

## A Cognitive Semantic Study of Comforting in English Religious Texts

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### Abstract

This study presents a cognitive semantic analysis of the comforting in English religious texts on meaning construction in selected English religious texts. The main questions that the study tries to answer are related to the functions of comforting expressions in religious texts, to the similarities and differences in interpreting comforting expressions involved in the Bible . The study aims at examining the applicability of the Conceptual Integration Theory to the analysis of English comforting expression to investigation constructing the meaning of the comforting expressions under study. In addition, the study examines the universality of Conceptual Metaphor Theory and the shared and culture specific conceptual metaphors in the comforting expressions under study. Another aim is to examine the role of grammatical structures of comforting expressions in determining the kind of conceptual integration network. The study hypothesizes the applicability of Conceptual Integration Theory and universality of Conceptual Metaphor Theory and that both are efficient to study the comforting expressions in religious texts on meaning construction in English religious texts. The study also hypothesizes the significant role played by grammatical structures in understanding comforting by determining the kind of the conceptual integration network . To achieve the aims of the study and verify its hypotheses, a model based on the Conceptual Integration Theory and Conceptual Metaphor Theory has been adopted to analyse a sample of selected English religious texts . The selected sample consists of 10 English religious texts . In the data, linguistic devices are resorted to when approaching religious texts in respect to the persuasive strategies. The macrostructures whereby comforting is included can be different between English religious contexts due to the religious differences between these data. As for the conclusions, all the hypotheses are validated .

**Keywords:** comforting expressions, cognitive semantics, conceptual metaphor theory.

## Section One

### Cognitive Semantics As A Cognitive System

#### 1.1 Cognitive Semantics and Cognitive Linguistics

Cognitive semantics and cognitive linguistics are words that are frequently used interchangeably. Some academics, such as Lakoff (1987, 1988), Allwood and Gärdenfors (1999), Talmy (2000), and Saeed (2009), utilize the term cognitive semantics as a catch-all word for the work of cognitive semantics and cognitive approaches to grammar scholars. Others, such as Croft and Cruse (2004) and Evans, Bergen, and Zinken (2007), use the term cognitive linguistics to describe the work in these two domains.

Bennardo (2002 :89), in his review article of the work of Talmy's *Toward a Cognitive Semantics* (2000), states that it is difficult to distinguish between cognitive linguistics and cognitive semantics. He thinks that Talmy tries to redefine cognitive linguistics as cognitive semantics .

Kertész (2004 :17) argues that the central feature of cognitive linguistics, which distinguishes it from the generative linguistics, is the denial of the autonomy of the knowledge of language in general and of syntax in particular .

Lakoff (1990: 39), one of the pioneers in cognitive linguistics, identifies cognitive linguistics by its commitment "to characterize the full range of linguistic generalization while being faithful to empirical discoveries about the nature of the mind/brain" .( Lakoff : 40-41) defines cognitive linguistics by two primary commitments: generalization commitment and cognitive commitment.

1. Generalization commitment: the aim of this commitment is to characterize the general principles that govern all aspects of human language. This commitment undertakes generalizations in syntax, morphology, phonology, semantics, and pragmatics. Therefore, this commitment tackles linguistics as a scientific endeavour. This aim is in contrast with other approaches such as formal linguistics and formal semantics, which imply no basis for interrelated generalization, because they deal with the aspects of a language as distinct areas.
2. Cognitive commitment: the aim of this commitment is to view the relationship between the models of language and other cognitive sciences and disciplines. It makes the account of human language deal with what is known about the mind and the brain from other disciplines such as cognitive psychology, developmental psychology, and anthropology. It also makes researchers be open to a wide variety of empirical results from these disciplines.

The term cognitive has two meanings according to Lakoff and Johnson (1999:9). The first is used in cognitive research, and it refers to "any type of mental process or structure that may be investigated in detail. The majority of these structures and processes have been discovered to be unconscious "visual and auditory processing, memory, attention, mental imagery, and motor control are just a few examples. Cognitive also refers to intellectual and propositional frameworks, as well as rule-governed actions. In this view, cognitive meaning is truth conditional meaning, defined as "reference to things in the outside world."

## 1.2 On Defining Cognitive Semantics

The word cognitive in the term cognitive semantics is a matter of controversy. Some scholars think that the use of cognitive is superfluous. Talmy (2000) points out that semantics is intrinsically cognitive and it is "specially concerned with the conceptual organization of language". Therefore, the word cognitive is redundant and it is added to distinguish this conceptual view of semantics from other views of meaning as independent of mind (Vol.1, pp. 4, 18 note).

Saeed (2009:355) has the same view. He argues that the word cognitive is uninformative because, according to many semantic approaches, language is a mental faculty and "linguistic knowledge is part of general cognition" .

Fillmore (1982:222) distinguishes between two groups of semantic theories. The first is based on language understanding (U-semantics), whereas the second is founded on judgments of truth (T-semantics). The task of a U-theory is to provide "a general account of the relation between linguistic texts, the contexts in which they are instanced, and the process and products of their interpretation". The goal of a T-theory, on the other hand, is to "characterize the conditions under which individual utterances of a given language can be said to be true".

Fillmore suggests the frame conception as a useful tool in U-semantics .

Gärdenfors (1999:19) distinguishes between two approaches to semantics: realistic and cognitive. The main difference between the two approaches is related to what kinds of entities the meanings of words are. According to the first, the meaning of an expression is in the world, whereas the cognitive approach identifies the meaning of expressions with mental entities .

Kertesz (2004:22-23) defines cognitive semantics as a subfield of cognitive linguistics that investigates the meaning of linguistic expressions being part of cognition by using empirical methods trying to answer the question of the nature of knowledge and mind .

Evans and Green (2006: 50) point out that cognitive semantics studies the relationship between embodied experience, embodied cognition, and language. Allwood and Gardenfors (1999: vii) stated that cognitive semantics focuses on meaning as a cognitive phenomenon and it appeared as a result of dissatisfaction with formal semantics which views language independent of other mental processes.

Talmy (2000) asserts that "research on cognitive semantics is research on conceptual content and its organization in language" (Vol.1, p. 4). Lyons (1995: 97) uses the traditional term cognitivism to refer to any linguistic theory based on viewing the direction of causation between language and mind. Many theories and approaches have developed the main principles of cognitivism in specific directions.

## 1.3C onceptual Metaphor Theory (CMT)

According to the traditional view, metaphor is a figure of speech used for stylistic purposes. Lakoff and Johnson's seminal book *Metaphor we Live by* (1980/2003) has changed this view by

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introducing Conceptual Metaphor Theory (CMT). They stated that "metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature" (2003: 4). Language is an important source for investigating human's conceptual system since humans use the same conceptual system in thinking and acting. Lakoff (1993: 203) asserts that metaphor is not in language but in the way in which one mental domain is conceptualized in terms of another. Therefore, the essence of metaphor is "understanding and expressing one kind of thing in terms of another" (Lakoff & Johnson, 2003: 6). Casasanto (2009: 127) mentions that the central claim of CMT is that many abstract domains are conceptualized metaphorically in terms of relatively concrete or well-understood knowledge. Metaphors "as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system" (Lakoff & Johnson, 2003: 6). Thus, linguistic metaphors can be used as evidence to study the conceptual system. According to Lakoff and Johnson, the systematic use of "inference patterns from one conceptual domain to reason about another conceptual domain" is called conceptual metaphor (CM) and "the systematic correspondences across such domains" is called metaphorical mappings (2003: 247). Much of the mind is structured in terms of CMs that allow one domain of knowledge (the target) to be understood in terms of another domain (the

### 2.2.4.2.2 Religious Metaphor, Complexity, and Multi-Modal Phenomenological Modeling

Now, religious metaphor, which is contextually true despite being figurative in form, causes several problems for the Conceptual Theory of Metaphor. I may say that "the King on High" exists, but it seems no different than if I were to speak of any king found in our experiential world. The key difference is that God as a lexical item is the linguistic representation is an inherently abstract conceptual domain. This domain contains within it an implicit and divine sense of truth for Christians who understand God as being like a person (i.e. personification) but not a person (Gomola 2015; Sztajer 2008). For instance, St. Augustine in his commentary on Genesis asserts that the language used in reference to God is figurative though this does not affect his belief in God's existence or the "eternal truths" which he finds within the text of Genesis itself. Indeed, Augustine understands God as source) (Honeck, 1997: 145). existing outside of the human ability to signify meaning through language, which leads to his thesis on the figurative-nature of referring to God (Ringer 2003): "In all the sacred books, we should consider the eternal truths that are taught, the facts that are narrated, the future events that are predicted, and the precepts or counsels that are given. In the case of a narrative of events, the question arises as to whether everything must be taken according to the figurative sense only, or whether it must be expounded and defended also as a faithful record of what happened. No Christian will dare say that the narrative must not be taken in the figurative sense." (Augustine, 1).

This occurs specifically within the introduction to his commentary on Genesis, where he spends a great deal of time attempting to reconcile crucial biblical verses in terms of figurative truth. One such aspect of God that Augustine contends with is God's ability to speak, or that spoken words are attributed to him.

"And how did God say, 'Let there be light?' Was this in time or in the eternity of His Word? If this was spoken in time, it was certainly subject to change. How then could we conceive of God saying it except by means of a creature? For He Himself is unchangeable." (Augustine, 2)

Here, St Augustine rejects the personification of God, in the literal sense, at the beginning of the universe, arguing that God is eternal and unchangeable and thus unable to take an active

part in any sort of temporal domain. This is an important distinction from “immortal” or “everlasting” which refer to the property of not-dying and not-aging. In referring to God as eternal, Augustine is asserting that God existed before time and therefore exists outside of time. He then resolves the evident, causal problem by arguing that the Word of God (i.e. The Son of God), which was created as an entity within temporal existence, was the entity which uttered the words “Let there be light.” He says that, though Christ is coeternal with God the Father, the Son of God must be the Word of God in the instance of God saying “Let there be light” because He was one of the first temporal entities to be created at the beginning of the world (Augustine, p3). Thus, Augustine is breaking down the metaphor of God’s eternal nature into a metaphysical argument that affects his conceptual metaphors: God is the only thing to exist before existence-itself and, being the source of everything that has been created in a physical and temporal world, cannot initially take part in the world. This allows God to be understood in figurative truths or complex metaphors about the qualities of personhood but distinguishes Him from concrete persons who exist finitely within time.

## 1.4 Comforting in English

### 1.4.1 Meanings of Comfort In Ordinary Language

Four meanings of comfort occur in ordinary language, as reported in dictionary entries. The first two present the term's basic semantics

First meaning

Comfort — a cause of relief from discomfort and/or of the state of comfort.

Second Meaning Comfort — the state of ease and peaceful contentment

Comfort as a cause (first meaning) is supposed to produce comfort as an effect (second meaning). The cause consists of agents and things that supply factors such as encouragement or aid. In this way, a cause of comfort is said to be, 'a comfort to me'. The state of comfort implies an absence of conditions that defeat it, such as worry, pain, grief, trouble, suffering, and so on.

Many defeating conditions of the state are called 'discomforts' and can be either a cause or an effect. The resulting state of discomfort is contrary to the state of comfort. Causes of comfort initiated by agents or produced by things are taken as countervailing forces that eliminate, neutralize or counteract the effects of discomforts. Thought about producing comfort, then, involves analyzing the relationships between the causal sense of both comfort and discomfort.

Agents, such as nurses, often identify and eliminate source of discomfort before it affects a patient. Thus, the state of comfort can exist without a prior state of discomfort. When the discomfort cannot be avoided, it is often neutralized or counteracted with additional comforts.

Third meaning

Comfort — relief from discomfort. The third meaning can be explained through the first two meanings. The cause of relief is specified by the first. While the relief itself is called a comfort, it need not be equivalent to the state of comfort, it may be relief that is incomplete, partial or

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temporary Comfort as relief may be incomplete because it may be relief from just one of many severe discomforts Second, it may be partial because only a degree of relief is attained Third, it may last only a short time until discomfort arises again. By contrast, the state of comfort (second meaning) presupposes the absence of severe discomforts, a high degree of relief from discomforts, and lasting rather than temporary relief from severe discomforts.

Fourth meaning  
Comfort — whatever makes life easy or pleasurable The fourth definition is derived from the first meaning where each factor contributes to making life easy or pleasurable Such factors too can be 'comforts' without producing a state of comfort (second meaning) and do not require that someone initially needs relief from discomforts. The fourth meaning is compatible with the hedonistic goal of maximizing pleasure and, in this aspect, its meaning is foreign to nursing It is thus eliminated from consideration in research about the technical senses of comfort for nursing To complicate further this analysis, the comfortable/ uncomfortable dichotomy is also used in all of the meanings A person may say that a comfortable thing may be the cause of the state of comfort (first meaning), or that he or she IS comfortable meaning 'in a state of comfort' (second meaning). Uncomfortable things may lead a person into an uncomfortable state The relief of a person's discomforts (or uncomfortable things) may make him comfortable, but thus may be incomplete, partial or temporary (as with the third meaning).

Fifth and sixth meaning The etymology of comfort reveals two meanings that come from the Latin word confortare meaning 'to strengthen.

## 1.5 Superstructure

Superstructures have been defined as stated by Van Dijk (1980:127) as conventionalized schemata, that deliver the global 'form' of the macrostructural 'content' of a text. They consist of hierarchical sequences of categories which have functional properties. They are related to the framework of a text as they show how its parts are organised. They can be differentiated from macrostructures in that the former are structural whereas the latter are semantic. While macrostructures characterize any complex information processing, superstructures have a more conventional nature (Van Dijk, *ibid.*: 12).

Hoey (1983) claims that "all discourses must, willy-nilly, be describable in terms of the total set of relations that exist within them such a network is the discourse organization."

The organization of a text

or discourse follows the type it belongs to. Since texts or discourses belong to different types, their superstructure vary as well. A narrative text, for example, differs from expository, argumentative, or even descriptive ones.

Superstructure refers to the linear progression of the text. A text is composed of parts which follow one another in a 'canonical' order. Generally, there should be a canonical order for the constructive parts of each text. However, sometimes they can be found unarranged following the intention of the addresser and it is not a must that all of them to be included in the text.

Some of them are obligatory whereas others are optional (Tirkkonen-Condit, 1985: 21).

Below are the four superstructures of four text types which will be examined in the data to be analysed:

#### *1.5.1 Narrative Superstructure*

According to Labov and Waletzky's (1967) and later Labov (1972), cited in Gimenez (2010: 199) narrative clause is the basic unit in personal narratives. They state that there are six functions to be performed by clauses in a narrative (abstract, orientation, complication, resolution, evaluation and coda). The abstract, announces that the narrator has a story to tell. It is found at the beginning of the narrative. Orientation, found in the first clauses, is used to orient the listener as to person, place, time, and situation. Complication denotes a series of events leading to a result and is performed by the clauses in the main body of the narrative. Evaluation at the end reveals the attitude that the narrator holds towards the narrative. Sometimes, there could be an extra function in the narrative, 'coda' which returns the narrative to the moment of narrating (Gimenez, *ibid.*: 203).

#### *1.5.2 Expository Superstructure*

Expository texts are of several types depending on their organizational structure. Their purposes are dictated by the logical organization of ideas within them. Frequently encountered types include descriptive, procedural, cause-effect, compare-contrast, and problem- solution (Bliss, 2002; Ward-Lonergan, 2010). The latter will be included in the model of this study; that is, problem-solution. The model for analysing texts with such a type is developed by Tirkkonen-Condit (1985) whereby he presents some textual components that can be figured in the text belonging to this type. An expository text can be divided into different chunks which correspond to different textual components: situation, problem, solution, and evaluation. First, the situation describes facts and objective circumstances. Second, the problem introduces a problematic aspect of the situation. Third, the solution explains how the problem has been resolved or puts suggestions and recommendations. Finally, the evaluation positively evaluates the solution proposed. The

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obligatory component of these is the problem. Each expository text must have a problem component, whereas other components are optional (Tirkkonen-Condit, *ibid.*: 144).

## Section Two

### 2.1 Data Analysis

The comforting expressions will be evaluated in this section by using the model established earlier in this work. The study will begin by reviewing four comforting expressions in the Holy Bible expressions .

#### a. Text 1

*( I cried unto God with my voice, [even] unto God with my voice; and he gave ear unto me. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. (psalm 77:1-3)*

#### 1. Kind of CIN: simple network

#### 2. Macrostructure

The macrostructure of the text is mainly composed of two themes; trusting God and compassion. One should not stop at any point in his trusting God; rather trusting God does not mean believing he will do what you want, but rather believing he will do everything he knows is good . If he treats others with compassion, he will increase his good deeds in comparison to bad ones and guarantee comforting . In sum, these two interfering themes do not benefit man in this world only; they serve him in this and the next worlds.

#### 3.Superstructure

The superstructure of the text is not belonging to a single form; rather, it can be ascribed to three forms. One form is the narrative since Jesus Christ resorts to narration when teaching Peter the right way with which people should trust God to gain comforting. Thus, the formal structure of narrative here is of four sequences; orientation, complication, resolution, and coda.

In the first sequence, Jesus Christ orients addressee in general of the persons and situation when saying:

- In the days of my trouble I sought the Lord,

Finally, the coda returns the verbal perspective of the narrative to the moment of narrating

when he says:

-my sore ran in the night ,and ceased not: My soul refused to be comforted:

The second form to which the text belongs is expository whereby situation, problem, solution, and evaluation can be figured out. The situation starts with the conversation between Jesus Christ and Peter talking about pity and that one should sought God with no limitation for the times he does so that is why. The problem is that the released servant did not comfort.

The solution is the more you believe and trust God, the more limitless your possibilities become for comforting . Finally, the evaluation is that man will receive the same treatment by Allah; if good then be it good and if bad then be it bad. If put differently, as you sow so shall you reap; if not in this world then in the next. The argumentative structure is the third form on which the text is constructed. The claim in the argumentative structure is mentioned just to the end of the text:

- and ceased not: My soul refused to be comforted.

The data, on the other hand, is the example, of a man with no compassion, of not appealing to the claim. A man should have complete confidence that God is able to take care of any situation and provide an answer to any question or problem – He has all the resources of the universe to draw upon in helping each one of us through any type of crisis if we will trust Him It is mentioned before the claim as an evidence to convince people of the importance of showing pity if they intend to receive it from Allah. This sample represents inductive argument or enthymeme since two propositions only are spelled out; data and claim while warrant is left out.

#### 4. CMs: Structural

COMFORTING CONCEPTS ARE OBJECTS  
SOUGHT GOD IS COMFORTING  
Ontological  
COMFORTING IS AN ENTITY

#### b. Text 2

*And Lamech lived an hundred eighty and two years, and begat a son: And he called his name Noah, saying, This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: (Genesis,5,28-31).*

**1. kind of CIN:** single - scope network

#### 2. Macrostructure

The macrostructure of this text is portrayed in the necessity of doing good with our worldly pleasures instead of letting it be the fuel for the other world's torment. Jesus intention behind this parable is to make Christians arm themselves against worldliness temptations. Many times in Scripture, we see that personal names have meanings that relate to the character of the people who bore them or to the times in which they lived. Noah's name means "rest" or "consolation" and is related to a Hebrew word meaning "comfort." Genesis 5:28–29 says, "When Lamech had lived 182 years, he had a son. He named him Noah and said, 'He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.'" named his son Noah. Genesis 5:29 provides the basic idea regarding Lamech's thought

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process. He specifically mentions that the ground had been cursed as part of God's judgment (cf. Genesis 3:17–19). The birth of Noah when Lamech was 182 years old would have provided "comfort" or "rest" from some of the work of subsistence farming. A son would one day be able to join in the labors of farming, giving Lamech some relief from his many years of manual labor.

. This makes it as one of the Christians duties doing good to those who stand in need of anything that either Christians have or can do for them. Lazarus, the poor will have the blessedness of those who are poor, hungry, and weep mentioned in the sample above.

### 3.Superstructure

The superstructure of this text is the narrative as Jesus uses narration when teaching Christians a lesson from the parable of a begat Noah. It is composed of three sequences; orientation, complication, and resolution. In the first sequence, Jesus orientates the addressee of the situation and persons in the first two sentences:

"And he called his name Noah,"

Then, the events are recited in complication, which includes all of the sentences in the second part and narrates what happens to Noah in earth and how comfort

him. The last is the resolution part whereby Lamech tells Noah as a reply to his request: This [same] shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

**4. CMs:** structural

- PEOPLE ARE OBJECTS A SON IS A MIRROR
- Ontological
- BEGAT IS AN ENTIT

### c. Text 3

*And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.(Genese,18:5)*

**1. Kind of CIN:** double - scope network

### 2. Macrostructure

The macrostructure or the theme of the text is on the kindness and its necessity as a characteristic of man's fatherhood in Christianity. One's actions and deeds decide his worth rather than histitles. Kindness should be necessary and essential in the value of a priest or a clergy man yet it was absent in their reactions towards the robbed man as they went on their way without paying any attention.

### 3.Superstructure

The superstructure of the speech is not belonging to a single form; rather, it is attributed to two forms. One is the narrative since Jesus Christ resorts to narration when teaching the son in low the way in which he can know his comfort. The structure of narrative is of four sequences; orientation, complication, resolution, and coda. In the first sequence, Jesus Christ orients the

son and the people with him of the persons and situation in the narration when saying: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on.

**4. CMs:** orientational  
TRAVELERS IS OF WELCOME SCOPE

#### d. Text 4

*And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said,*

*For I will go down into the grave unto my son mourning.*

*Thus his father wept for him (Genesis,37:35).*

**1. Kind of CIN:** mirror network

#### 2. Macrostructure

The macrostructure of this text is portrayed in the necessity of doing good with our worldly pleasures instead of letting it be the fuel for the other world's torment. . Further, it highlights the idea that neglecting the little act of showing pity , lead one to eternal punishment. Jacob was convinced by his sons that his favorite son is dead, Jacob has entered a period of customary mourning. This included wearing rough clothes, tearing them, and openly expressing sorrow. He continues in this heartbroken state of mourning long past the customary week or month. He refuses all efforts to comfort him, even when his children apparently try to talk him into moving on. Instead, Jacob insists that he will continue in this state of intense anguish until he dies.

Jacob reveals his expectation that when he dies, he will go to a place known as sheol, where he expects to be reunited with Joseph. Ancient Israelites held only a vague set of beliefs about this part of the afterlife. Sheol wasn't pictured as a happy place, necessarily, but neither was it a place of torment. Rather, it was something of a shadowy underworld. Psalm 16:10 includes the confident statement that God would not abandon the writer's soul to sheol, looking forward to an existence with the Lord apart from that place.

#### 3. Superstructure

The superstructure of this verse is the persuasive as Jesus Christ wants to persuade the Christians of the necessity of treating others well; since this will be counted in the judgment day. One will see whatever one does now and also will be retributed for. Jesus encourages them of being good and avoiding being evil throughout a number of linguistic devices as well as modes of persuasion. For the linguistic devices used they are; justification, repetition, inquiry, parallelism, order , description, and argumentation by exchange. Justification is used twice as in: *and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him*

when teaching Christians a lesson from the verse of Jacob's mourning on his son . It is composed of three sequences; orientation, complication, and resolution. In the first sequence, Jesus orientates the addressee of the situation and persons in the text: Genesis 37:12–36

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describes how Joseph's wildly resentful brothers finally get rid of him. They hate Joseph for being Jacob's favorite (Genesis 37:3) and for his grandiose dreams (Genesis 37:5, 9). Genesis 39 will return to Joseph's story. Then, the events are recited in complication, which includes all of the sentences in the second part and narrates what happens to Josef. When Joseph arrives alone at the camp of his brothers, very far from home, they have an opportunity. Only Reuben's intervention keeps them from killing Joseph outright. Instead, while Reuben is absent, the brothers sell Joseph to passing slave traders and later convince their father he has been killed by a wild animal. Joseph becomes a slave in an Egyptian home. The last is the resolution part whereby Jacob wept for Joseph, indicating that his mourning was not a show. He was utterly devastated. This created discomfort for his older 10 sons, as well, as they watched their father suffer on and on because of their secret crime. This would even influence Judah, many years later, to offer his own freedom in exchange for sparing Jacob from another such experience

**4.CMs: structural.**

	CINs					CMs					
Kind	simpl e	Sing .	Mir. .	Dou .	T. .	Str .	Ont o.	Ori .	Cont .	Con d.	T. .
Fre .	2	6	1	6	15	11	6	5	2	2	26
Per .	13.34 %	40%	6.66 %	40 %	100 %	42 %	23 %	19 %	8%	8%	100 %

### Results and Discussion of Macrostructure

The macrostructure of the whole data is comforting expressions, within which there are some references to some expressions that have the meaning of comforting. assurance is the one highlighted almost all over the data as a virtue whereas hypocrisy is the vice which Christians should be cautioned off. In addition to this, tranquility, calmness, assured wellcontent ,quiet , secure in faith and pleased are also found.

### Results and Discussion of Superstructure

This section is dedicated to the presentation of the results and discussion of the superstructure of the English data.

Components of Narrative superstructure	S1	S2	S3	S4
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Abstract				
Orientation	✓	✓	✓	✓
Complication	✓	✓	✓	✓
Resolution	✓	✓	✓	✓
coda	✓	✓	✓	

Table (3-5) Results of Superstructure in English Data

Superstructure	F	P
Narrative	8	35 %
Expository	5	22%
Argumentative	7	30%
Descriptivepersuasive	3	13%
Total	23	100%

Uses of argumentative superstructure make (30%) of the whole percentage as it is the most frequent type while narrative is the second and expository and descriptive-persuasive are the least used since they are made use of only three times each making only (13%) all over the fifteen samples examined here.

## 1.0 Conclusions

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The study has arrived at the following conclusions:

1. The guiding principles of cognitive semantics pointed out by Western scholars have their roots in the Glorious Quran and Arabic literature hundred years ago.
2. The linguistic form of comforting cannot be understood properly and fully without being familiar with the religious factors involved in creating the comforting. The religious factor has an important role in meaning construction. This verifies the second hypothesis, which reads as follows: Most of religious texts can cognitively and semantically discuss various perspectives to man based on comforting expressions.
3. CINs and CMs have an explanatory power for analysing English religious texts. Accordingly, the second hypothesis has been verified. It reads as follows: " Most of religious texts can cognitively and semantically discuss various perspectives to man based on comforting expressions".
4. The superstructure of the texts chosen are different completely between English texts. Although all types are employed by each; yet, they differ in their frequencies. Narrative and argumentative are highly applied in English while argumentative and descriptive are so in Arabic. This leads to the validation of the fifth hypothesis that says " *Conceptual interpreting can be applied in representing the phenomenon of comforting expressions to show how the expressions are interpreted*".

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