is <u>inevitable</u> , once the hypocrisy is <u>in contact</u> with the group.

Here is a third usage of the word leaven in Scripture. Look at the data of 1 Cor. 5 Here the source domain is still the same as before, but the target domain is the pride that the Corinthians have in their immorality that has been mentioned already by Paul in 1 Cor. 5:1-2.

¹It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles that one should have his father's wife. ²And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.....⁵Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

We can set up the source and target domain matrices as follows. They should be self explanatory by now.

**SOURCE DOMAIN MATRIX
LEAVEN IN DOUGH**

1. large amount of dough
 2. very small amount of leaven
 - 3 leaven starts outside the dough
 4. leaven is put into dough
 5. leaven is hidden, invisible
 6. dough expands greatly & all the dough is affected
 7. effect is inevitable once the leaven is in the dough.
- only unleavened bread was eaten during Passover
all leaven had to be removed from

**TARGET DOMAIN MATRIX
PRIDE WITH THE CORINTHIANS**

- 1c. the Corinthian Christian community is large
- 2c. their pride in immorality started small
- 3c. this pride originates inside the group
- 4c. pride is already in the group
- 5c. it is hidden, not visible.
- 6c. it will spread and affect all the people in the group
- 7c. the effect is inevitable, once the pride has started in the group.

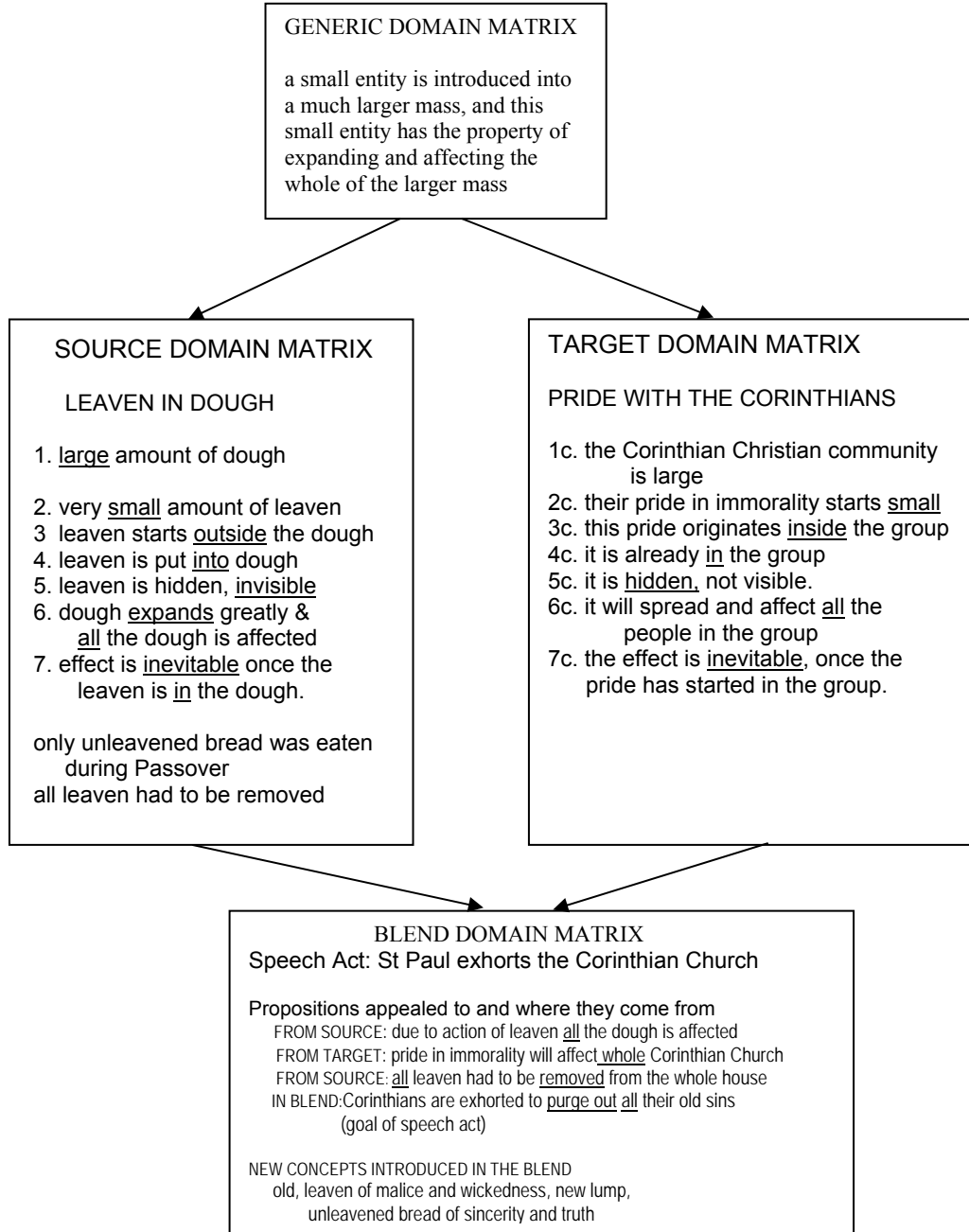
Let us now set up a generic domain matrix, which is the matrix that contains what the two matrices, the source and the target, have in common. The essential commonality shared by both the source and the target is that 'a small entity is introduced into a much larger mass such that this small entity has the property of expanding and affecting the whole of the larger mass'. From the point of view of this generic domain matrix, both the source domain matrix, and the target domain matrix are *special* cases of the more generic matrix. In other words, there is a generic-to-specific relationship (also called a specialisation or elaboration relationship) between the generic matrix and each of the others. We show this by two downward arrows, pointing from the generic to each of the constituent matrices. All this is shown in the diagram on the next page.

Finally, there is also the blend domain matrix. We take the source domain matrix and target domain matrix together (as we indeed do when we bring in the metaphor). And to construct the blend matrix, the speaker takes some content from each of the constituent domain matrices and uses this content together in a way which we would not have been able to if we had not yet introduced the metaphor. And the speaker is also free to introduce some new content of his own. We can see how St Paul does this in the 1 Corinthians 5-7 passage. First, here is the text of the passage:

1 Cor. 5:6-7

Purge out therefore the old leaven that ye may be a new lump, since you are unleavened. For indeed Christ our Passover was sacrificed for us. Therefore let us keep the feast, not with old leaven neither with the leaven of malice and unrighteousness, but with the unleavened bread of sincerity and truth.

The array of all four matrices, the source, the target, the generic and the blend are shown immediately below.



Let us now look in detail at what is in the blend matrix. The first thing to notice is that the whole passage 1 Cor 5:1-8 is a *speech act* in which St Paul exhorts the Corinthian church concerning their behaviour and lifestyle. This is shown in the first entry in the blend domain matrix box above. Then in the same box we list the propositions that are appealed to and where they come from, whether from the source domain matrix or from the target domain matrix.

Then we add to this list, (as the fourth member of the list) what is mentioned in the blend but did not appear in either of the source or target matrices, specifically the exhortation that the Corinthians are to purge themselves of all their former sins before conversion (referred to as the 'old leaven'). Note that this blend proposition itself bears a relationship to the third entry in the list which is that the Israelites were commanded to remove any trace of leaven from the whole house before Passover (from Exodus 12:19)

In the blend domain matrix, St Paul has introduced four new concepts: the old leaven, the leaven of malice and unrighteousness, new lump, and the unleavened bread of sincerity and truth. None of these terms are found either the source or target domain matrix at all. In the original target domain matrix the leaven referred only to the unjustified pride that the Corinthians had in their immorality.

But in the new blend domain, the combined background of relevant parts of the source and target domains enables the speaker to talk in new ways, often in creative ways.

When we use metaphors we talk in blends very often.

The word 'creative' however, should alert us to the possibility of the speaker running 'wild'. Are there some principles which could guide us as to how far the speaker should go. In other words, what makes a good blend as distinct from a 'wild' blend? Here are five optimality principles that have been suggested:

Five Optimality Principles for blends

(Grady, Oakley, and Coulson. 1999)

Integration: the scenario in the blended space should be a **well-integrated** scene.

Tight connection: tight connections between blend and input spaces should be maintained so that an event in one of the input spaces is construed as **implying a corresponding event** in the blend.

Unpacking: it should be easy to **reconstruct** the inputs and the network of connections given the blend

Topology: (internal structure): elements in the blend should participate in the **same sort of relations** as their counterparts in the inputs.

Meaning: any element in the blend should have a **meaning**.

(from Grady, Oakley, and Coulson. 1999)

3. CATEGORISATION AND DOMAIN MATRICES

Categorization has to do with lexical items that have several *different* but *related* meanings. Many lexical items are that way in any language. And Domain theory shows us how to do categorisation systematically, and to describe *how they are related*..

To anticipate, what domain theory tells us is that

if we set up domain matrices for each of the separate meanings,

Then, sameness of meaning has to do with

elaboration (or specialization) within the same domain matrix

And differences of meaning have to do with either

(a) domain *change* (or domain *mapping*)—i.e. relating between two domain matrices, or

(b) domain matrix *expansion*— ie., expanding a domain matrix by adding certain domains to it but still staying within the one and the same domain matrix

Now domain mapping and domain expansion are already familiar to us!

Schematic Semantic Network diagrams.

We now make a diagrammatic display of all the various meaning-usages of a word. This is called a **schematic semantic network diagram**. Take a quick look at one on page 17.

We will illustrate how to do this by analysing the various different meanings of the English verb 'see'. We have deliberately chosen the verb 'see' because perceptual verbs like 'see, hear, feel, taste..' are important in most languages. They are important because their meanings can often be *extended* to more *abstract* concepts.

The full data is complicated, so we present the analysis in two steps.

Step one takes a restricted data corpus but still preserves the essential skeleton of the analysis, This leads to a simplified semantic network.

Step two takes an augmented corpus which fills in more detail. This leads to an augmented schematic network, more complex. But no new principles are invoked.

Here is step one.

First, the restricted data. The verb has a number of different but related meanings.(so we show the meaning within parentheses at the end of each line of data, and what is *new in meaning* as we go from one example to the next is shown *italicised*)

1. I saw the rock (*eye perception.*)
4. I saw the film (*eye perception plus following through a structured process.*)
5. I saw the point of the argument (*mind perception*)
7. I saw the doctor (*eye perception plus face to face human interaction.*)
10. See that the job gets done. (*eye perception, plus following through a structured process, plus assuming responsibility for the outcome.*)

Each one of the five examples shown above illustrates a typical usage of the verb 'see' in modern spoken British English. Each meaning-usage is part of the native speaker's linguistic experience, and this is cultural. (Another language would have different usages, but perhaps rather similar.) .

Second, make the schematic network diagram.

- (i) Set out each of the different meaning-usages in its own box. Inside each box, we write an essential summary of the meaning concerned (i.e., make a domain matrix for each meaning).
- (ii) Link together the various boxes with the appropriate arrowed lines to show the relationships between the different meanings

RESULT:schematic semantic network (on p 24) for the restricted data.

In the actual display on page 24, the semantic value of arrow-link, i.e. whether domain expansion or domain change, etc, is written alongside the arrow. But for readers who would like a more detailed description of the values of the arrows, you will find it in the local appendix at the end of this section, entitled 'what does a schematic diagram look like'?

Some notational details:

The above numbering of the examples in the data display above is the same as the numbering of the boxes in the diagram. This numbering with gaps between the numbers allows us to bring in extra examples for the augmented data later on.

Now look at the kinds of relationships of meaning between pairs of boxes. We have:

4.1.1 Domain matrix expansion

Box 1: I saw the rock, box 4: I saw the film.

Both box 1 and box 4 have must have *eye* perception, therefore they have the same domain matrix. However, box 4 has something extra, because when you 'see a film' you normally *follow through* the events presented in the film. You don't just perceive it with your eye. So for example 4 we need to *add* the domain '*plus following through a structured process*' to the domain matrix of box 1. So domain matrix for 4 is a domain matrix *expansion* of the matrix for 1..

Hence a *dashed shafted* arrow from 1 to 4 in the schematic diagram. to show this domain expansion relationship. (from more prototypical 1 to less prototypical 4.)

Similarly look at examples and boxes 1 and 7.

7. I saw the doctor.

Still has *eye perception*, but also *there is domain matrix expansion* because of a *human face to face interaction* with your doctor. He asks and you answer questions. So dashed shafted arrow from 1 to 7).

N.B. both eye perception and face to face interaction are essential components of box 7. Similarly, box 10 involves domain expansion from box 1, .

4.1.2 Domain change.

box 1: 'I see the rock'---eye perception domain, something physical.

box 5: 'I saw the point' (of the argument)—*mind* perception domain, understanding, something mental

There has been a *domain change* as we go from box 1, to box 5.. So there is an *extension* arrow (dotted-shaft) from box 1 to box 5, and the arrow points in the direction from *more* prototypical box 1 to less prototypical box 5.

Summary of this section:

The schematic semantic network is a display that shows how the one and same lexical item is **used** in different contexts. Using it, we can see at a single glance, all the similarities and differences between the various meaning-usages of a word. The network has to do with **linguistic-cultural experience**. It is not an abstract theoretical construct.

Note how the meaning has been extended from the simple, basic *eye perception* of box 1 to the more abstract meaning of box 5.

Local appendix

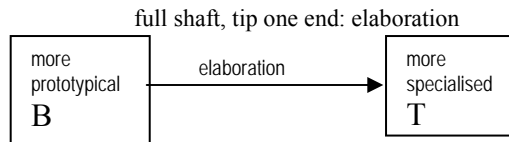
What does a schematic diagram look like? The semantic values of the link arrows.

In a schematic network diagram, (example p 17),

each meaning is represented by a *box-shaped node*, and inside each box we write in all the essential properties of the particular meaning of the box. Clearly, *each* box is a *domain matrix*. The various boxes are linked by arrows. These arrows have different kinds of shafts; full shafts, dotted shafts and dashed shafts. And there are tips either at only one end of an arrow, or at both ends of the same arrow. The following is what the linking arrows mean:

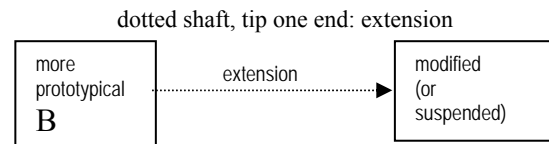
Elaboration:

What is at the tip end T of the arrow is a *more detailed specification* of what is at the beginning B of the arrow.



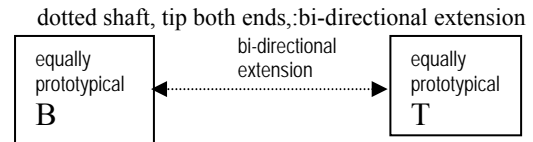
Extension:

Some of the specifications of the box at the beginning B of the arrow need to be *modified* or *suspended* in order to get to the specifications of the box at the tip end T of the arrow. A relationship of similarity.



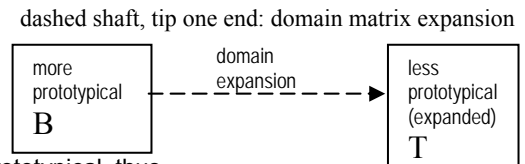
Bi-directional extension

A symmetrical relationship. The two boxes are *strongly similar* to each other, even though *not* exactly the same.

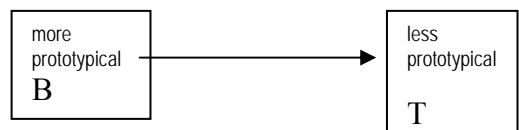


Domain matrix expansion:

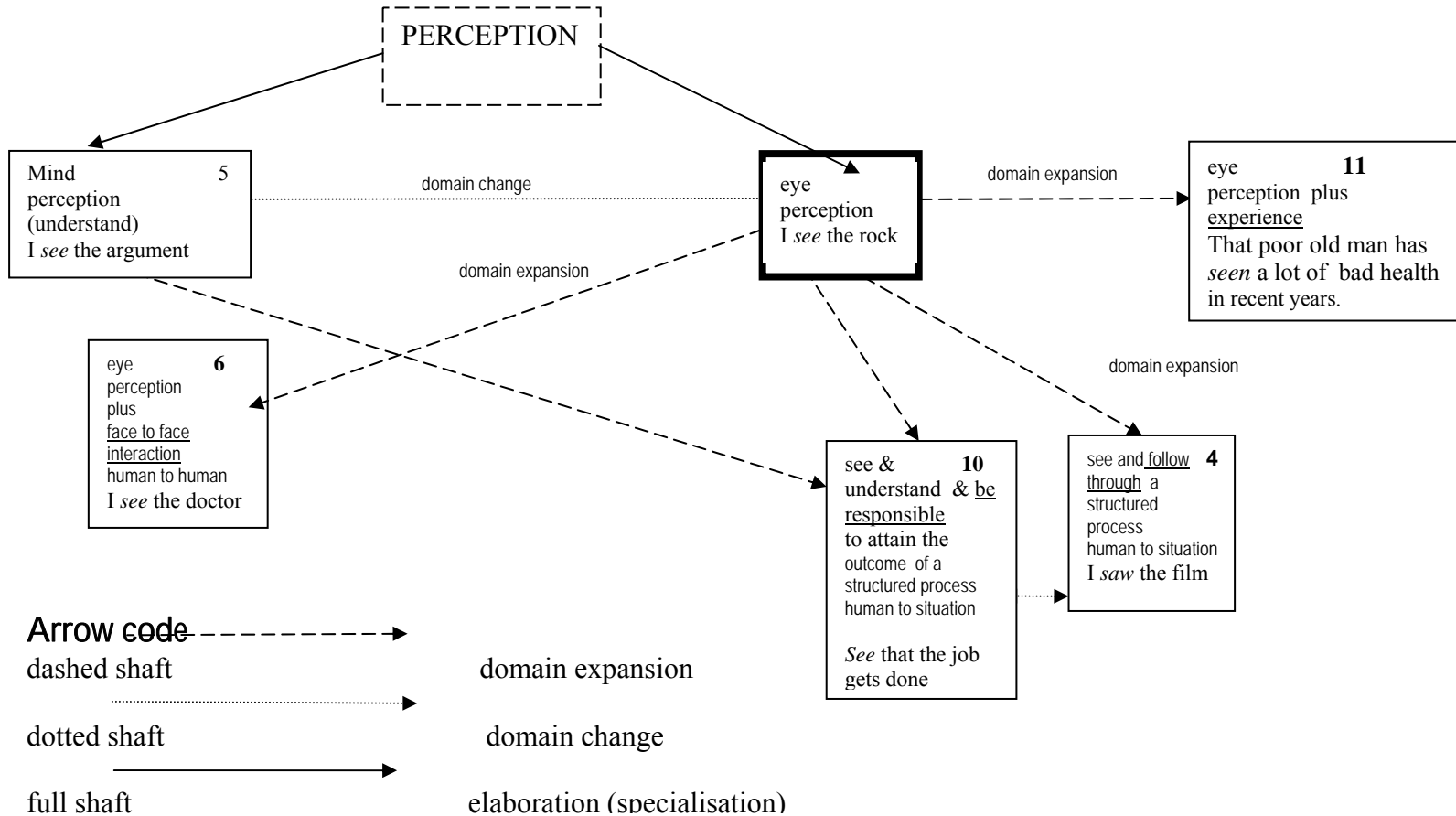
Domain matrix of B is *expanded* to get to the domain matrix of T



And the arrow always points from the more prototypical to the less prototypical, thus.



SCHEMATIC NETWORK ENGLISH SEE FOR RESTRICTED DATA



The underlined words show what has been added in a domain expansion.

4.2 AUGMENTED DATA LIST FOR ENGLISH 'SEE'.

The overall structure of this augmented corpus is essentially the same as that of the restricted corpus. However, more detail has been added. The groupings are essentially the same as before, i.e.,

Eye perception group. (2 to 4)

The group of 2, 3, 4 all involve visual (i.e., eye perception.) The perceiver is human and the perceived is an object or a situation. In addition, 4 involve mental effort as well as mere eye perception.

2. human eye perceiving

I saw John as he was catching his train at the station yesterday.

I saw George W Bush in the parade yesterday

3. human eye perceiving and appreciating something regarded universally as 'worth seeing'. (domain expansion)

I saw the Mona Lisa when I was in Paris.

I saw the Cutty Sark (an old sailing ship) when I was at Plymouth last weekend.

4. human eye perceiving and following through a structured process over time. (domain expansion)

I saw the film (e.g. the Passion of the Christ)/ the play (e.g. Hamlet)

I saw the volcano erupt. (erupting)

I saw the dam burst (bursting)

Mind perception (5)

(domain change from 1)

Human mind perception is an *extension* of human eye perception; i.e., there has been a *domain change*.

5. The perceived is an object or a situation.

I see the solution / the point /the argument

I saw the whole thing was going to be a failure.

I see that you are right.

You grasp the structure of the situation, the relationships within it and how things are going. (You perceive intellectually, in your mind.)

Human eye perception plus human face to face interaction group. (6 to 9)

(domain expansion from 1)

These involve eye contact, (i.e., eye perception,) and a meeting of two minds in some sense.

Both the subject and the object of the verb 'see' are humans in these examples.

The different subcategories depend on the relative status of subject and object referents.

6. Subject is superior authority, object is inferior.

6a. The doctor will see you about that pain.

6b. Professor Jones will see you now.

7. Subject is inferior, object is superior.

7a. I'm going to see the doctor about that pain.

7b. I'm going to see the professor about the thesis.

7c. I'm going to see the electrician about our wiring.

8 visit: visual perception plus social interaction, equal to equal.

We saw the Palmers at their new home last weekend

9. face to face romantic interaction, visual perception plus romantic interaction
John and Mary have been seeing a lot of each other recently

Human responsibility group. (10&10a)

(domain expansion from 1 and 5)

Here we have a human subject who follows through a structured process, and is responsible for the outcome of the process. It involves visual perception, a continuous following through of the situation, which is a mental process which, in turn, presupposes understanding.

10. The addressee is *responsible* for something to be carried out. S/he visually and mentally follows through and monitors the process concerned. (so this is linked to 4 *follow through a structured process*, and linked to 5, *mind perception or understanding*, as well as to 1, *simple visual perception*.)

Make sure that you see him off the premises!

Make sure you see that the work gets done in time.

I have to see to it that everyone gets properly fed.

See that the child gets safely home.

10a inanimate subject as causing circumstance, personification

Group 10a has inanimate subject which is personified to carry responsibility for a process. Of course, the inanimate object is not able to visually perceive, nor is it able to follow through the progression, but it is deemed to be the cause of the process in some sense.

Jonny Wilkinson's knee injury will see him miss the six nations.

(there is some suggestion of responsibility here, even though the subject is non human. Or at least there is some suggestion of cause)

Human seeing and experiencing group (11 &12)

(domain expansion from 1)

11 seeing as experiencing

That poor old man *has seen* a lot of bad health in recent years.

(meaning: he has suffered from various diseases for quite a long time)

Now that I've got a good job, we are all going to see better days.

12. Personification of 11. The subject is a setting which is clearly inanimate but it is *personified* to be able to 'see' and 'experience'.

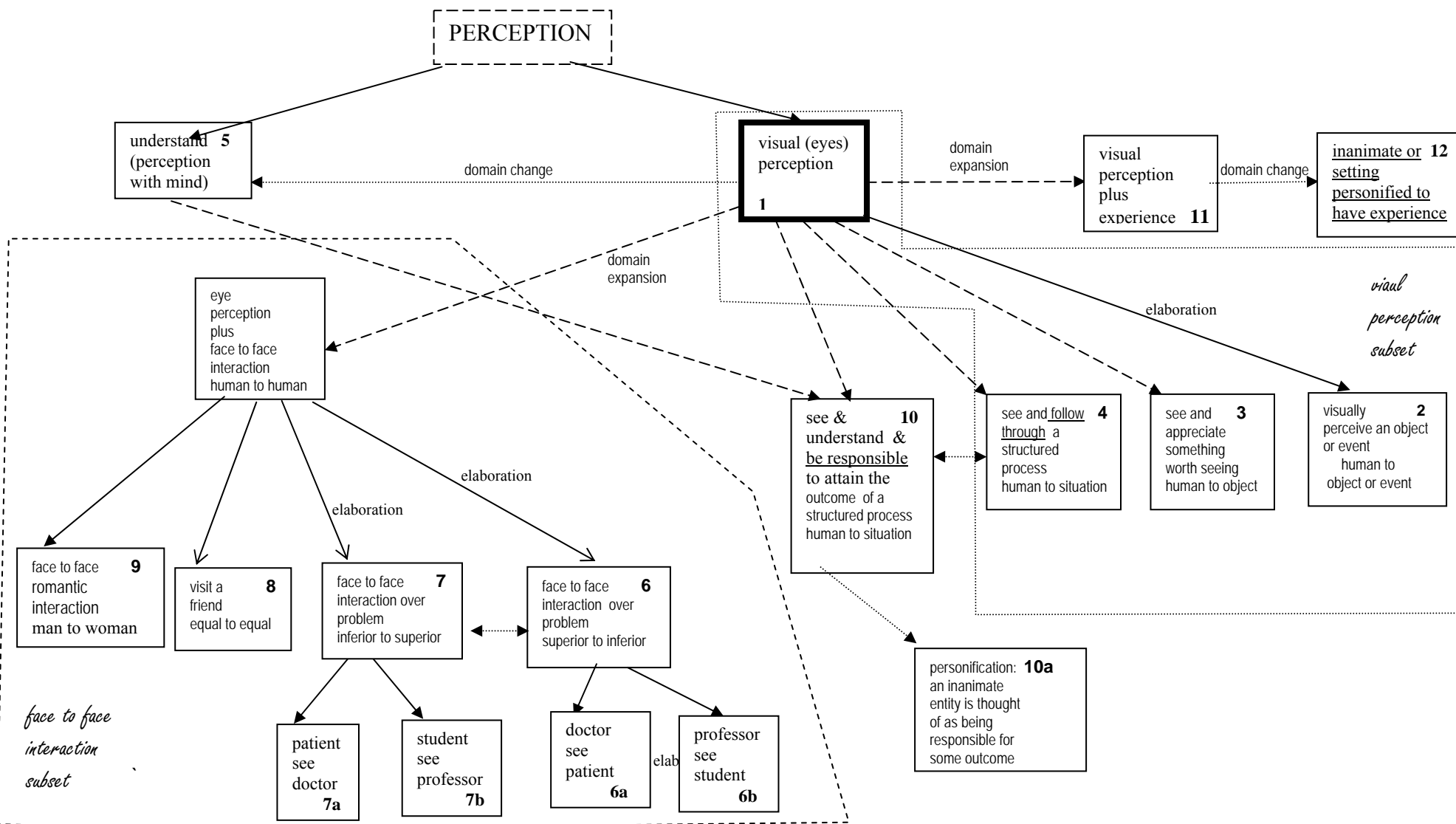
This street corner has *seen* many riots.

Let us look a bit more closely at the human eye perception plus face to face interaction group (6 to 9). This is displayed on the bottom left hand side of the augmented schematic diagram, and enclosed within the dotted line pentagon, labelled 'face to face interaction subset' It will be seen that the downward arrows are all full-shafted. Such full shafted arrows represent a relationship of *elaboration*, i.e., of specialisation.

The different subcategories within this set depend on

1. the *relative roles* of the subject and object referents
these can be
inferior to superior (e.g. patient to doctor)
superior to inferior (e.g. doctor to patient)
equal to equal in a social encounter (e.g. visiting)
male to female (e.g. the courting relationship.)
2. the *purpose* of the interaction
(e.g. to consult, to visit socially, to court, etc,..)

AUGMENTED SCHEMATIC NETWORK ENGLISH SEE



4.3 TRANSITION TO GREEK SEE VERBS

We will now leave the English data for 'see' and look at the situation in NT Greek. In NTG there are various verbs which have a 'dictionary entry' of 'see' and of something related to it like, 'look', etc. The two most important verbs seem to be βλέπω, and ὄραω. I have collected a substantial volume of data from the NT (about 350 sentences illustrating their usage), but to save space I have stored this data in an appendix which is available electronically for those interested in the details of the data.

But for the purposes of this presentation, I have set out, in the paper itself, a summary of the semantics of these verbs in the form of a three columned table. The right-most column of the table sets out the different meanings of the verb βλέπω, while the two columns to the left are respectively labelled

first column: εἶδον which is the aorist form of ὄραω,
and second column ὄραω which is the non-aorist form of ὄραω.

In the rows of the table I have set out the various 'meanings' of the verbs concerned, in their different usages. These will also be the 'meanings' which appear in the various boxes of the schematic semantic diagram. Meanings which are similar or correspond with each other are put in the same horizontal row. When one verb has a meaning to which the other verb has no semantic counterpart, the blank in the correspondence is shown by shading the corresponding cell for the other verb.

The data is a corpus of 350 or so Greek sentences, each using one of the Greek verbs βλέπω or ὄραω. The semantic categories in the table have been obtained by careful examination and regrouping of the various sentences, so that all the data in any one group in the result can be considered to illustrate one particular usage. Then the description of this usage is obtained by asking what is the domain matrix which best describes this usage. Useful clues to the descriptions were obtained from BAGD, (Bauer, Arndt, Gingrich, and Danker, 2000: Greek-English Lexicon, 3rd ed.) but it is important to point out that the descriptions here often differ considerably from those offered by BAGD.

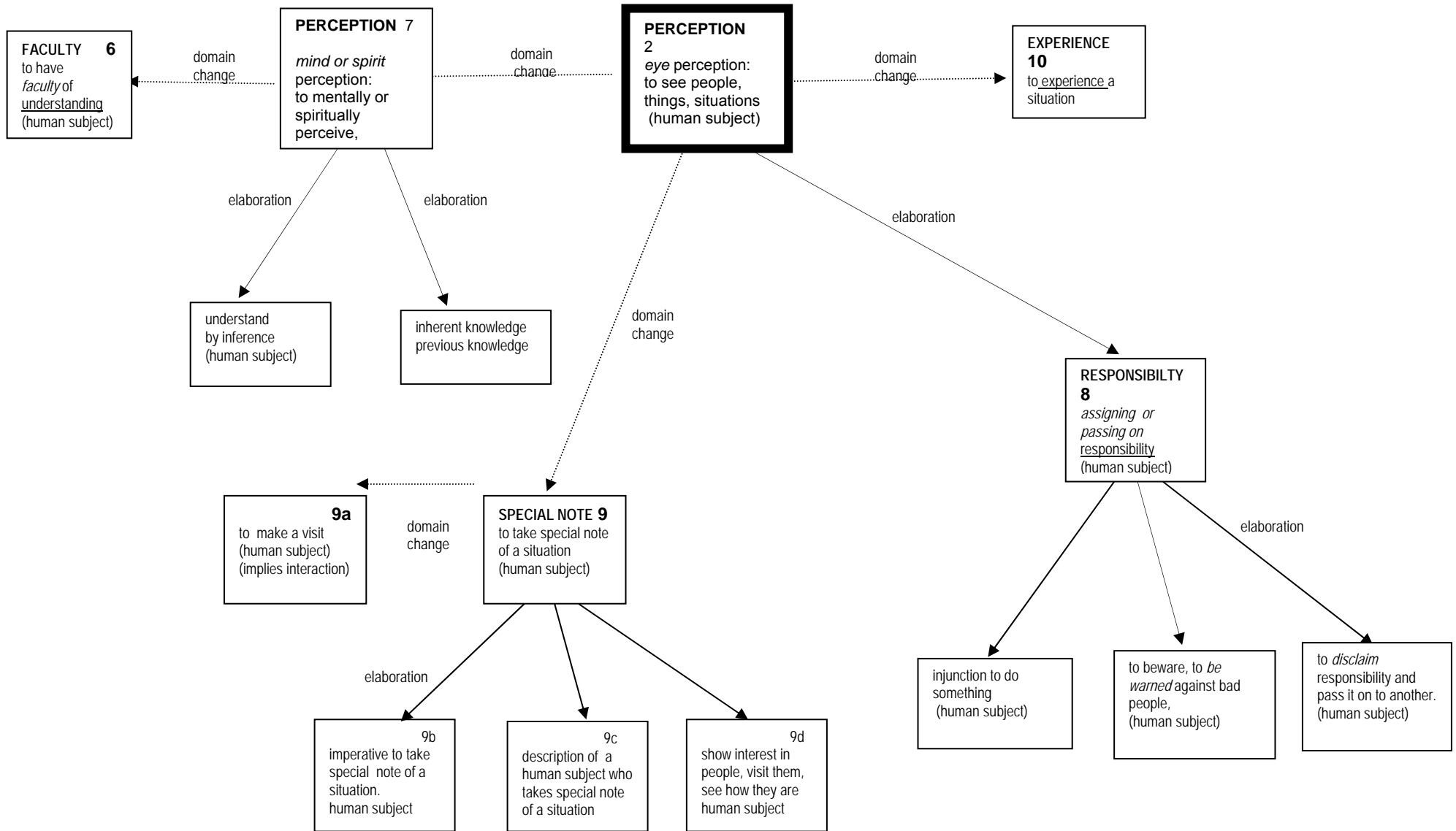
A word here about the meaning correspondence between columns. If we look at the table a bit more closely we will see that

1. For some rows, e.g. row 2, the correspondence is *nearly identical*. Thus all three entries for row 2 are 'to perceive people, situations, by use of the eyes, with human subject. There may be minor differences, which further investigation could reveal.
2. However, for other rows, e.g., there is *some similarity* but the entries in the various columns in that row are far from identical. Thus look at row 7. There is a general shared component of 'awareness' but the various parameters of this awareness vary from column to column. Nevertheless, it is still useful to put them all in the same row because of the commonality that is shared.
3. For other rows again, such as row 9 we have 'take *special note* of a situation' for column 1, (εἶδον) as against 'give *directed thought or attention*' to a situation in column 3 (βλέπω). There is some similarity here which justifies putting them in the same row, but we need to remember that the further parameters are different. And in row 8, there is some overlap of meaning across columns.

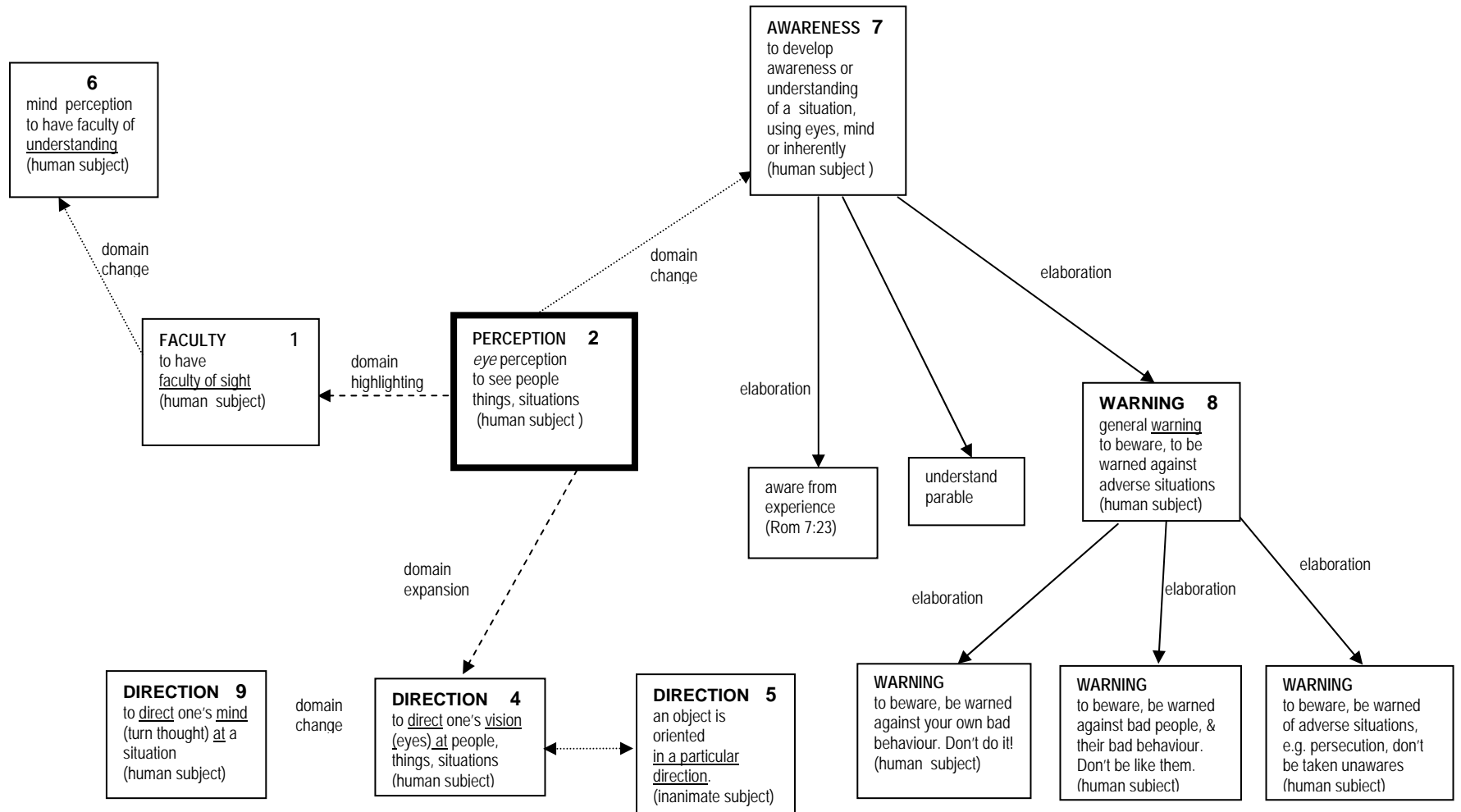
TABLE OF MEANINGS of ὁραω ~ εἶδον and βλεπω

ὁραω ~ εἶδον		βλεπω εἶδον (aorist)
εἶδον (aorist)	ὁραω	
2. to <u>visually perceive</u> people, situations, visions by use of eyes (human subject)	2. to <u>visually perceive</u> people, situations, visions by use of eyes (human subject)	2. to <u>visually perceive</u> people, situations, visions by use of eyes (human subject)
6 to have the <u>faculty of understanding</u> (Acts 28:26) (human subject)	6 to have the <u>faculty of understanding</u> (James 2:24)??? (human subject)	6 to have the <u>faculty of understanding</u> (Acts 28:26) (human subject)
7 <u>awareness</u> of a situation	7. mentally or spiritually perceive, to understand, perceive with <i>mind</i> (no eyes involved) understand by inference from situation understand by inference from argument presented understand through inherent knowledge or previous knowledge	7 <u>awareness</u> of a situation
	8. <u>assigning responsibility</u> injunction against doing something bad injunction to do something to disclaim a responsibility and pass it on to someone else.	
9. to take <u>special note</u> of a situation (this is not necessarily a warning) 9b. an injunction to take special note of a situation (aorist imperative) 9c. the subject (human) takes special note of a situation which motivates them 9d. the subject shows an interest in people, visits them, sees how they are	9b1. warning against <u>bad people</u> 9a to make a friendly call, see someone	9. to take <u>special note</u> of a situation (this is not necessarily a warning) 9b. an injunction to take special note of a situation (aorist imperative) 9c. the subject (human) takes special note of a situation which motivates them 9d. the subject shows an interest in people, visits them, sees how they are
10. to <u>experience</u> a situation		10. to <u>experience</u> a situation
εἶδον has to do with the following TAMs aorist active indicative subjunctive participle infinitive aorist active and middle imperative.	ὁραω has to do with the following TAMs present active indicative participle present imperative perfect active indicative future middle aorist middle infinitive(Rom. 15:24?) aorist passive.	εἶδον has to do with the following TAMs aorist active indicative subjunctive participle infinitive aorist active and middle imperative.

SCHEMATIC NETWORK FOR ὄραω



SCHEMATIC NETWORK FOR βλεπω



4.4 COMPARING THE MEANINGS OF THE VARIOUS SEE VERBS.

It is interesting to compare the three schematic networks, i.e., the one for English 'see' versus the two for Greek βλέπω and Greek ὁραω. This is where we learn things. I have tried in as far as I find possible, to adjust the physical placement of the various meanings in the three diagrams so that 'comparable meanings' are found in roughly the same place in each diagram.

First note that the prototype, shown with a bold box, is 'eye perception' for all three diagrams.

Second note that the experience box is present in English (as box 10), and also in the Greek ὁραω (box 10), but is entirely absent in the Greek βλέπω network. However, it is interesting that the Greek ὁραω relates to its prototype 'eye perception' (box 2) via a domain *change*, whereas in English, 'see' meaning 'to experience' relates to its prototype via a domain *expansion*.

This difference in the domain relationships comes from the fact that there are usages of ὁραω meaning 'to experience' that do *not* imply eye perception, (such as 'see death, see corruption', whereas for English, the meaning of 'see' meaning 'to experience' always seems to imply 'eye perception' as a necessary component.

Third, look at row 8. In the βλέπω cell (row 8, column 3) the overall meaning is a *general warning*—specifically the hearer is warned against bad people, against bad behaviour both by others or by the hearer himself. The hearer is also warned about adverse situations and in particular, persecution.

On the other hand, in the ὁραω cell (middle column, row 8), the overall meaning is *assigning responsibility*, either making someone responsible for doing something, or responsible for seeing that something bad will not happen, or for disclaiming responsibility altogether and passing it one to the hearer.

Fourth, we need to look at the set which contains 5, 4 and 9. The most physical and most prototypical perhaps is 5. 5 is used for describe a physical, inanimate object to be oriented in a particular direction. Then 4 relates to 5 through a domain change to accommodate a *human* subject who looks in a particular direction with eye perception. Then finally, 9 relates to 5 through yet another domain change from eye perception to *mind* perception (i.e., directed thought). Thus all three boxes preserve the idea of being oriented in a particular direction. And so we get for 9 the description, to give directed thought or directed attention to a situation.

Note how in the schematic network diagram the boxes for 4, 5, 9 are lined up in the same horizontal row at the bottom of the diagram. This geometrical placement represents their mutual similarity, all sharing the concept of 'directionality' Note also that the prototype, box 2, shown bold is superordinate to all these three boxes.

Lastly compare the entries in row 9. The third column of row 9 βλέπω is 'to give directed thought or directed attention to a situation'. On the other hand, the first column of row 9 ὁραω is 'to take special note of a situation' There is some similarity here but also a difference.

5. CONCLUSION.

Domain theory has:

domain matrices, and

the relationships: domain *change*, domain *highlighting*, domain *matrix expansion*

These few relationships enable us to deal insightfully with wide variety of phenomena such as:

METONYMY (with *one* matrix),

METAPHOR (with *four* matrices: *source*, *target*, *generic* and *blend*).

KOVECSES' theory uses domain matrices, and enables us to deal systematically with all the metonymies in any language.

CATEGORISATION, uses domain matrices in a *schematic semantic network*, and deals with words with multiple meanings. Each meaning is contained inside a domain matrix, and same relationships as before, viz: domain change,

domain highlighting, and domain matrix expansion are found between the matrices. Words with multiple meanings include perceptual verbs with their extensions, and key terms.

Such schematic networks give an insightful description of the various different meanings of a lexical item and also of the similarities and differences between those meanings. The ways that the different meanings relate to each other differ from language to language (compare Greek βλέπω , ὄραω and English 'see')

The method of schematic semantic networks can be used on a wide variety of lexical items with multiple meanings. Some important lexical items it should be applied to include

(i) other perceptual verbs (e.g. hear, feel, taste,..) and

(ii) prepositions. The meanings of prepositions has been a much neglected area of study, even though they are pregnant with meaning. We need to tie them down.

Some simple diagramming, even with preliminary, ad-hoc data could give valuable insights into how meaning works in any language. And as our knowledge of the data improve, so will our diagrams and our understanding.

The above methods are applicable to data in any language. We need to use them both for the source languages and for the target language which interests us. And we need to compare the results from the source language to those from the target language.

Domain theory is a highly insightful and revealing way of looking at meaning in any language; both the *source* languages and the *target* language. It would be good to both teach it, and to use it in our field work. It will be useful at both elementary and advanced levels. Systematic study of the meanings, especially in the *target* language, will greatly enhance our understanding and mastery of the rich communication resources which every language possesses, and so inevitably will enhance the quality of our language work, and certainly translation.

LIST OF IMPORTANT PRINCIPLES INVOKED

domains-foundations: basic domains, abstract (derived)domains, domain matrices
human body (with the functions of its parts) is an important abstract domain

domains in metonymy:

domain highlighting, domain expansion (staying in same domain)

Kovecses theory: an ICM template is superimposed onto the domain matrix of the entity of interest, enables us to pick out the metonymies systematically.

domains in metaphor:

domain mapping and domain change.

source domain, target domain, generic domain, blend domain

non violation of the structure of the target domain (Lakoff Invariance Principle)

categorisation: the sorting out of multiple meanings of lexical items.

the various meanings of a lexical item are linked by relations of domain expansion and domain change.

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All comments, feedback, requests for clarification are most welcome. Please use the email address given under the title on page 1. (I.L.)

APPENDIX A
DATA GREEK EIDON

These all concern the Greek verb εἶδον

Eidon has to do with the following TAM combinations

aorist active indicative
subjunctive
participle
infinitive
active and middle imperative.

1. visually perceive by eye

(DAG 279-(1)) aorist

Math 2:2 We have seen (eidomen) his star in the east, and are come to worship him. (also 2:9, 2:11)
(idou, eidon)

Math 3:16 And he saw (eide)the spirit of God descending like a dove , and lighting upon him.

Math 4:16. The people which sat in darkness saw (eiden) great light

Math 14:14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick

Math 28:17 And when they saw him, they worshipped him: but some doubted.

Mark 1:10. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

Mark 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mark 2:14. And as he passed by, he saw Levi the [son] of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Luke 5:26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

John 1:47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

John 6:26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles,

John 19:6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]

Acts 9:35. And all that dwelt at Lydda and Saron saw him, and turned to the Lord

Acts 12:16. But Peter continued knocking: and when they had opened [the door], and saw him, they were astonished

Gal 1:19. But other of the apostles saw I none, save James the Lord's brother

1 Tim 6:16. 6.16 KJV 1 Timothy 6.16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom [be] honour and power everlasting.

Mark 2:12. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion

Rev 1:12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks

Rev 1:17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last

John 12:41. These things said Esaias, when he saw his glory, and spake of him

Acts 9:12. And hath seen in a vision a man named Ananias coming in, and putting [his] hand on him, that he might receive his sight

Math 4:18 Jesus walking by the sea of Galilee saw (eide) two brethren Simon called Peter and Andrew his brother casting a net into the sea, for they were fishers. (4:21)?

Luke 7:22 Go your way and tell John what things ye have seen (eidete) and heard (e;kousate); how that the blind see (anablepousi), the lame walk the lepers are cleansed, the deaf hear (akouousi), the dead are raised, to the poor the gospel is preached

Math 27:54. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Mark 15:39. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Acts 22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see (idein) that just one, and shouldest hear (akousai) the voice of his mouth.

1 Cor 2:9 But as it is written, Eye hath not seen (eide), nor ear heard (e:kouse), neither have entered into the heart of man, the things which God hath prepared for them that love him.

Phil 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see (ido:n) you, or else be absent, I may hear (akouo:) of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

Phil 1:30. Having the same conflict which ye saw (eidete) in me, and now hear to be in me.

Phil 4:9 Those things which ye have both learned and received, and heard and seen (eidete) in me do, and the God of peace shall be with you.

Visions

Rev 4:1 After this I looked and behold a door was opened in heaven....

Acts 10:17 Now while peter doubted in himself what this vision which he had seen () should mean,...

Acts 11:5 I was in the city of Joppa praying and in a trance I saw a vision

Acts 16:10. And after he had seen () the vision

Rev 9:17 And thus I saw () the horses in the vision

Math 13:15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest at any time they should see (*ido:si*) with their eyes, and hear ()with their ears, and should understand () with their hearts, and should be converted and I should heal them.

John 12:40 He hath blinded their eyes, and hardened their heart; that they should not see () with their eyes nor understand with their heart and be converted, and I should heal them

Acts 28:27 same as John 12: 40

Participle with accusative

Math 2:10 when they saw () the star

Math 5:1 And seeing () the multitudes, he went up into a mountain, and when he was set, his disciples came unto him

Math 8:34 (see above)

Mark 5:22 And behold there cometh one of the rulers of the synagogue, Jairus by name, and when he saw ()him he fell at his feet

Mark 9:20 And they brought him (demon possessed boy) unto him, and when he saw ()him ,straightway the spirit tear him, and he fell on the ground, and wallowed foaming.

Luke 2:48 And when they saw him they were amazed,...

Accusative to be supplied in :

Math 9:8 But when the multitudes saw ()*(it)* they marvelled and glorified God

Math 9:11 And when the Pharisees saw ()*(it)* they said unto his disciples 'Why eateth your master with publicans and sinners?'

Math 21:20 And when the disciples saw()*(it)* they marveled saying How soon is the fig tree withered away.

Mark 10:14 But when Jesus saw *(it)* he was much displeased

Luke 1:12 And when Zacharias saw *(him)* he was troubled

Luke 2:17 And when they had seen *(It)*

Acts 3:12 And when Peter saw() *(it)* he answered unto the people

John 1:46 Can any good thing come out of Nazareth? Philip saith unto him 'Come and see'*(ide)* See also John 1:39 Jesus said 'come and see *(idete)*'

John 11:34 Jesus said 'Where hath ye laid him?' And they said unto him 'Lord, come and see.'*(ide)*'

7. Awareness of a situation by mental or spiritual perception.

The awareness can arise by perception by the mind or by the spirit. Eye perception is only marginally involved if at all. At times no deliberation is needed, no need to focus attention (at least) as signaled by the language forms. The understanding could just come to you; it could just occur to you . You come to realize that....

a) in all the examples of this subsection, the verb 'see' has a (propositional) complement, introduced by that (*oti*). The content of the complement is shown by italics in these examples.

Math 2:16 Herod when he saw (ido:n) that (oti) *he was mocked of the wise men*, was exceeding wrath,

Math 27:24 When Pilate saw(ido:n) that(oti) *he could prevail nothing*,...

Mark 12:34. when Jesus saw (ido:n) that(oti) *he (the scribe) answered him discreetly*, he said unto him 'Thou art not far from the kingdom of God.'

Luke 17:15. And one of them (the lepers) when he saw (ido:n) that (oti) *he was healed*, turned back and with a loud voice glorified God and fell down on his face at his (Jesus's) feet, giving him thanks.

Acts 16:19 When her masters (of the demon possessed girl) saw (idontes) that (oti) *the hope of their gains was gone*, they caught Paul and Silas, and drew them into the market place unto the rulers.

Matthew 27:3 Judas which had betrayed him, when he saw (ido:n) that(oti) *he was condemned*, repented himself and brought the thirty pieces of silver to the chief priests and elders

Acts 12:3 And because he saw (ido:n) that (oti) *it pleased the Jews*, he proceeded further to take Peter also.

Gal 2:7. But contrariwise, when they saw (idontes) that (oti) *the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter*,they gave to me and Barnabas the right hands of fellowship..

Gal 2:14. but when I saw (eidon) that (oti) *they walked not uprightly according to the truth of the gospel*, I said unto Peter before them all'....'

In th next two examples the Greek verb eidon is translated by 'perceive' in the KJV English.

Acts 14:9. The same heard Paul speak: who steadfastly beholding him, and perceiving(eidon; aorist participle) that he had faith to be healed,

Acts 28:26. Hearing ye shall hear and shall not understand, and seeing(blepo) ye shall see(blepo) and not perceive (eidon)

John 7:52. They answered and said unto him, Art thou also of Galilee? Search, and see (eidon:aorist imperative) for out of Galilee ariseth no prophet.

Math 17:28. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

(b) The examples of this following subsection are a little different because the complement of the verb 'see' is not a proposition but rather a 'thing' (abstract noun). This nominal complement of see is shown in SMALL CAPS in the examples.

James 5:11 Behold we count them happy which endure. Ye have heard () of the patience of Job, and have seen (eidete: gloss as know by Wilbur et alia) the end of the Lord that the Lord is very pitiful, and of tender mercy

9 To take special note of a situation

(DAG:279-(3))

(Note that category 9a is in the horao column)

9b. An instruction to take special note of a situation

In the first three examples, the illocutionary force is an instruction for the hearer to consider and take special note of the content of a complement, (shown here in italics) The aorist imperative is used in these three examples.

Rom 11:22 Behold (ide) *therefore the goodness and severity of God.*

1 John 3:1 Behold (idete) *what manner of love the Father has bestowed upon us that we should be called the Sons of God*

Rev 3:20 Behold (idou) *I stand at the door and am knocking*, If anyone hears my voice and opens the door, I will come in to him

(9b)

Mathew 9:2 Jesus seeing (ido:n) THEIR FAITH, said unto the sick of the palsy, 'Son thy sins be forgiven thee'.

Luke 5:20 and when he (Jesus) saw (ido:n) THEIR FAITH, he said unto him 'Man thy sins are forgiven thee.'

Luke 22:49 When they which were about him (Jesus) saw (idontes) WHAT(to) WOULD FOLLOW, they said unto him, Lord shall we smite with the sword? (Judas had just arrived with the temple police and Jesus was about to be arrested. The 'seeing' here means being aware of, it's a kind of prediction)

(9c) Look at a situation with special attention, critically

Math 8:34 And behold (idou), that whole city came out to meet Jesus, and when they saw (idontes) him, they besought him that he would depart out of their coasts.

Mark 8:33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me
Thayer look at, behold

John 21:21. Peter seeing (eidon) him saith to Jesus, Lord and what shall this man do?

In the following two examples, we have just simple descriptions. The verb see is in the aorist active infinitive.

Acts 15:6 And the apostles and elders came together for to consider (idein) *of this matter*
The apostles and elders came *to see what could be done about the situation, to give it their special attention.*

Luke 14:18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see (idein); I pray thee have me excused.

Inspect, examine. (Thayer:173 \$4)

(9d) To see and come or learn to know someone, at least to some extent.

to see and interact with them.

Luke 9:9 And Herod said, John have I beheaded: but who is this of whom I hear (akouo) such things? And he desired to see (idein) him (Jesus)

Luke 23:8 And when Herod saw (idon) Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen (idein) some miracle done by him.

John 12:21. And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip which was of Bethsaida of Galilee, and desired him saying 'Sir, we would see(idein) Jesus.'

Phil 2:28. I sent him therefore the more carefully that when ye see (idontes) him again, ye may rejoice and that I may be the less sorrowful.

9e. to show interest in, look after

(DAG: 280LH-5)

Luke 8:20. Thy mother and they brethren stand without desiring to see (idein) thee

Acts 16: 40. And they went out of the prison, and entered into the house of Lydia, and when they had seen (idontes) the brethren, they comforted them and departed.

1 Cor 16:7. For I will not see (idein) you now by the way; but I trust to tarry a while with you, if the Lord permit.

Romans 1:11. For I long to see (idein) you that I may impart unto you some spiritual gift, to the end that ye may be established.

1 Thess 3:10 Night and day praying that we might see(idein) your face, and might perfect that which is lacking in you.

Acts 28:20 For this cause therefore have I called for you to see (idein)you, and to speak with you, because that for the hope of Israel I am bound with this chain.

1 Thess 2:17. But we, brethren, being taken from you for a short time in presence, not in heart, endeavouring the more abundantly to see(idein) your face with great desire.

10. to experience something or experience a situation

(DAG:280-LH(4))

John 3:3 Except a man be born again, he cannot see the kingdom of God

John 8:51 cf Mark 3:11 θεῶν and the unclean spirits when they saw him fell down and cried

Acts 2:27b nor will you allow your Holy One to see corruption (also 2:31)

Acts 13: 36 For David, after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers and saw corruption. But he whom God raised again saw no corruption.(experience)

Hebrews 11:5 By faith Enoch was translated that he should not see death.(experience)

1 Peter 3:10 He that will love life and see good days, let him refrain his tongue from evil and his lips that they speak no guile. (to see and enjoy the blessings of good days.)

Rev 18:7 I am not a widow and shall see no sorrow (experience)

John 8:56. Your father Abraham rejoiced to see(ide:) my day, and he saw (eide) it and was glad. (the time when I shall exercise my saving power on earth)

Luke 17:22. The days will come when ye shall desire to see(idein) one of the days of the Son of Man, and ye shall not see (opsesthe) it.

Luke 2:26. And it was revealed unto him that he should not see (idein) death before he had seen (ide:) the Lord's Christ

John 11:40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? (Thayer says 'get a signal experience of the power of God')

Problematic still

Rev 6:1, 3, 5, 7(all the see's are eidon.) and also the data is[problematic because the KJV does not match the Greek well.

6.1 And I saw (eidon) when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

6.2 And I saw(eidon), and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

6.3 And when he had opened the second seal, I heard the second beast say, Come and see.

6.4 And there went out another horse [that was] red: and [power] was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

6.5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6.6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and [see] thou hurt not the oil and the wine.

6.7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

Math 27:49 The rest said, Let be, let us see whether Elias will come to save him

John 21:20 And when he had so said, he showed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord

Acts 16:40. And they went out of the prison, and entered into [the house of] Lydia: and when they had seen the brethren, they comforted them, and departed

Rev 5:2 And I saw (eidon) in the hand of him that sat on the throne, a book (aorist active)

And I saw (eidon) a strong angel proclaiming with a loud voice,... (aorist active)

Math 28:7, 10. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me

Mark 16:7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you

See Jesus perform miracles, etc

John 6:36 But I said unto you, that ye also have seen (eo:rakate)(PERFECT)me and believe not.

John 15:24. If I had not done among them the works which none other man did, they had not had sin, but now have they have both seen (eo:rakasi) and hated both me and my Father.

Luke 23:49 And all his acquaintance, and the women that followed him from Galilee stood afar off, beholding (oro:sai) these things.

John 4:45. Then when he was come into Galilee, the Galileans received him, having seen(eo:rakotes)(PERFECT PARTICIPLE?) all the things that he did in Jerusalem at the feast: for they also went unto the feast.

John 1:50. Jesus answered and said unto him, Because I said unto thee, I saw (eidon) thee under the fig tree, believest thou? Thou shalt see(opsei) greater things than these.
You shall see (opsesthe) heaven opened and the angels of God descending upon the Son of Man.

John 6:2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased

John 19:35. And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe

Acts 2:17. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams

Acts 7:44. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

Rev 18:18. And cried when they saw the smoke of her burning, saying, What [city is] like unto this great city!

5. Mentally or spiritually perceive, see with the mind, know understand, (Grimm 451 RH-2) to see with the mind, to spiritually perceive, to know

To understand from our experience of life in general

Hebrews 2:8. Thou hast put all things in subjection under his feet. For in that he out all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. This is what we see from our experience)

The speaker understands by inferring from what he sees of the situation.

Acts 8:23 For I perceive that thou art in the gall of bitterness and in the bond of iniquity.
(this is what the speaker has spiritually perceived, has come to understand)

From previous experience (with a person)

John 8:38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.(perfect)

John 3:11, 32

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony

John 1.18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared [him].(perfect)

To understand from the argument presented (in the linguistic context.)

James 2:24 Ye see (orate) then how that by works a man is perfected (present)

John 19:37 They shall look on (opsontai) him whom they have pierced.

1 John 3:6 Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him neither known him.(perfect)

Col 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,(perfect)

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Romans 15:21. to whom he was not spoken of, they shall see (opsontai)
(this looks INtransitive to me.)

8. To assign or redirect responsibility

(8a) assign responsibility for carrying out an instruction

Hebrews 8:5 see *that thou makest all things according to the pattern shown thee on the mount.*

(8a) A specific injunction against doing something undesirable, and the hearer is made responsible for seeing that the undesirable situation does not happen.

(8a1) for a specific occasion

Math 9:30 See *that no man know it* (of the healing of two blind men.)

Math 8:4 See (*ora*) *that thou tell no man*, but go thy way, show thyself to the priest

Mark 1:44 See (*ora*) *thou say nothing to any man*, but go thy way, show thyself to the priest.

Rev 19:10 See *thou do it not*, I am thy fellow servant.

Math 24:6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet

(8a2). a command concerning undesirable habitual behaviour and the hearer is given responsibility for seeing that it does not happen

1 Thessalonians 5:15 *See that none render evil for evil.*

Math 18:40 Take heed (*orate*) that thou despiseth not one of those little ones

Math 24:6 and ye shall hear of wars and rumours of wars; see *that ye be not troubled*, for all these things must come to pass, but the end is not yet.

8d. The speaker disclaims all responsibility for a previously stated situation, and passes all responsibility into the hands of the hearer.

Math 27:4 (Judas said) I have sinned in that I have betrayed innocent blood. And they said What is that to us? See thou to it.

Math 27:24 (Pilate took water, and washed his hands before the multitude, saying) I am innocent of the blood of this just man, see *ye to it*.
(this is permission as much as anything else)

Acts 18:15 But if it be a question of words and names, look (opsesthe) ye to it, for I will be no judge of such matters

9a. See someone, make a friendly call

Hebrews 13:23. Know ye that our brother Timothy is set at liberty; with whom if he come shortly, I will see you

Romans 15:24 Whensoever I take my journey into Spain, I will come to you, for I trust to see you in my journey

1 Thess 2:17 and 3:10 But we brethren being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.
Night and day praying exceedingly that might see your face,...

9b1 to introduce a warning about bad people.

This is a subclass of taking special note of a situation

The verb ὀρώ 'take special note of' is used as a preliminary verb to introduce the verb beware . προσέξω, and together the message is something like 'pay special attention, this is a serious warning.

Math 16:6 Look out (*same* verb as see) and beware (προσέξω) of the leaven of the Pharisees
Take special note and beware of the leaven of the Pharisees.

Mark 8:15 Look out (*same* verb as see) and beware of the leaven of the Pharisees and the leaven of Herod.

10. Experience a situation or an event.

This one looks quite different from the corresponding 'experience sense' of εἶδον.

(a) partake of fellowship with God

Math 5:8 Blessed are the pure in heart for they shall see (opsontai) God

Hebrews 12:14 Follow peace with all men, and holiness without which no man shall see (opsetai) the Lord

Rev 22:3b his servants shall serve him, and they shall see (opsontai) his face.

(b) experience eternal life

John 3:36 He that believeth not the Son shall not see life but the wrath of God abideth on him.

Passives.

Math 17:3 And, behold, there appeared (aorist passive) unto them Moses and Elias talking with him

Luke 9:31 Who appeared(aorist passive participle) in glory, and spake of his decease which he should accomplish at Jerusalem.

Luke 1:11 And there appeared (aorist passive) unto him an angel of the Lord standing on the right side of the altar of incense.

Luke 22:43 And there appeared (aorist passive) an angel unto him from heaven, strengthening him.

Acts 7:30 And when forty years were expired, there appeared (aorist passive)to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Acts 7.35. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send [to be] a ruler and a deliverer by the hand of the angel which appeared (aorist passive participle) to him in the bush.

Mark 9:4 And there appeared (aorist passive)unto them Elias with Moses: and they were talking with Jesus.

1 Cor 15:5, 8

5. And that he was seen (aorist passive) of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time

1 Tim 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen (aorist passive) of angels, preached unto the Gentiles, believed on in the world, received up into glory.

The following are still problematic

Luke 3:6 And all flesh shall see the salvation of God.

(does this one mean 'visually see' or 'experience' or somewhere in between. What is problematic is that it is clear that not all flesh will experience or enjoy the salvation of God; thus Herod didn't and nor did quite a few of the Jewish leaders. Some will just get a passing glance of the salvation, others will obey it an embrace it, others again will fight it and reject it. But perhaps all will be confronted with it; the kingdom of God is come nigh unto you)

Luke 17:22 The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.

John 11:40. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

(Thayer: get a signal experience of the power of God.)