

I. George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 2003), p. 7-9.

"Because the metaphorical concept is systematic, the language we use to talk about that aspect of the concept is systematic . . . Thus we understand and experience time as the kind of thing that can be spent, wasted, budgeted, invested wisely or poorly, saved, or squandered. . . Of the expressions listed under the TIME IS MONEY metaphor, some refer specifically to money (*spend, invest, budget, profitably, cost*), others to limited resources (*use, use up, have enough of, run out of*), and still others to valuable commodities (*have, give, lose, thank you for*). This is an example of the way in which metaphoric entailments can characterize a coherent system of metaphorical concepts and a corresponding coherent system of metaphorical expressions for those concepts."

פסוק א:

● ממעמקים

- ראב"ע ממעמקים: טעם ממעמקים – בעבור היות ישראל בגלות ודלות וקלות ושפלות.
- תה' סט:ב-ג, טו; יח:יז-יח; פח:ג-ז
- צפורה גלעד, הגות במקרא ה: "תודעה מעיקה של עוון"
- ישע' כט:טו

פסוק ב:

Bai stele (19 or 20th dynasty) (12th c. BCE)- found at Deir el-Madina (workmen's village). Bai, a workman, adores a representation of six ears of the god Amun, who is depicted twice as a ram in the .upper register. Such stelae were thought to channel prayers directly to the ears of the deity

Places to which the populace had access were known as "hearing ear shrines." They were decorated with ear motifs to emphasize their function. (David Silverman, *Ancient Egypt*)

פסוק ג:

● עוונות תשמר-

- הושע יג:יב; איוב יד:יז; מיכה ז:יט

פסוק ד:

● עמוס ז:א-ו; תה' קמג:א-ב

● תה' עט:ח-י

● במ' יד:יג-יט

פסוק ה:

● קויתי ה', קותה נפשי-

- רד"ק: קויתי י"י – אני קויתי אותו בעולם הזה שיראני הישועה.
- ברא' מט:יח

- תה' מ:ב [תה' סט:ב]
- ולדברו הוחלתי-
- במד' יד:ב; שמו"א א:יז

פסוק ו:

- בקר- תה' ה:ד; צ:יד

פסוק ח:

- יפדה . . . מכל עונותיו
- תה' מט:ח-ט, טז
- ירמ' לא:י; תה' סט:יט (//ג-א-ל)
- תה' לא:ו