

A Cognitive Semantic Study of the Concept of Hell in English and Arabic Religious Texts

Iltifat Aliwi Mohammed¹, Qasim Obayes Doaim Al-Azzawi²

Abstract

Individuals utilize their mental capacities to conceptualize and figure out figurative language. Hell is one of the popular concepts that are relevant to the lives of humans. Until recently, metaphor was once thought of as a rhetorical device that was studied only in the fields of stylistics or rhetoric. In this sense, the metaphor is formed based on an implicit comparison. With the emerging of Lakoff and Johnson's theory (1980), metaphors are the focus of cognitive linguistics. Conceptual metaphor theory (hereafter CMT) was employed to find out the conceptual metaphors of the data that related to the concept of Hell in the holy Quran and glorious Bible. This research not only identifies the cognitive functions of metaphorical verses but also helps to comprehend the motivation behind utilizing these verses.

Keywords: *Hell, Cognitive Semantics, Concept, Conceptual Metaphor, contextual factors.*

1. Introduction

Kronenfeld (1996, p.3) states that how we use words in speech to refer to things in the world around us presents a major problem. What makes an understanding of our use of words difficult and necessitates a complex theoretical treatment is the great and well-attested polysemy of natural languages. In conventional language usage, there is no one-to-one relationship between words and things. Opposed or contrasting words are used in different contexts to refer to the same thing, while very different things—different in their form, use, or in any other attribute that we choose to note—are referred to by the same term.

The aim of this study is to investigate the function of metaphors that are used in the holy Bible and glories Quran in some verses. In other words, this study not only identifies the cognitive functions of metaphorical verses but also to understand what is the intention of these verses for the readers of the Bible and Quran. One of the conclusions of this study is that conceptual metaphor is an integral.

2. Cognitive Linguistics

Cognitive Linguistics is the study of language in accordance with what is known about the human mind, considering language as reflecting and revealing the mind's workings (Talmy, 2000). Cognitive Linguistic is characterized as a series of a set of core-concepts

¹ Department of English, College of Education for Human Sciences, University of Babylon, Iraq, iltifat.mohammed.humh33@student.uobabylon.edu.iq

² Department of English, College of Education for Human Sciences, University of Babylon, Iraq, dr.qasim_tofel@uobabylon.edu.iq

prepared, arranged, and inspected by psychologists, philosophers, and (cognitive) linguists who have worked together on the development of this system. The following common ground serves as an introduction and explanation to these concepts: the idea that language is an integral part of cognition which reflects the interaction of cultural, psychological, communicative, and functional considerations, and which can only be understood in the context of a realistic view of conceptualisation and mental processing (Janda, 2000,p.3).

2.1 Cognitive Semantic(CS)

Cognitive Semantics is a scientific linguistic theory that attempts to conceptualize meaning and mental experience. It aims to study human cognitive ability, and describe the world as people conceive it (Crystal, 2008). In this regard, Evans (2007) states that CS is an area which investigates "the relationship between experience, the conceptual system and the semantic structure encoded by language. In specific term, scholars working in cognitive semantics investigate conceptual structure (knowledge representation) and conceptualization (meaning construction)" (p. 26). CS can be viewed by having the following meanings:

1. Meaning is conceptualization in a cognitive model (not truth conditions in possible worlds).
2. Cognitive models are mainly perceptually determined (meaning is not independent of perception).
3. Semantic elements are based on spatial or topological objects (not symbols that can be composed according to some system of rules).
4. Cognitive models are primarily image-schematic (not propositional).
5. Semantics is primary to syntax and partly determines it (syntax cannot be described independently of semantics).
6. Concepts show prototype effects (instead of following the Aristotelian paradigm based on necessary and sufficient conditions).

Cognition depicted as "a set of capacities that let the mind to process stimuli from the external world and to define behaviors. in the external world" (Scaruffi, 2003,p.1). It indicates that the human mind carries out a variety of tasks. Because of this, all of these tasks create a cognition, which also includes aspects of the mind that include everyday human experiences like imaging, consciousness, emotion, feeling, and dreams, as well as other important functions like volition, thinking, memory, conviction, and learning. These can be generally summarized as "thought. All these functions are thought to be the result of the mind and are basically affected by the capacity of the human mind.

As a result, "cognitive" is used in cognitive science, on the grounds that one of the most direct results of cognitive science is the discovery that the majority of mental structures and activities are subconscious—that is, they "operate the level of cognitive awareness, inaccessible to consciousness, and operating too rapidly to be focused on" (Lakoff & Johnson, 1999:10).

3. Concept and Conceptualization

A concept (also referred as construct) is a mental image that summarizes a group of related observations, feelings, or ideas. Concepts could be a word or set of events or ideas referred by a word. They are not completely arbitrary; they must match with reality. Although concepts like social status may play a definite function in social theory, their meanings can vary depending on the context. The term of 'Conceptualizing' was developed as a method of representing the meaning that is undisclosed in the old

philosophical metaphors and in the symbolizations we make in our everyday life. It rests on the understanding that in the nucleus of these metaphors lay concepts, or stored meaning able to represent itself anew, or to give birth to further theories. Conceptualizing provides an exploration of the process of understanding the religious concept Hell. The process through which the impressions are transformed into structures that make it possible to grasp this concept. Thus, understanding this concept draws on the same cognitive processes that humans use to organize their understanding of the world as a whole. Many scholars consider concepts to be the fundamental components of thought and belief. Therefore, concepts play an important role in the functioning of any intelligent system.

The concept of Fire derives mainly from the Anglo-Saxon term *helan*, meaning "to hide" or "to conceal" (Tober & Lusby, 1987). The concept of Hell is equated with the underworld in Islamic and Biblical cultural. Ibn-Katheer(1996) asserts that Hell in the holy Quran is used to denote various meanings such as *الاحراق* burning for the unbelievers, *الصلي* (burning in a Fire of [blazing] flame), *التعذيب* (punishment with fire), and *التحطيم* (smashing) (Al-Zemkhshari,1986). Also according to the holy Bible, there are numerous types of fire in regards to the concept of Hell (fire), such as : Hellfire, the fire of trials, God as Fire, sin's fire, tongs' fire, etc. According to the holy Bible, there are numerous types of fire in regards to the concept of Hell (fire), such as : Hellfire, the fire of trials, God as Fire, sin's fire, tongs' fire, etc. (<http://muslimchristiandialogue.com/modules/mysounds/singlefile.php?cid=31&lid=1220>).

4. Conceptual Metaphor Theory

Conceptual metaphor theory was first proposed by Lakoff and Johnson in the renowned book *Metaphors We Live by* in 1980. According to Lakoff and Johnson (2003, p.) 'the essence of metaphor is understanding and experiencing one kind of thing in terms of another', subsequently, conceptual metaphor is seen as a mapping between two domains in the conceptual system' (Cameron, 2010a, p.5). The issue of mapping is central to the concept of conceptual metaphor. The correspondence that exists between two domains (source domain and a target domain) is called mapping. The first domain is typically more concrete and may include people, animals, plants, or foods. The latter is more abstract and may include time, human relations, morality, or emotion. There are three types of overlapping categories of conceptual metaphors according to the cognitive perspective that include: Orientational metaphors, ontological metaphors, and structural metaphors.

A- Orientational metaphors: Lakoff and Johnson (1980) called it "Orientational metaphor, this is because this type of metaphor is related to the orientation in space.

B-The concepts in structural metaphors have parallel and systematic relationships. For example, in the metaphor "argument is war", this argument is equated to war.

C- Ontological metaphors provides abstract ideas, activities, feelings, and events as concrete things like entities, substances, and especially human bodies.

Individuals require contextual components that can explain the genuine use of metaphors in natural discourse. Thus, in order to make CMT more practical, it ought to be given a considerably more elaborate contextual component to more comprehension of languages. Therefore, Kovecses present a comprehensive view of how contextual factors and conceptual metaphor influence our comprehension of metaphors (Kovecses, 2000, p.82).

5. Conceptual Metaphor Theory and Context

The concept of context has a very important topic in linguistic research ,especially in pragmatics. It is seen as the main feature that is used to separate the study of semantics from pragmatics. Pragmatics depends mainly on understanding the context of an utterance. Hence, this concept has attracted the attention of many philosophers and linguists such as Malinowski (1923; 1935), Bloomfield (1935), Firth (1957), Hymes (1967; 1971) Lyons (1968), van Dijk (1977), Halliday (1979; 1985), Leech (1983), Levinson (1983), Sperber & Wilson (1986), and many other linguists. Most of their studies have focused on the interpretation of people’s utterances in relation to a particular context and how the context affects what people say. Kövecses (2015) notes that cognitive linguists have ignored the importance of context and emphasised how conceptual systems can change and vary. Thus, he maintains that the cognitive study of any type of discourse is influenced by different contextual factors. He (2017, p. 18) groups these factors into four main categories: “situational context, discourse context, conceptual-cognitive context, and bodily context. All of these context types can be broken down into various kinds of specific contextual factors”. These four factors and their kinds can be summarised in the following Table:

Table 1 Four context types and their contextual factors adapted from Kövecses (2015)

No	Kinds of context	Their categories or contextual factors			
1	Situational context	Physical environment	Social situation	Cultural situation	
2	Discourse context	Surrounding discourse	Previous discourses on the same topic	Dominant forms of discourse and Intertextuality	
3	Conceptual-cognitive context	Metaphorical conceptual system	Concerns and interests	Ideology	History
4	Bodily context	Correlations in experience	Bodily conditions	Body specificities	

Thus, the main contribution of Kövecses concerning CMT is his emphasis on the role of context in the production of metaphors. Therefore, he demonstrates how the context can produce viable metaphors.

6. Methodology

Qualitative content analysis is one of the primary methods that many researchers may employ to collect data in qualitative studies (Mayring, 2000) .Data in this study were collected from two religious texts(the Holy Bible, and the glorious Quran). Four concepts that are related to the concept of Hell and their connotative meanings were chosen in both languages. These concepts have been divided as follows: two concepts are extracted from Holy Bible, and two concepts from the Glorious Quran.

As a result, the nature of this study is qualitative; it is based on adopting Conceptual Metaphor Theory of Lakoff & Johnson's theory(CMT) (1980)and its Extended by Kövecses' (2020). In order to discover any gaps that may exist between the English and Arabic languages, CMT offers a clear explanation of how people classify and comprehend the concept of Hell. Also, the study aims to determine the meanings of the concept of "hell" in various contexts in English and Arabic religious texts. The models of CMT& extended CMT theory are merged together to provide an evaluative framework for data analysis by following these two steps:

1. Analyzing the concepts of Paradise and Hell according to the cognitive level.
2. Analyzing the concepts of Paradise and Hell according to the contextual factors.

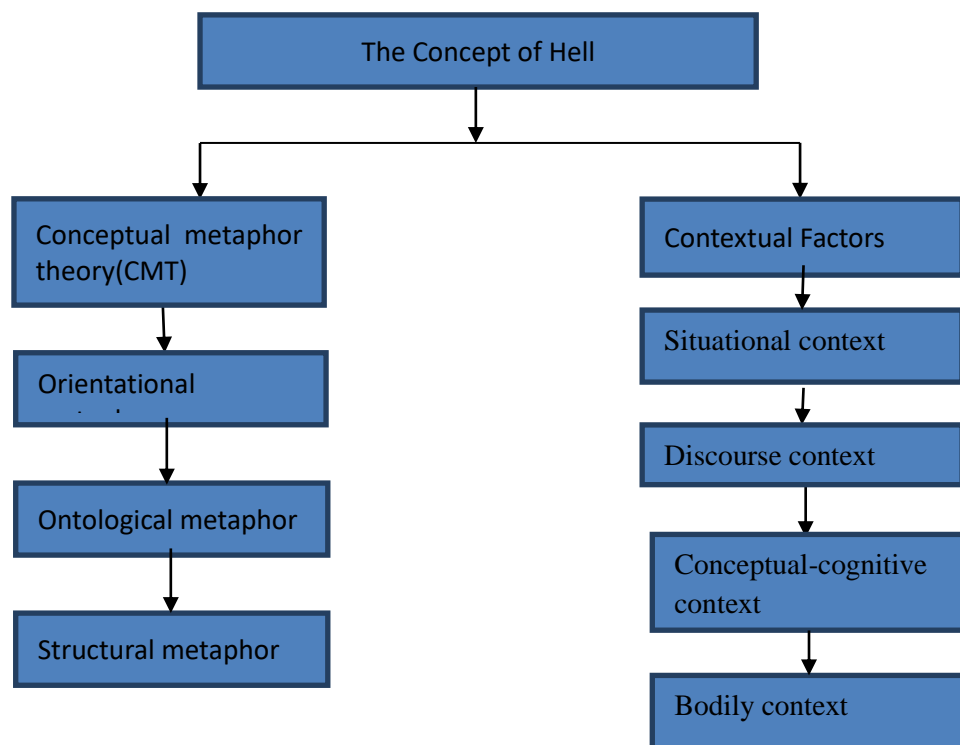


Figure 1: The Proposed Theoretical Framework of the concepts Paradise and Hell based on Lakoff and Johnson theory and its updating version by Kovecses(2020).

7. Data Analysis

This section is devoted to the practical part of this study by analyzing the concept of Hell in both Biblical and Quranic texts. The collected data is analysed cognitively and contextually based on the adopted model developed in the previous section.

7.1. Analysis of biblical text

7.1.1 Analysis of text (1)

"Out of the belly of Sheol I cried, And You heard my voice. For You cast me into the deep, Into the heart of the seas, And the floods surrounded me; All Your billows and Your waves passed over me".(Jonah 2:2).

A-Cognitive Semantic Analysis

Literally , This text began with Orientational metaphor " Out of the belly of hell". Cognitive linguists claim that space is the most fundamental aspect of human experience. "Out" is seen as downward orientation with a negative violation. This text makes use of the preposition "into" to describe Jonah's unfortunate events. The phrase, "cast me into the deep, into the heart of the seas," refers to the unfortunate circumstance in which Jonah was cast out of God's sight. "into the deep", the proposition "into" refers to negative situation. Sheol" used to give the feeling of misery as a rhetorical-spatial perspective. Sheol is understood as the lowest place to which someone could descend.

Although, Ontological metaphors are useful mechanisms to name entities in new domain, yet the emerging concepts may assign only one phenomena. Jonah describes "the belly of a whale"(the source domain) as a grave. The metaphor "Sheol is a grave" represent the state of fear, lonely, and death similar to the "belly of fish". Thus, the target domain of Sheol is represented as a grave

Structural metaphors show complex mappings from rich source domains to enriched target domains. The metaphor "the belly of fish" is a source domain. Our knowledge of the belly of whales is projected onto the target concept of Sheol. There is a corresponding relationship between the target domain Sheol or grave and the belly of the fish, where both of them received an unlimited number of things or people with the fearful images of darkness and incarceration in it.

B-contextual Analysis

Through the co-text, we perceive the significance of the text as indicated by discourse context.

In conceptual-cognitive context, we have in the source domain a belly of the fish that closed on the prophet without a door, and in the target domain, we have the prophet's wish to come out of this situation. However, the source image can be modified fairly. Assuming that the prophet arrived at the edge of death, his faith and trust in God helped him to overcome this difficulty. So, the metaphorical expression in this text shows the prophet's desire for repentance and to gain God's sympathy.

The bodily functions that are not physical, like fear, hope, and faith, can be structured figuratively. Therefore, the state of prayer, tears, and begging is only a reflection of the target cases (such as fear, horror, etc.). In the source domain, we have the belly of the fish that closed on the prophet without a door, and in the target domain, we have the prophet's wish to come out of this situation. Assuming that the prophet arrived at the edge of death, his faith and trust in God helped him to overcome this difficulty. So, the metaphorical expression in this text shows the prophet's desire for repentance and to gain God's sympathy.

7.1.2. Analysis of text (2)

Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire" (Revelation 20:14)

A-Cognitive Semantic Analysis

As mentioned earlier, orientational metaphors express the understanding of a process or event in terms of spatial orientation. In the case of the phrase "cast into," the control that God made over the dead and tortured is understood via the conceptualization of a physical process whereby the disbelievers would be physically thrown to the Fire as a last destination for wickedness. Upward orientation is used with a positive evaluation, downward orientation is used with a negative evaluation ("cast into" is seen as negative meaning).

As opposed to image metaphors (shapes) and orientational metaphors, ontological metaphors offer concepts for entities, events, or processes in new or abstract domains. Their job is to give ontological states to general categories of abstract target concepts. In order to understand the meaning of Hades, we project the general qualities of death (as a source domain) onto the concept of Hades (as a target domain). In this case, death is Hades.

"Death is Hades" is an example of a structural metaphor. Horror, fear, = Hades, concepts from the source domain (death) that are transferred to the target domain (Hades), because physical death is real and therefore quite well structured and comprehended. The concept of Death is a horrifying situation, with no idea about the dead's destination. The Hades metaphor is realized as the result of the loss of hope and inability to resume work.

B-Contextual Analysis

The physical environment of this text includes the temperature and the weather. The high degree of temperature of Fire and the frightening climate of Lake are kinds of situational

context. The metaphorical connection between concepts (Lake and Fire) lead to produce particular metaphors.

A conceptual-cognitive system can function as context in this sense. The metaphorical meaning (the lake of fire), is perceived through the word "fill up" in (the lake is filling with Fire) conceptual metaphor as based on the mapping "filling lake's physical position of water corresponding to "filling lake's position in a Fire").

The linguistic context that is observed from the perspective of the speaker, in which components of the antecedent conversation could influence the (unconscious) choice of metaphors." The figurative expression "lake of fire" is derived from the two concepts (Lake and Fire). The concept of "fire," refers to the idea of Knowledge, where the lake (as an earth) is filled with fire to represent the knowledge of God spreading throughout the lake (or earth). Isaiah stated, "the earth shall be full of the knowledge of the LORD, as the waters cover the sea." One more image of Fire is reflecting on and associated with the individuals who might hurt others, killed them by the fire from their mouth where their mouth is as a lake and their tongues is as a fire. The lake of fire reflects terrifying imagery of torment such as fire, sulfur, and brimstone, where all the wicked, immoral, murderers, and devil being thrown alive into the lake of fire. Metaphor is viewed as a contextualized notion since its interpretation depends on context.

People's bodily characteristics impact which metaphors they tend to use. Thus, according to the property of Fire of burning entire body and turn it into ashes. Lake of fire is seen as a final death with no return.

7.2 Analysis of Quranic text (Hell)

7.2.1 Analysis of text (1)

"يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ
التوبة ٣٥"

"On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!" Al-Tawba 35".

A-Cognitive Semantic Analysis

Oriental metaphors "organize a whole system of concepts with respect to one another" as their cognitive function. In this text, the effect that wealth has on individuals is understood in the context of the "produced out" and "in the fire" metaphors by conceptualizing a physical process in which the individual is physically in the fire (in the source domain). In: trapped inside something such as a container, place, or area. Verbs have a spatial effect. Motion verbs have a general spatial orientational meaning which gains a particular interpretation when it combines as a phrases. the verb "produce " is used in all instances to describe the (upward) movement while "produce out" used to describe the (downward).

The cognitive function of structural metaphor is to enable speakers to understand one structures by means of other. However wealth is seen as a target domain The abstract concept wealth exists in almost all languages and is conceptualized in various ways. The main job of structural metaphors is to provide an elaborate structure for abstract concepts.

Ontological metaphors provide ways of viewing events, ideas, ideas etc. as entities and substances. Their cognitive job could be to give a new ontological status to common categories of abstract target concepts and to give rise to new abstract entities. For example: (our religion wants us to avoid the fire of Jahanam). Personification, as a form of ontological metaphor, gives human qualities to non-human entities. Therefore, in this example, human characteristics are given to the concept of Jahanam, in order to avoid it.

A structural metaphor is a metaphor in which one concept is comprehended and manifested in terms of another. In the metaphor ,Jahanam is Fire, the concept of Jahanam is understood through the concept of Fire For example:(His faith protected him from Fire of Jahanam).

B-Contextual Factors

The surrounding discourse is often referred to as a context. So (the speaker) the verse, information about wealth is the topic, and the hearer (a person who refuses to pay Zakat, can influence the (unconscious) choice of metaphors, as shown in this example: "This is the treasure which you buried for yourselves"

Conceptual-cognitive context is used to indicate the interests and concerns of people. People are interested in collecting money and storing it in this world in order to obtain luxury and a desirable life, but there are some conditions that they must fulfill in order to obtain comfort in this world and the hereafter, which is taking out Zakat. Therefore, wealth may be seen in two ways: as life (wealth is life) or as fire (wealth is agony).

People's bodily specificities affect the types of metaphors to use. The infidels state of hurting and tasting agony is due to collecting and sorting money.

7.2.2 Analysis of text (2)

لا يذوقون فيها الموت إلا الموتة الأولى ووقاهم عذاب الجحيم {56}فضلاً من ربك ذلك هو الفوز العظيم ﴿
الدخان{57}

"They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire {56}. A grace from your Lord; this is the great achievement {57}" (Ad-Dukhan).

A-Cognitive Semantic Analysis

Lakoff and Johnson (1980, p. 14) state that the use of orientational metaphors is not random, instead, they are based on physical as well as cultural experience. The concept of (Al Jaheem) is synonymous with and interchangeably utilized with the concept of hell or fire. It is seen as a mean of punishment in the next world. The word (وقاهم, protected) is the noun form of the verb (وقى, protect), the meaning (He will have protected them from the punishment of Hellfire). The social circumstance of this verse affirms that all people will die. Thus, the meaning of the conceptual metaphor “ protected them from the punishment of Hellfire” proceeds as follows: First, there are two independent conceptual categories; “belief” and “protected”. Second, The process of protection depends on belief. ,Almighty Allah will save believers from the torment of fire. As a result, the protection process in the source domain is up while the fire's punishment is down.

Ontological metaphors furnish concepts for entities, events in abstract or new domains on the basis of semantic features taken from other concepts. In other words, abstract activities, emotions, or ideas are represented as something concrete. For example, Faith and Good deeds are the best way to avoid the fire of Jaheem .In this case, viewing Jaheem as an entity enables us to refer to it, identify it, and act with regard to it.

As mentioned before, structural metaphors describe complex mappings from rich source domains to target domains. Thus, there is an act of transferring the structure of Fire as a source domain to the structure of the target domain of Jaheem. The structure of the concept of (Hell)fire as a way of a punishment simplifies the structure of the concept of Jaheem. Therefore the difficult situations of the torment of Death is transferred to analyze the difficult situations of the blaze of Fire in Hereafter.

B-Contextual Factors

Regarding the contextual factors, the physical context in which a communicative act takes place, including the physical circumstances where there are two independent conceptual categories: “belief” and “protection”.

The main elements of discourse context, especially the topic or hearer, indicate that Almighty Allah will save believers from torment and remove them from everlasting Fire.

The conceptual-cognitive context relates the meaning of protection to the meaning of gracing. Protection means keeping believers away from Hell.

The body context refers to all righteous deeds of believers that enable them to win the fulfillment of All-powerful Allah.

8. Conclusion

The present paper has tackled cognitive analysis and major types of metaphor to analyze specific data from the Holy Bible and the Glorious Qur'an within the theoretical framework put forward by Lakoff & Johnson (1980) and its updating version by Kövecses' (2020). Conceptualizers also use the same cognitive operations in understanding the world in particular communicative situations. Thus, they try to be coherent both with their basic embodied experiences and the various contextual factors), where the body and context function as forms of constraint on conceptualization.

There is no doubt that in all languages and cultures, notwithstanding the main point as a means of punishment in the afterlife. According to Islamic culture, Muslims believe in the existence of an eternal fire, which is categorized according to rank and degree (painful torment), severe and everlasting torment (in contrast to the torment of this world, which ends with death), and lastly, as far as privacy is concerned, the torture of (crashing الحطمة), the torture of the (bursting flame السعير). These names are used only to describe the type of punishment in hereafter, where there are no synonyms or labels for these in our lives. Although, the concept of Hell is widely used in daily life in the English language to show strong emotions like anger, shock anger, and surprise (what the hell), It is worth noting that In Christian culture, most people tend to reject the idea of punishments, or even the existence of the concept of Hell. According to God's law, Satan and his demons have to be burned up in the Lake of Fire, in which, death is what they have earned for their sins. The word of forever, according to biblical teaching, does not always mean "everlasting." It often means "as long as conditions exist" in which the death is the final torment. At the same time, the images of the concepts of Hell that are utilized in Islamic culture compared to Christian culture are generally more vivid. This is because the forms of conversations occupy a spatial status, which leads to the use of metaphors according to the dominant, and widespread use of any culture. The study concluded that cognitive operations with contextual factors can give a clear understandable meaning to the concept of Hell.

References

- AI-Zemkshari, J.A. (1986). *AI-Kashaf Dar AI-nasher AI-Arabi*. Beirut, Lebanon
- Cameron, L. 2010b. The discourse dynamics framework for metaphor. In Cameron, L. & Maslen, R., Ed., *Metaphor analysis*. London: Equinox, pp.77-94.
- Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics* (6th ed.). Oxford: Blackwell. <http://dx.doi.org/10.1002/9781444302776>
- Evans, V. & Green, M. (2006). *Cognitive Linguistics: An Introduction*. Hillsdale, NJ: LEA and Edinburgh: Edinburgh University Press. <https://doi.org/10.4324/9781315864327>.
- Firth, I R (1968) *Selected Papers of J R Firth* (ed). F. R Palmer London and Harlow: Longman.
- Halliday, M. A K. 1979b. *Language as Social Semiotic*. London: Edward Arnold.
- Hymes, D. (1971) 'Sociolinguistics and the Ethnography of Speaking., in Ardener, E. (ed).
- Ibn-kathiir.(1996). *Tafseer al- Quran al-Atheem*. Beirut, Dar al- Fiker

- Karel, Janda.2000.Monopolistic credit market in the conditions of imperfect information. Prague Economic Papers 2000(3).
- Kövecses, Z. (2020). Extended Conceptual Metaphor Theory. In *Extended Conceptual Metaphor Theory* (pp. I-ii). Cambridge: Cambridge University Press.
- Kövecses, Z. 2000. The scope of metaphor. In A. Barcelona, ed., *Metaphor and Metonymy at the Crossroads*. 79-92. Berlin: Mouton.
- Lakoff , G. & Turner, M. 1989. *More than Cool Reason: A Field Guide to Poetic Metaphor*. Chicago: University of Chicago Press..
- Lakoff, G. and Johnson, M. (1980) *Metaphors We Live By*, Chicago: The University of Chicago Press.
- Leech. G. (1981). *Semantics : The Study of Meaning*. New Zealand: Penguins Books.
- Levinson, S. C. 1983. *Pragmatics*. Cambridge: Cambridge University Press.
- Malinowski, B. 1935.*Coral Gardens and their Magic 2*. London: Allen & UnwinNew York: American Book Co.
- Mayring, P. 2000. Qualitative content analysis. *Forum: Qualitative Social Research*,1(2). Retrieved July 28, 2008, from http://217.160.35.246/fqs_texte/2-00/2-00mayring-e.pdf.
- Scruff.2003. A Deep Probabilistic Cognitive Architecture for Predictive Processing: Proceedings of the Ninth Annual Meeting of the BICA Society January 2019.DOI:10.1007/978-3-319-99316-4_33In book: *Biologically Inspired Cognitive Architectures 2018* (pp.245-259)
- Tober, L. M. and Lusby, F. S. (1987). "Heaven and Hell," in L. Jones (ed.) *Encyclopedia of Religion*, 2nd edition (Detroit: Macmillan Reference).
- van Dijk, T. A (1977a) *Text and Context. Explorations in the Semantics and Pragmatics of Discourse*. Harlow: Longman.