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THE FEAR OF GOD IN ENGLISH RELIGIOUS TEXTS: A COGNITIVE STYLISTIC ANALYSIS

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الخوف من الله في النصوص الدينية الإنجليزية : تحليل أسلوبي ادراكي

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Abstract:

Religious texts represent a distinctive form of discourse that extends beyond ordinary communication by seeking to guide, instruct, inspire, and convey fundamental religious values. Religion constitutes an important dimension of human experience, influencing how individuals perceive and respond to the world around them (Giddens, 1993). While religious texts have frequently been examined from cultural, moral, and theological perspectives, their cognitive and stylistic dimensions have received comparatively less attention. This study investigates the concept of the "fear of God" in five English religious texts selected from the Old Testament. Rather than referring exclusively to physical or emotional fear, the concept may encompass reverence, worship, obedience, moral awareness, and recognition of divine authority. The study examines how this concept is linguistically represented, which cognitive stylistic devices contribute to its construction, and how these features may influence readers' cognitive and emotional responses. An eclectic analytical framework combining Leech and Short's (2007) stylistic markers with Semino's (2002) cognitive stylistic approach is employed within a quantitative-qualitative methodology. The findings indicate that abstract nouns, declarative and imperative structures, repetition, collocation, parallelism, and metaphor contribute significantly to constructing the fear of God as a complex concept associated primarily with reverence, obedience, moral responsibility, and divine authority.

Keywords: religious texts, cognitive stylistics, linguistics, English language

المستخلص:

تمثل النصوص الدينية نمطًا مميزًا من الخطاب يتجاوز التواصل الاعتيادي، إذ تسعى إلى التوجيه والإرشاد والإلهام ونقل القيم الدينية الأساسية. يشكل الدين بُعدًا هامًا من التجربة الإنسانية، ويؤثر في كيفية إدراك الأفراد للعالم من حولهم وتفاعلهم معه (جيدنز، ١٩٩٣). في حين أن النصوص الدينية خضعت للدراسة بشكل متكرر من منظورات ثقافية وأخلاقية ولاهوتية، إلا أن أبعادها الادراكية والأسلوبية لم تحظَ بالاهتمام الكافي. تبحث هذه الدراسة مفهوم "الخوف من الله" في خمسة نصوص دينية إنجليزية مختارة من العهد القديم. بدلاً من أن يقتصر مفهوم الخوف على الخوف الجسدي أو النفسي، قد يشمل التبجيل والعبادة والطاعة والوعي الأخلاقي والاعتراف بالسلطة الإلهية. تتناول هذه الدراسة كيفية تمثيل هذا المفهوم لغوياً، وما هي الأساليب البلاغية المعرفية التي تُسهم في بنائه، وكيف تؤثر هذه السمات على استجابات القراء المعرفية والنفسية. يُستخدم إطار تحليلي انتقائي يجمع بين المؤشرات الأسلوبية لليتش وشورت (٢٠٠٧) والمنهج الأسلوبي المعرفي لسيمينو (٢٠٠٢) ضمن منهجية كمية–نوعية. تشير النتائج إلى أن الأسماء المجردة، والجمل الخبرية والأمرية، والتكرار، والتلازم اللفظي، والتوازي، والاستعارة تُسهم بشكل كبير في بناء الخوف من الله كمفهوم مُركب يرتبط في المقام الأول بالتبجيل والطاعة والمسؤولية الأخلاقية والسلطة الإلهية.

الكلمات المفتاحية: النصوص الدينية، الأسلوبية المعرفية، اللغويات، اللغة الإنجليزية

Introduction

As Perloff (2017) suggests, the importance of religious texts and/or discourse can not be restricted to moral principles, spiritual experiences, and theological doctrines, but it can shape our views and change people's post-communicative behavior. In terms of religious texts composition, Карасик (2002) argues that it highly depends on the specifics of the target audience, subject matter, texts objectives, major cultural and rhetorical strategies utilized to achieve the set of objectives. When it comes to consider cognitive linguistics, language represents human's cognitive ability that functions as a mirror for different intellectual processes among which is the organizational of human mind (Blasco,2015, p.71). By taking cognitive stylistics into account, the concept helps to focus on mental process, but it includes the cognitive processes in the mind of the readers. In other words, it takes into consideration the cognitive processes through which readers can react to the specific elements in the texts (Jeffries and McIntyre: 2010).The current study focuses on English religious texts, which represent a salient and distinctive form of post-communicative behavior. Such texts seek to expose respect, worship, wisdom, justice, obedience, awareness, fear, etc, while simultaneously appealing moral human values. Despite their prominence, English religious texts have received less attention from a cognitive stylistic perspective particularly with regard to how these texts have cognitively and emotionally effects on the readers. Accordingly, the study aims to identify the cognitive and stylistic features of religious texts by answering the followings: 1- how the suggested concept "fear of God" can be represented in the selected texts?; 2- What kind of cognitive stylistic devices can be used to express the "fear of God"?; 3- How do these religious texts have cognitive and emotional effects on the readers? To answer these questions, the current study adopts an eclectic analytical framework integrating Leech and Short's (2007) style markers and Seminos' (2002) cognitive stylistic analysis. It is limited to five English religious texts adopting a quanti-qualitative method in which the stylistic features of the selected texts are counted and the percentages are calculated.

Religious Texts

In the field of academic writings, there are different textual genres which can constructs variety of texts such as medical, sport, historical, political, religious, and so on. Each of these, consists of its own involvement. When it comes to religious texts, it aims to maintain and create religious contents. The notion of the term 'religious' can be treated as sacred. In other words, religious texts represent sacred writings in specific texts. As the name suggests, it appears to be beyond everyday life writings which helps to inspire, direct, preach and even shows respect, fear which are all related to religion. As Giddens (1993: 456) claims, as human beings, religion represents a central part of our daily experience. It influences how we react and perceive to the environment in which we live. When it comes to consider culture, it is undebatable that different societies have different cultures. Therefore, religion and its sacred writings form inseparable part of each culture. In Giddens' study, individuals are shown as engaged to their communities of religious organization which involve feelings and tide to rituals (ibid: 458). Along with the above given idea, religion can be seen as influenced by cultural and social context (Schaefer, 2010: 341). By its nature religion is a complex process and/or phenomenon. Being complex and influenced by culture, it involves a process of inter-linguistic and inter-cultural communication which appear to be influenced by organizational, sociocultural and situational factors. One of the factors that form the complexity of religion is its sociology. Other factors can be the chronological emergence of religion. The complexity here belongs to the revealing of the infinite forms during history. Its worth mentioning that religions can be considered as died and a live. It is died in the sense died together with people who practiced it, while it is alive in the sense people demonstrate varieties in their relation or interaction with other religions. One other dimension by which religion can be considered as complex is the 'oral-written' tradition (Naudé et al 2017). (for more details see Hutchinson 1957: 1-2-5-6)In addition to what we have stated earlier, it is important to mention that religious texts are considered to be rich sources of rhetorical and linguistic tools stationed in teaching moral lessons and spiritual doctrines. Such texts often deploy a variety of cognitive-stylistic features-combining cognitive and stylistic elements to successfully and effectively transmit the intended message. Religious texts (English and Arabic: Bible and Hadith) seem to have numerous stylistic features. Among them is metaphor which can be used to express spiritual concepts. In such verses like the following the underlined metaphors are used to convey the idea that once's action will result in good or bad consequences. Consider the following example: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). On the other hand, metaphors in Hadith can be used to help understanding spiritual ideas. Consider the following Hadith: "If a believer does well, Allah will multiply his deed seven hundred times" (Al-Dailami, 2016, p. 438), the underlined word "multiply" has been used as a metaphorical feature in this Hadith.

One more stylistic feature that can be investigated in religious texts is 'repetition'. consider the following example taken from the Bible: "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20:12), where the repetition of "thy" and "thee", has been used to emphasize the importance of commandments and creating an atmosphere of closeness relationship between the worshiper and God. However, stylistic features such as parallelism, metaphor, hyperbole, etc. represent other features which can also be found in religious texts each of which has its own importance in the given text. In addition, each written or spoken text can reflect authors' specific style. Therefore, it becomes necessary to consider in the following section the concept of stylistics from a cognitive perspective.

Cognitive Stylistics

What looks salient with the study of stylistics is that it deals with both the internal linguistic features of any given text or discourse and other components which exist outside the text such as the sociocultural context, genre, author, etc. (Bretones, Ridao and Alarcón 2021: 11). As an interdisciplinary field, stylistics seems to integrate theories and insights from sub-branches of linguistics such as cognitive linguistics in order to analyse and study texts. In Stockwell's (2002: 149) study, cognitive linguistics corresponds the study of language with the brain and/or mind study. When it comes to consider the word 'cognitive', it can be said that it shed lights and focus on mental faculties (mental faculties such as knowledge and perception) as part of studying language (ibid: 149).Geeraerts and Cuyckens (2007) suggest that language is a mental phenomenon and it can be approached from different perspectives among which is cognitive linguistics. The later seems to be an approach to study language which is used as a tool for organizing and conveying information. In cognitive linguistic studies language appears to be a human cognitive ability and works as a window for other mental processes (Blasco, 2015: 71). Therefore, the aim of cognitive linguistics lies in describing and explaining the language (its nature and structure) and the cognitive function it achieves.By its name, cognitive stylistics can be investigated and defined as many scholars do as the study of style from a cognitive point of view or perspective (Bretones, Ridao and Alarcón 2021: 11). By considering the term, Langacker (2008a: 57) believes that its main focus seems to be on the mental cognitive processes in the readers' minds. It can be said that cognitive stylistics provides a new instruction for literary texts analysis and takes into account the reader's role in the creation of meaning in those literary texts. From another perspective, Jeffries and McIntyre (2010) state that cognitive stylistics takes into account the cognitive process through which a reader reacts to specific elements of the text. In other words, the way by which presenting the manner which readers apply their real-world knowledge to the interpretation of any literary work represents the aim of cognitive stylistics.In Semino and Culpeper's (2002) book Cognitive stylistics: Language and cognition in text analysis, cognitive stylistics has been viewed as both old and new concept. According to them, it is old in the sense it refers to the relation between the reader and the text and the way of interpreting the text by readers. From other perspective, it shows the role of linguistic choices in presenting cognitive effects during the process of investigating texts. In addition, it seems to be new due to the fact of using a systematic linguistic analysis based mainly on theories which relate linguistic choices to cognitive structures. In cognitive linguistic studies the focus or the concern lies in two directions; 1- the reading process explanation and 2- the impact it has on the interpretation the reader makes. From the above given lines, we can assure that readers have a strong impact in the construction of textual meanings. Readers in Stockwell (2002) study, has been viewed as cognitive individuals who use their experience and knowledge (prior knowledge) while reading and comprehending literary texts. From another angel, cognitive stylistics helps to supply the required tools for the readers in order to gain an extensive understanding of the selected text/s and context/s and the author's beliefs and knowledge. Thus, for readers, cognitive linguistics plays an important role in understanding approaching the construction of literary contexts.By looking closely to the above given lines, one can ascertain that cognitive stylistics takes into account the cognition and the textual effects in each literary work and center them in its analytical area. As Burke (2005: 189) suggests, mental activities linked with tasks such as logical thinking, communicating, knowing and remembering are the central views of cognition for individuals. In an attempt to give a further investigation of cognition, Burke (2008: 155) states that a stylistician has to think in each reading process about the way in which his/her imagination functions as the indicator of the text. Besides, Woldemariam (2014) affirms that a reader's mind or cognition should be taken into consideration in literary texts. He states, in cognitive stylistics there are some criteria have to be considered such as; 1- using readers experiences and inferences to investigate a given linguistic form, 2- examining how readers' attention and memory can affect their interpretation of literary texts, and 3- how readers can be influenced by foregrounding devices. Briefly, we can state that cognitive stylistics examines the linguistic

elements of literary and non-literary texts. Moreover, it studies the mental construction that reacts to those elements in presenting the meaning of a given text (Sirinarang, B., & Wijitsopon, R.,2021). Therefore, as the above given explanation suggests, it becomes necessary to to study the interaction between the text and readers which Nuttall (2018: 19) calls 'mind style'.

Mind Style and Its relation to Cognitive Stylistics

In his book 'Linguistics and the Novel', Fowler introduced "mind style" as a concept which refer to the way in which particular world views can be projected by linguistic patterns in a given text (1977: 73). The lexical, syntactic and transitivity patterns were the main focus of Fowler which stand against the range of mind style. According to him, mind style can be ascribed to characters, narrators and/or authors. The notion of mind style has been explicitly presented by him (1986, 1996) as a counterpart to "world view" and "point of view on the ideological plane" (Fowler 1986:150, 1996:214).The term has been referred to as a distinguishable linguistic representation of once mental self (Fowler 1977:103). On the other hand, it has been used to refer to different aspects of world views that seem to be personal and cognitive by its origin, and which are either specified to a peculiar individual, or common to those who have the same cognitive features. This however can be consistent with how Fowler perceives "mind style" when the latter defines it as any typical linguistic depiction of individual mental self. When it comes to consider other definitions, mind style has been perceived as a way in which the imaginary world is "conceptualised", or "apprehended". The term has been related to what Leech and Short (1981: 187-191) call "conceptual variation". While in their discussion of the stated term they (2007) state that it refers to the realization and conceptualisation of the world. According to Leech and Short fictional world and mind style seem to be two opposite sides of one coin. Therefore, they may be difficult to separate them since the conceptualization of the world can presupposes a world to refer to and a mind by which the world can be reflected.In accordance with the idea of conceptualisation of the world, other scholars such as Bockting (1994: 159) defines mind style as what is constructed and expressed in language of the conceptualisation of the reality of a world in a particular individual's mind. The two concepts 'conceptual point of view' and 'mind style' as McIntyre (2006) suggests are heuristic concepts and they should be kept together in practice. Nevertheless, the two given concepts can helpfully indicate the specific aspects of the worldviewOthers such as Stockwell (2010: 424) defines the term as "the combined experiential quality of the reader's feelings occasioned by the patterning in the text itself". According to him, the term 'world view' which is Fowler's (1977) term 'mind style' consists of two aspects namely 'ideological point of view' (a social collective aspect) and 'mind style' (a psychological and idiosyncratic aspect). From different angle, 'mind style', according to Wales can be seen as linked to the idea that the language controls individual's thoughts. In his study a Dictionary of Stylistics, Wales (2011: 271), argues that our conceptualisations of existence are all different and controlled by individual's use of language. However, this fact can be seen as reflected by the term 'mind style'. From other perspective, mind style and the argument of linguistic relativity (linguistic relativity refers to Sapir– Whorf hypothesis which states that the structure and lexicon in one's language influence how one perceives and conceptualizes the world, and they do so in a systematic way) is linked by Nuttall (2018: 14).In her study Mind style and cognitive grammar: Language and worldview in speculative fiction , Nuttall (2018) concludes that both the patterns of a language in a given text and the reader's creation of the imaginary mental structure (which s/he creates in his/her mind) are included in 'mind style'. Therefore, the selected term can be studied as an element of readers-texts interactions.

Methodology

Before conducting our analysis, it is worth stating the method, sample and model adopted in this work. They can be stated as follows:

Method

For the purpose of fulfilling the objectives we have stated earlier, we use a qualitative research method. This method is mainly intended to explore the mind style by which the selected texts can convey in both English and Arabic religious texts. Moreover, beside the qualitative method, we adopt the quantitative method as well in which the stylistic features are counted to be calculated to measure the style used in the compared texts. Therefore, our study is contrastive in the sense it compares the English religious texts with the Arabic once.

Samples

This study tackles Fear of God in English religious texts chosen from the Bible (Old Testament). The samples of the texts are tied to one main theme which is the "Fear of God" which can be seen as one of the most important

concepts in the sacred texts. Five religious texts were taken from English texts. It will be analyzed quantitatively first and then qualitatively.

Proposed Modal

For the purpose of our study we adopt an eclectic model proposed by Joudah in his study Stylistic Analysis Of Mind Style In Selected English And Arabic Children Narratives. The selected model conducts the style markers and their concept of prominence and deviance of Leech and Short (2007) and Semino's (2002) concept of worldview. From the above words we can say that our study encircles the two concepts; namely stylistics and cognition. In their discussion, Leech and Short (2007, p.31) stated that the approach they have considered is a multi-functional one. According to them, the component of style represents choices raised from the linguistic repertoire. In other words, they suggest that style is not and optional extra and therefore, style should be defined with reference to the notion of language use.

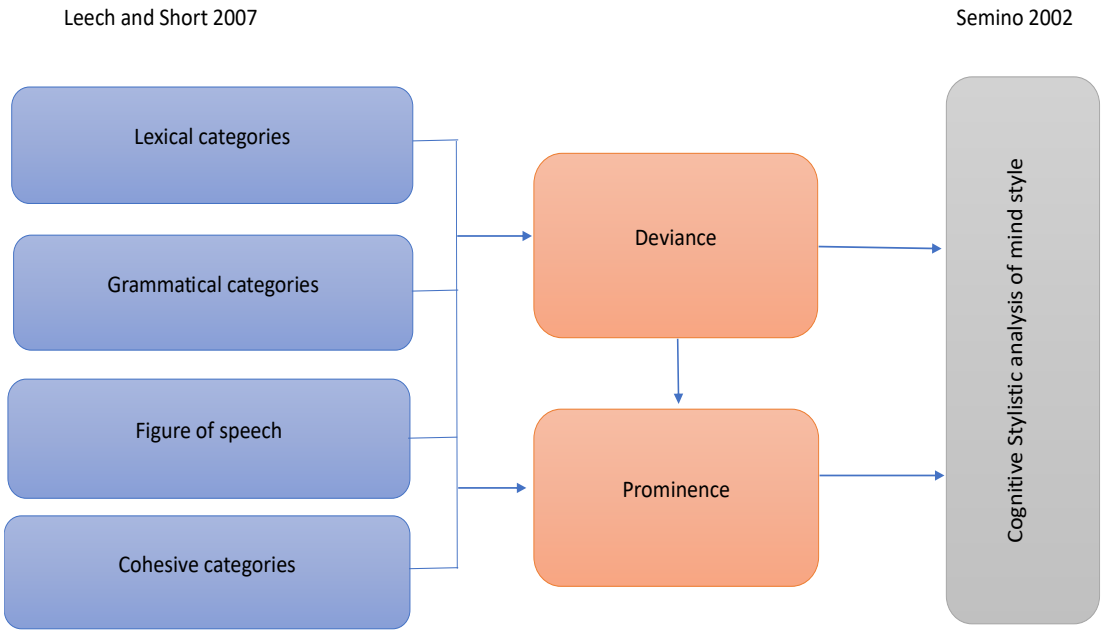


Figure (1.1) An eclectic model of cognitive stylistic analysis

In their study, Leech and Short (2007) refer to two terms which can be followed in the application of stylistic components of the suggested model. According to them, 'deviance' refers to the difference between the frequency of some features in the texts and the normal frequency of the same features. 'Prominence' on the other hand has been defined as the related psychological notion. It should be worthy mention that Leech and Short's (2007) provide a checklist of stylistic markers. All the linguistic sources and other poetic terminologies that might be investigated in the text can be seen and given an explanation in the checklist. The following table (nr.1.) represents the checklist of stylistic markers:

1-Lecixal Categories	-Nouns -Adjectives -Verbs -Adverbs -General
2-Grammatical Categories	-Sentence Type -Sentence Complexity -Noun Phrase's Complexity -The Function Word -The Complex Noun phrases in sentences with action verb.

	-Mean frequency of tenses -Mean frequency of active and passive voice. -Clauses complexity
3-Figures of Speech	-Grammatical and lexical schemes manifest as formal or structural repetition (anaphora, parallelism , etc.) The rhetorical effect of these may be of antithesis, reinforcement, climax or anticlimax etc. NOTE: Phonological schemes are excluded from the model since we have conducted written texts. -Tropes manifest as violations of or departure from the linguistic code, ex, neologisms (such as Americanly) or Deviant Lexical collocations (such as deafening silence). NOTE: Tropes can be semantic and syntactic. They will often be the clue to special interpretations associated with traditional poetic figures of speech such as metaphor, periphrasis, simile, paradox and irony. NOTE: The phonological and graphological tropes are excluded in our study.
4-Cohesion Focus	Cohesion Devices such as references, ellipsis, conjunction substitutions, and lexical cohesion.

When it comes to consider the lexical category, nouns can be divided into 1- abstract (representing ideas, concepts, feelings, events, etc. examples: love, truth, honesty, and happiness), 2- concrete nouns (refer to nouns which can be identified or realised by sense of perceptions. Examples music, train, tree etc.), 3- proper nouns (such as specific names of places, things, people, etc.), 4- collective nouns (refer to names of groups of things, animals, people, etc.).Adjectives on the other hand can be divided into six types: 1- gradable/non-gradable adjectives (gradable adjectives in the sense it can be graded e,g, tall-taller), while the non-gradable adjectives refer to adjectives which can not be graded e,g, married, alive etc). 2- attributive or predicative adjectives (attributive in the sense they describe the noun, while predicative describe the subject of the sentence), 3- emotive adjectives (refer to words that describes feelings or emotional states), 4- evaluative adjectives (these adjectives expresses a speaker's judgment, opinion, or assessment of something rather than a purely factual description), 5- psychological adjectives (this type of adjectives cover the words which describe the mind, behavior, emotions, personality, or mental process), 6- physical adjectives as the name suggests it describes the body, size, appearance, shape, etc. By taking verbs into account, they can have seven referential loads in stylistic consequences. They are:1- stative (stative verb refers to psychological states like psychological activities such as sympathizing or perceptions), 2- dynamic verbs (these verbs are indicating actions, events, physical acts, or movements), 3- Transitive verbs (as the name suggests, it does take object/s), 4- intransitive verbs does not take a direct object, 5- linking verbs (these verbs connect the subject to a word or phrase that describes the subject), 6- factive verbs (those verbs imply the truth of the clause that follows them), 7- non factive verbs carry the opposite idea of the factive verbs. In other words, they do not imply that the clause after them is true.
Adverbs can play different semantic functions based on their syntactic behavior in any given text such as 1- manner, 2- place, 3-direction, 4-, time, and degrees. By considering adverbs as sentential modifiers they can be termed either as 1- conjuncts (so, therefore, however), or 2-disjuncts (certainly, obviously, and frankly).

The last lexical category is general. It refers to other lexical units, simple morphological units. In other words, the opposed to the referential sense usually of pragmatic potential. The following features can be seen under this category:1- simple or complex morphological structure, 2-particular morphological categories: a- compound words, b- past morpheme (-ed), c- plural (-s), d- -3rd person singular (-s), e- possessive (-ing), f- participle (-ed), 3- colloquial or formal use of words, 4- the semantic fields (the properties that form hyponymy relations). By taking the grammatical category into account, we have eight subcategories starting with sentence types. In this category we have to deal with the illocutionary force the sentence may represent such as 1- interrogative (functioning as making question), 2- imperative (functioning as giving command, instruction, request, warning, or advice), 3- declarative (functioning as making statement and provide information), 4- exclamatory (functioning as expressing strong emotion of feelings).When it comes to deal with sentence complexity, this can be seen as linked to the structure of the sentence whether simple, compound, or compound complex. Simple (in the sense it consists of one independent clause). Compound as the name suggests it consists of two or more independent clauses. The third type of sentence structure is the compound complex structure by which the sentence has at least two independent clauses and one dependent clause. The complexity of noun phrases can syntactically be realised as simple or complex (the complexity lies in (a-) a pre-modification nouns, adjectives, etc., (b-) in post-modification prepositional phrases, relative clauses, etc. and pre/post-modification).Morphemes that are used to form sentences can have their own functions. In other words, articles, pronouns, determiners, conjunctions, interjections, etc., cab be used for a particular effect i.e. showing grammatical relations or demonstratives. The other sub-category to be stated here is the complex noun phrases in a sentence with action verbs. This complexity may occur in 1- a subjective slot, or 2- objective slot. By taking 'tenses' into account, this can be realized by referring to the location of the events in time. However, this can be shown as: 1- past simple, 2- present simple, 3- future simple, 4- past perfect, 5- present perfect, 6- future perfect, 7- past progressive, 8- present progressive, and 9- future progressive. To refer to active and passive voice, it can simply say that active voice indicates that subject does the action presented by the verb of the sentence. On the other hand, passive voice indicates that the subject receives the action presented by the verb of the sentence. The third category to be presented here is 'figures of speech'. Syntactically, there are cases by which there seems to be a departure from the general communication norms through the language codes. However, we can follow Leech's (1969) A linguistic Guide to English Poetry to represent the list of tropes and schemes of the exploitation of linguistic rules and the deviation from the linguistic codes. When it comes to consider the exploitation of linguistic rules (formal and structural repetition), the followings can be identified: 1- parallelism (using the same grammatical form for similar ideas in a sentence.), 2- cataphora (a word or pronoun points forward to information that comes later in the sentence), 3- irony (when there is a contrast between expectation and reality, or between what is said and what is actually meant.), 4- metonymy (a word used to refer to something closely associated with it), 5-Climax (refers to the point of highest drama in saying something), 6- anticlimax (it can refer to the sudden lose or disappointing or less dramatic ending after a buildup of expectation). By relying on the deviation from language codes (namely tropes), the following figures can be seen: 1- neologism (a newly created word or expression or a new meaning for an existing word), 2- deviant collocation (refers to a word combination that is unusual, unexpected or not the standard way native speakers normally pairs words), 3- ellipsis (the omission of words that are understood from the context), 4- pleonasm (using more words than are needed), 5- oxymoron (combining two words with opposite or contradictory meaning), 6- tautology (different words are used to repeat the same idea), 7- periphrasis (refers to the use of the elaborated expression instead of the simple one), 8- metaphor (as a figure of speech it compares two unlike things by stating that one is the other), 9- simile (it directly compares two different things to make a description more vivid), 10- hyperbole (it shows a deliberate exaggeration used for humor, emphasis, or effect), 11- personification (the quality of this figure of speech is to give human qualities to nonhuman, like animals, objects, or idea), 12- rhetorical questions (rhetorical questions refer to questions that are asked not to get an actual answer, rather to make or create emphasis), 13- understatement (using this figure of speech represents something as less important, serious, or intense than it really is).Syntactically, there are four grammatical procedures that can be utilized to indicate the grammatical deviation. These are as follows: 1- using a preposition at the end of the sentence, 2- non-standard capitalization of specific letters, 3- non-standard punctuation, and 4- fragments of sentences. The last category of the checklist to be listed here is cohesion. The following cohesive devices have been given following Halliday and Hasan's (1976) Cohesion in English. They are: 1- references (are words used to refer to someone, something, place, time , etc. It can be divided into: (a-) exophoric reference (is when a

word or phrase refers to something outside the text), and (b-) endophoric (a reference made to something within the same text) endophora can be divided into two: 1- cataphoric reference (is a word or pronoun refers forward to something that comes later in the text), 2- anaphoric (refering back to something mentioned earlier in the text)).

2- The second cohesive devices is substitution. As the name suggests, this cohesive devices refers to the replacement of one word, phrase, or clause by another form to avoid repetition. It consists of three sub-types: nominal, verbal, and clausal. The first one represents the substitution of a noun or noun-phrase by a pro-form such as one, ones, or the same. Verbal substitution on the other hand is used to replace a verb phrase by a pro-form, such as do. Clausal substitution is used to replace the entire clause by a pro-form, usually so or not..

3-Ellipsis can be defined as the omission of word/s that can be understood from the context. It can be divided into: (a-) nominal (when a noun or noun phrase is left out for the same purpose), (b-) verbal (when a part of the verb phrase is omitted because the meaning is clear from the words surrounding).

4-Conjunction can be defined as a process by which a word is used to join words, phrases, or clauses together. The first type of conjunction is additive which happens by adding one idea, word, or clause to another without showing contrast or choice. The second conjunctive process is the adversative conjunction. It can be defined as a process by which a word connects two clauses or sentences to represent contrast, opposition, or connection between them. The causal conjunction as the name suggests, it refers to a word or phrase that shows a cause and effect relationship. Temporal conjunction on the other hand it shows time or the order of events in a sentence by using specific words or phrases.

5-Lexical cohesion can be refereed to as the way by which the text stays connected through word choices. It can be divided into collocation and reiteration. The former means the tendency for certain words to occur together in a language, while the latter (reiteration) refers to the repetition of a word or the use of a related word to keep a text connected.. Reiteration can be achieved in the following manners: (a-) repetition, (b-) near synonymy, (c-) superordinate, and (d-) general word.

What we have stated earlier was clearly connected to Leech and Short's (2007) checklists categories. It is worth shedding lines in the following section to Semino's (2002) model of mind style (mind style captures the personal and cognitive (cognitive in origin) views of common people who share the same cognitive characteristics or of a particular individual). In her study, Semino argued that the most general term that can be utilized is 'worldview'. In other words, her concept refers to the 'text actual world' or the overall view of reality. The aspects of world views (world views that are social, cultural, political or religious) can be captured through the notion of 'ideological point of view'. Moreover, those aspects are likely to be shared by individuals with others of the same social, cultural, political or religious groups. In what related to the concept of "mind style", it is importantly to mention that the suggested concept refers to how the world can be conceptualised by individuals. This is however can presuppose 1- world to refer to , and 2- a mind by which the world can be reflected.

By referring to the title of our study "A Cognitive Stylistic Analysis of Fear of God in English and Arabic Religious Texts", it is worth mentioning that the approach of cognitive stylistic is pertinent to the analysis of mind style (mind style here has to be defined as linguistic construction of a particular conceptualisation of textual world). In other words, it has to combine analyzing linguistic patterns and cognitive theories. Therefore, the above mentioned notion stands against the previous studies who tackled the linguistic theories and linguistic analysis for inferences about cognition and conceptual structures (taking into account the grammatical and lexical phenomena) for example: (Fowler 1977, 1986, 1996); (Leech and Short 1981), and (Halliday and Hasan 1971).

Data Analysis

The current study as the title suggests takes into account the stylistics markers as they are produced in the religious texts. As its evident, the stylistic markers play an important role in representing the symbols of any text along with its producer. As we have stated earlier, in the first adopted model, namely Leech and Short (2007), stylistic analysis will be the initial component in our conducted analysis along with its four categories. By referring to the first two concepts of our tittle i.e (A cognitive Stylistic-), Leech and Short's (2007) model, has been given to start from the lexical level up to the cognitive one as we have considered in this study. Therefore, the style markers in any given religious text will be linked to Semino's concept (2002) of mind style as a cognitive stylistic concept.

Step-1- The Lexical Markers

Leech and Short's (2007) lexical stylistic markers have been divided into five categories: 1- nouns, 2- verbs, 3- adjectives, 4- adverbs, and 5- general. However, importantly to remember that as we have seen earlier, a lexical item may belong to more than one category such as the verb.

Nouns: The lexical nominal markers will be identified statistically as seen in the following table and then will be taken in terms of Semino's (2002) cognitive mind style.

N	Types	Instances	Frequency
1	Concrete	Fortune (1) Snares (1) Commandments (1) Saints (1)	4
2	Abstract	Wisdom (1) Death (1) Fear (6) Life (1) Want (1) Understanding (1) Duty (1) Unrighteousness (1) Insolence (1) Pride (1) Beginning (1) Ways (1) Evil (1)	18
3	Proper	Lord (5) God (1)	6
4	Collective	-	0
5	Total	28	28

Table (2) (The lexical Nominal Markers (Nouns) and their frequencies in the English data)

By considering the statistical approach to the above given table, it should be noted that the calculation of means of frequencies have been done by dividing the number of occurrences of the item used by the total number of the whole, multiplied by 100.

$$\text{The equation for the calculation of MFs} \quad \frac{\text{Number of instances of the item}}{\text{Total number of instances in the group}} \times 100$$

Therefore, by looking to the above given table, we can notice that the abstract nouns scored the highest frequent of use with 64.28% comparing with the four types of nouns. The second frequent use is the proper nouns which comprise 21.42% of the total percentages. In addition, the concrete nouns occurred 4 times with 14.28%, while the collective nouns were absent and scored 0.In terms of Semino's (2002) mind style analysis, the above statistical analysis of nouns proves that the abstract nouns have the highest percentage. When it comes to consider the term of prominency, it has been observed that the abstract noun (fear) has the most prominent appearance based on its semantic features and frequency throughout the five English texts, as well as its contribution to the mind style of the selected theme i.e "Fear of God". By relying again on the concept of mind style, the word "fear" seems to play the significant role in shaping the perceptual world and the cognitive point of view or the readers (Christians). The repeated phrase "the fear of the lord" in the beginning of most of the selected texts represents hallmarks of the mind style of the speaker and his linguistic cognitive understanding.

Therefore, the repeated phrase “the fear of the lord...” in the selected texts reinforces and confirms the sense of continuity (cohesion) from the speaker’s world point of view.Adjectives represent the second category of lexical markers. This class of words is descriptive. It is descriptive in the sense it defines or describes the noun or the noun phrase.

No.	Types	Instances	Frequency
1	Gradable	Good (1)	1
2	Non-gradable	Whole (1) No (1) His (2)	4
3	Attributive	Good (1) Whole (1) No (1) His (2)	5
4	Predicative	-	0
5	Emotive	-	0
6	Evaluative	Good (1)	1
7	Physical	-	0
8	Psychological	-	0
9	Total	10	10

Table (3) (Adjectives and their frequencies in the English data)As it can be shown from the above given table of adjective, the results show that attributive adjectives scores 50% followed by non-gradable adjectives that comprises 40% of the overall percentages. Furthermore, the gradable adjective scores 10%, while predicative adjectives, emotive adjectives, physical and psychological adjectives were absent. According to the stated percentages in table (3), it can be seen that the highest frequency goes for the attributive adjectives. Among them “His” as a possessive adjective is the prominent one as it appears repeated in the texts "Fear God, and keep His commandments: for this is the whole duty of man." "Fear the Lord, all you His saints: for there is no want to them that fear Him." Based on Semino’s mind style concept, the frequent use of an attributive adjective before a noun is usually to describe the qualities or to directly attributes a trait. In both of the quoted lines it modifies the nouns to express the ownership and relationship to God. In other words it tells whose “commandments” and whose “saints” are meant by the speaker. Therefore, from another angel it reflects the speaker cognitive perspective, as it conveys how s/he encircles the commandments and saints with God. Hence, the repeated adjective creates a focused mind style for the speaker to create a thematic coherence of the subject matter. The third category of lexical markers to be stated here is the verb. The stylistic load of verbs has significant account like other lexical markers in any written or spoken language. The English verbs of the selected texts can be shown in the below table:

N	Types	Instances	Frequency
1	Stative	Is (4) Have (1) Fear (3) Practise (1) Hates (1)	8
2	Dynamic	Causes (1) Avoid (1) Fear (2) Keep (1)	7

		Have (1) Practise (1) Hates (1)	9
3	Transitive	Causes (1) Avoid (1) Fear (3) Keep (1)	
4	Intransitive	Is (4)	4
		Is (4) Have (1) Practise (1)	10
5	Factual	Hates (1) Causes (1) Avoid (1) Fear (1)	
6	Non-factual	Fear (2) Keep (1)	3
7	Linking	Is (4)	4
8	Total	45	45

Table (4) (Verbs and their frequencies in the English data)

The results of the analysis of verbs in the above table show that factual verbs come first with the highest frequencies scoring 22.22%. The second salient type of verbs is the transitive verbs which comprises 20%. Moreover, the stative verbs ranked the third position scoring 17.77%. Dynamic verbs were also used with a frequency of use that comprise 15.55%. Both the intransitive and the linking verbs score the same percentages with 8.88%, while the non-factual verb scores the less frequent use of the total percentages, comprising 6.66% only.When it comes to consider the analysis of mind style, it is worth noting that factual verbs occur most frequent in the selected English texts, indicating their significant role in relation with our suggested theme “Fear of God” in the mind of the speaker. In other words, the factual verbs construct the mind style of the speaker in a way to introduce details presented as true facts. Therefore, from Semino’s (2002) perspective, the factual verbs perform important functions in the mental processes. By looking closely to the use of the verbs, it can be said that the verb “fear” and “is” are the most frequent and most prominent in the selected data, occurring at a crucial point most notably in: "Fear God, and keep His commandments: for this is the whole duty of man." , "Fear the Lord, all you His saints: for there is no want to them that fear Him.”, "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." , and "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it.". The importance of the two verbs lie in their semantic and grammatical functions, where the verb “is” has been used to link the “beginning of wisdom”, a fountain of life”, “the whole duty of man”, and the existential one “there is no want to them that fear Him” to the subject matter i.e “fear of the Lord”. On the other hand. “fear” has been utilized in “Fear God”, “Fear the Lord”, “that fear Him” to express the speaker’s emotional and mental state towards God. Therefore it counts the speaker’s attitude to God. Fear in the above given imperative form can by utilized as an action verb to describe the activity of “fear” in “fear God”, “fear the lord”. The way the transitive verb “fear” is used has been clarified by the direct object to state the construction of the speaker’s mind. In other words, the direct object “God”, and/or “the lord” has risen the the way by which how to reflect the fear in the mind and for whom one should represents his/her fear. In addition, the verb “fear” used has been identified to reflect the speaker’s general truth/ facts or the real situation by which one has to fear his/her God. From other perspective, the verb “fear serves as a narrative conclusion that reinforces the religious state of reality towards people. It indicates a cognitive style that is emotionally demanding action to represent internal states and cognitive framework.Adverbs: As the name suggests, adverbs can be used to modify the verbs used in the sentences and connect the sentences to improve and enrich the style. The following table presents the use of adverbs in the English religious texts.

N	Types	Instances	Frequency
1	Adjunct	-	٠

2	Disjunct	-	٠
3	Conjunct	-	٠
4	Total	٠	٠

Table (5) (Adverbs and their frequencies in the English data)Adverbs play an important role in English grammar due to its significance in modifying the verbs used in the sentences and /or texts. By looking to the above selected texts and table, it is surprisingly to state that there was no salient use of adverbs in all of the data. In other words, the adjunct, disjunct and conjunct adverbs scored 0% because of the absence of their frequencies. By taking each adverbs separately, the adjunct adverb can be used by speakers or writers to give extra information about time, places, frequencies, degree, manner, etc. Those adverbs appear to be integrated to the clause in which they are used. Therefore, in terms of mind style, it seems that the speaker in the English selected data needs not to add information to the time of giving the speech, nor its manner, place, or frequency. However, this is to state the fact that the speaker cognitive style in relation to the religious texts has to be forwarded to people regardless its time, place, manner, etc. Moreover, the absence of disjunct and conjunct adverbs indicates the lack of the speaker's comment and attitudes towards linking the clauses and showing logical relations between the text's parts. In other words, this can investigate that the speaker's mind style and cognitive style needs not to polish the idea of religious texts nor referring to additional information to state the "fear" people can have towards God. Instead, the modifiers used in the selected data were prepositional phrases, coordinating conjunction, infinitival complement, and coordinating conjunction. The absence of this lexical markers however, can mirror and affirm the speaker's cognitive style, rendering the subject matter "fear" psychologically.General: This category of lexical markers includes different subgroups than the proceeding categories including grammatical morphemes. The following table will state those subgroups and their frequencies:

No	Types	Instances	Frequency
1	Simple	Fear (5) lord (4) is (4) the (10) beginning (1) of (9) wisdom (1) good (1) understanding (1) have (1) all (2) they (1) that (2) practice (1) it (1) hates (1) unrighteousness (1) and (4) insolence (1) pride (1) ways (1) evil (1) a (2) fountain (1) life (1)causes (1) one (1) to (1) avoid (1) snares (1) death (1) God (1) keep (1) His (2) commandments (1) for (1) this (1) whole (1) duty (1) man (1) you (1)saints (1) no (1) want (1) them (1) Him (1)	80
2	Complex	Unrighteousness (1) understanding (1) beginning (1) commandments (1) saints (1) causes (1) hates (1) ways (1) snares (1)	9
3	Compound	-	0
4	Plural morpheme-s	Ways (1) commandments (1) saints (1) snares (1)	4
5	3rd person -s	Hates (1) causes (1) is (1) have (1)	4
6	Progressive-ing	-	0
7	Participial-ed	-	0
8	Past morpheme-ed	-	0

9	Colloquial	-	0
10	Formal	All words in the texts.	80
11	The word's semantic field	- Sensory & Motion verbs: - Animals & Creature: - Body parts: - Food: - Greetings: - Exclamation: - Spatial & natural terms:	0
12	Total	177	177

Table (6) (The subgroups of "general" and their frequencies in the English data)The analysis of the subgroup of the lexical category 'general' shows that the categories 'simple and formal' scored the highest number of percentages with 45.19% followed by the complex category which scored 5.08%. In addition to those two categories, both 3rd person-s morpheme and plural morpheme-s scored the same percentages 2.25%. Surprisingly, the analysis showed the absence of compound, progressive-ing, participle-ed, past morpheme-ed, colloquial and the word's semantic field. The mentioned subcategories have no frequencies in the selected data and scored 0%. In terms of mind style, the above table and analysis shows that the formal use of language and the use of simple words are the most frequent among the other categories. As it can be noted, the texts are in the formal language format, which can provide a more prominent lexical elements that influence the speaker's mind style. Among the whole (main formal lexical words), "fear" carries a more formal and evaluative impression that other mentioned words. It signifies an exaggerated style that is consistent with speaker's mentality. This however, creates a sens of fear for readers and draws their attention to fear God. Moreover, the absence of the word's semantic field such as exclamation, spatial, natural terms, greetings, food, body parts, sensory and motion verbs, animal and creatures can indicate that the speaker's cognitive style has been excluded the subsidiary categories like the mentioned above. In other words, since the subject matter is "fear of God", there is no necessity to refer to body parts, animals, etc. Therefore, the mind style has well knitted the entire words in each text. By looking closely to the mentioned words, we can realize the well connection between the beginning and the end of each text. Taking for example "Fear God, and keep His commandments: for this is the whole duty of man.", we can identify how the mind style was realized. The words mentioned carry weight and nothing is superfluous. From different angel, it can answer the following logical questions: What to do? The answer is to fear God and keep His commandments. Why it matters? The answer is because this is the whole duty.

Step-2- The Grammatical Markers

As we have stated in the previous sections, grammatical markers represent the second step in stylistic analysis by which we can refer to sentence type, complexity, clause complexity, noun phrases complexity, the complex noun phrase with an action verb, voice of the sentence, tenses, and function words along with other grammatical constructions. These can be illustrated in the following tables:

No	Type	Instances	Frequency
1	Interrogative	-	
2	Imperative	"Fear God, and keep His commandments: for this is the whole duty of man." (1) "Fear the Lord, all you His saints: for there is no want to them that fear Him." (1)	2
3	Declarative	"The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (1)	3

		"The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1) "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (1)	
4	Exclamatory	-	
5	Total	5	5

Table (7) (Sentence types and their frequencies in the English data)

Various stylistic effects can be identified through the function of a sentence type. Those stylistic effects will take into account the stylistical markers grammatically. Table (7) shows that the highest percentage is for the declarative sentence with 60% followed by the imperative one which scored 40%. on the other hand the interrogative and the exclamatory one were absent due to the absence of their frequencies which scored 0%. By taking cognitive style analysis into account, the sentence type can affect how we are expected to receive the message. The analysis shows that declarative sentence has the highest percentages which helps to state truth, facts, and/or belief. In terms of mind style, the speaker in "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it.", indicates a starting point of true wisdom. Moreover, it represents the fact that the speaker declares that those who practice "fear" possess good understanding. In other words, the speaker's mind tells the readers about the relationship between reverence for God, understanding and wisdom. While in the second declarative sentence, the speaker's mind declares the fact that the fear of the lord is opposed to evil. In this sentence, the cognitive mind style tells the readers what the fear of the lord entails rather than instructing them to act. When it comes to look at the mind style in the third declarative sentence we can identify how the style the speaker used can indicate to avoid dangers that lead to ruin. It in other words communicates a truth of the continual source of spiritual vitality, blessing, and preservation. The forth and fifth sentences are imperatives. By giving the two sentences in an imperative way, the speaker commands the readers how to live. The forth sentence is partially declarative that provides reasons for these commands by stating a theological truth (the whole duty of man). The cognitive style here however to justify the reasons for the imperative part. In addition, the fifth one is also partially declarative to declare that people who fear the lord will never lack what they truly need. It again justifies the reasons for the imperative part.Sentence complexity: sentence complexity refers to the way through which clauses can be combined together to form sentences such as simple, compound, complex, and compound complex. Therefore, style can be manifested through sentence complexity and the variety of style depends on different factors such as 1- genre, 2- authorial or speaker's style, and 3- communicative goals. The table below shows sentence complexity in relation to the English data.

No	Type	Instances	Frequency
1	Simple	"The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1) "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (1)	2
2	Compound	"The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (1)	1
3	Complex	"Fear the Lord, all you His saints: for there is no want to them that fear Him." (1)	1
4	Compound-complex	"Fear God, and keep His commandments: for this is the whole duty of man." (1)	1

5	Total	5	5

Table (8) (Sentences` complexity and their frequencies in the English data)The statistical analysis and the table above show that sentence complexity has been achieved by using simple sentences that scored 40%. Each of the compound, complex, and compound-complex sentences scored the same percentages equally 20%. The above given frequencies can be referred to in terms of mind style. Therefore, the extensive use of simple sentence in the selected religious texts can reflect the stylistic necessity for a clarity and importance in the realm of religion. This is clear from the table given above that simple sentence were delivered by using simple sentence with a compound object and the other one with a compound predicate. However, this might reflect the simple thought process associated with once's cognitive style. The highest percentage i.e simple sentence, stands for the grammatical simplicity by which the speech was given. However, the above-mentioned idea has been identified through the reduction of the syntactic complexity. It again shows the speakers simplicity in expressing and giving thought and speech. In addition, the use of complex and compound-complex structure was inevitably non randomly used. This can be identified via the speaker's mind style through which the sentences were given to show the connected relationships between the mentioned ideas, controlling emphasis, and creating a more natural engaging in the given speech. Taking for example; "Fear God, and keep His commandments: for this is the whole duty of man.", the first imperative clause joined to the second one by (and) to form a compound main clause. A dependent clause introduced by (for) functioning as giving a reason. Therefore, the style is mentally reflected by the use of these sentences to highlight the importance of expressing the religious messages in one way or another.Clause Complexity: Importantly to mention, the term clause has been practically used to refer to sentence incorporated within other sentences. It has to be noted here that clause complexity in the current analysis will be investigated within sentence complexity as well.

No	Type	Dependent or independent clauses withing sentences	Frequency
1	Independent	"The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (2) "The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1) The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (1) Fear God, and keep His commandments: for this is the whole duty of man." (2) Fear the Lord, all you His saints: for there is no want to them that fear Him." (1)	7
2	Dependent	"The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (1) Fear God, and keep His commandments: for this is the whole duty of man." (1) Fear the Lord, all you His saints: for there is no want to them that fear Him." (2)	4
3	Total	11	11

Table (9) (Clauses` complexity and their frequencies in the English Data)It is clear from the above table that sentence complexity was largely accomplished by independent clauses with 63.63%. On the other hand the dependent clauses scored 36.36%. In all of the selected texts, the mind style is clearly present. In other words, the whole sentences have complete ideas and more strikingly the independent part of each clause indicates "fear of God" by looking closely to each independent clause; for example: The fear of the Lord is the beginning of wisdom, The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." ,The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." , Fear God, and keep His commandments: for this is the whole duty of man." , and Fear the Lord, all you His saints: for there is no want to them that fear Him." , those independent clauses indicates commands and state facts, and truths to fear God. They express the speaker's complete thought towards the subject matter. Despite the unusual style, or order of some clauses but they still have complete thoughts and express the cognitive style linked to fear of God. Therefore, this style can be seen as the basis of speaker's mind style to express the complete idea as independent rather than the need to other subordinate or dependent clause to state the truth, facts, and or commands to fear God. Moreover, even the dependent clause was notably used to have a clear idea that it depends on the "fear of God" to have things completed such as "for this is the whole duty of man." depends on the first part which is "Fear God, and keep His commandments:". Hence, the mind style is clearly touchable in the cognitive style via which those sentences were linked to express the main idea of fear.

Noun Phrase complexity: The table below shows noun phrases complexity in the selected data.

No	Type	Instances		Frequency
١	Simple	It (1) unrighteousness (1) insolence (1) pride (1) one (1) God (1) His commandments (1) this (1) the lord (1) no want (1) Him (1)		11
٢	Complex	Pre-modification	A good understanding (1) all yo His saints (1)	2
		Post-modification	The fear of the lord (3) the beginning of wisdom (1) the way of evil (1) a fountain of life (1) the snares of death (1) them that fear Him (1)	8
		Combined pre/ post-modification	All they that practise it (1) the whole duty of man (1)	2
٣	Total	23		23

Table (10) (Noun phrases complexity and their frequencies in the English Data)The analysis of noun phrase complexity as shown in the above table proved that the simple noun phrases have been utilized in the selected religious texts with a high percentage scoring 47.82%. taking into account the the complex noun phrases and its three types, post-modification was the highest between the three and scored 34.78%. However, the remaining two have been identified with the same frequencies scoring the same percentage 8.69% for each.

When it comes to consider mind style analysis, the noun phrase "the fear of the lord" has been notably realized as the most prominent phrase due to its frequent use and/or occurrence which is crucial to its function in relation with mind style. In terms of "fear of God" the use of "the fear of the lord", the phrase plays a vital role in shaping once mind style and cognition. In other words, the use of the word "fear" followed by the prepositional phrase (postmodifier) can be used to specify whose fear and what coincidence can one have in the following

words. From different angel, the use of “the fear” followed by “of the lord” as in "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it" denotes what consequences one can have if s/he has fear to God. As the texts are religious, the expression “the fear of the lord” underscores the mankind’s perspective inherent in their worldview. In order to indicate and represent sensory-oriented approach to mind style, there are specific styles need to be created to show how one should deal with the fear of God. In our suggested study, (taking into account the above given text for example), the speaker highlights that “the fear of the lord” is “the beginning of wisdom”. If we want to reorder the expressions, we can say that “the beginning of wisdom” is “the fear of the lord”. However, both can identify, emphasis, and exemplifies the mind style’s perspective towards the “fear of God” which is concrete and centered to mental descriptions typical to once’s language and mind style. The noun phrase complexity in sentences with action verbs: The table below indicates the action verbs in the complex noun phrases in the selected data through the use of subjective noun phrase scored 33.33% less than the objective noun phrases that scored 66.66%.

No	Type	Instances	Frequency
1	Subjective noun phrases	The fear of the lord (3) implied ‘you’ (2) no want (1)	6
2	Objective noun phrases	It (1) unrighteousness (1) insolence (1) pride (1) the ways of evil (1) one (1) the snares of death (1) God (1) His commandments (1) the lord (1) them that fear Him (1) Him (1)	12
3	Total	18	18

Table (11) (The complex noun phrases in sentences with action verbs in the English Data) The above statistical analysis shows that the objective noun phrases have the highest frequency comparing with the subjective one. Taking into account the mind style analysis, it has been clearly realized that the most prominent noun phrase among all the results, was “the fear of the lord”. The repeated use of the subject “the fear of the lord” in "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." ,"The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." , and "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." , can be identified as a noun phrase which grammatically used as a non-agentive subject. It is an abstract which mentally represents the source of the good things which follow. The noun (the head noun) in those repeated subjects, i.e “fear” followed by a modifying phrase “of the lord”. The propositional phrase therefore, modifies the noun “fear” and that repeated subject can mirror the cognitive structure of the speaker’s world view towards the subject matter “Fear of God”. However, this fact has been grammatically supported due to the position of the subject and carrying the cognitive point of viewVoice (active - passive): The results of the table below shows that there was no evidence for the use of passive voice. In this case it scored 0% whereas the active one was commonly used with 100%.

No	Type	Instances	Frequency
1	Active voice	All are active	100
2	Passive voice	-	0
3	Total	100	100

Table (12) (The voice (active – passive) in the English Data) When it comes to consider the mind style analysis, it is exceptionally to mention that the entire texts and/or sentences were in active voice. According to the related data, active sentences have prominent active phrase which is “the fear of the lord”. It is strikingly capturing our attention that the repeated phrase mirrors the speaker’s cognitive thoughts and style. In other words, by using “The fear of the lord is the beginning of wisdom, is a fountain, hates unrighteousness.”, this represents how the idea of “fear of God” was centered according to this grammatical use. The active use might indicate the desirable gifts as rewards to the “fear of God. The use of semicolons, structure, commas, colon etc, makes it clear how well organized the style was. It highlights the relationships between the parts, connects to life, wisdom, obedience, showing reasons that follow the command, etc. Tenses: The following table represents the tenses via which the texts were given. In other words, it tries to find if the sentences are present, past, future; simple, perfect, or progressive.

No	Type	Instances	Frequency

1	Simple past	-	0
2	Simple present	The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (3) "The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1) The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (2) Fear God, and keep His commandments: for this is the whole duty of man." (1) Fear the Lord, all you His saints: for there is no want to them that fear Him." (2)	9
3	Simple future	-	0
4	Past perfect	-	0
5	Present perfect	-	0
6	Future perfect	-	0
7	Past progressive	-	0
8	Present progressive	-	0
٩	Future progressive	-	0
10	Total	9	9

Table (13) (Mean frequencies of tenses in the English Data)

It is clear from the above table that future, present, past progressive, past, present, future perfect, and simple past and future have no existence zero percentages comparing with present simple which was the dominant tense scoring 100% in all the data selected.In terms of Seminos' mind style, the present simple tense is the dominated one over the other tenses. Grammatically speaking, the present simple is mostly used to express real facts and/or fundamental constants. From a stylistic point of view, it can be used as a tool revealing the essential aspects that drive the narrative from the cognitive perspective in the mind style. The repeated phrase "the fear of the lord.." in the selected data has been frequently used to represent once's beliefs, attitudes, real facts towards the main theme "fear of God". In other words, the repeated use of present simple tense can express the existence of beliefs and imagination of the real situation by which one has to fear God. Moreover, the use of the repeated phrase in the salient tense (present simple sentences) has been used to demonstrate the internal imaginative and logical feelings of the speaker's mind style. This is however, has been utilized to construct the religious personal, social perspectives and worldviews of language.Function words: This category is basically related to words such as pronouns, prepositions, conjunctions, determiners, etc., that have syntactic functions rather semantic one. These words will be analyzed in the following table:

No	Types	Instances	Frequency
1	Pronouns	They (1) it (1) one (1) this (1) you (1) them (1) Him (1) that (2)	9
2	Prepositions	Of (9) to (2) for (2)	13
3	Conjunctions	And (5) for (2) that (2)	9
4	Determiners	The (3) the (7) a (2) all (2) His (2) this (1) no (1)	18

5	Auxiliaries	Have (1) is (3)	4
6	Interjections	-	0
7	Negative words	No (1)	1
8	Total	54	54

Table (14) (The function words and their frequencies in the English Data)From what has been shown in the above table, function words are mostly achieved through determiners that scored 33.33% followed by prepositions that scored 24.07%. Pronouns and conjunctions came next with the same frequencies and scored 16.66% followed by auxiliaries which scored 7.40%. Furthermore, the results showed that negative words scored 1.85% . When it comes to consider mind style analysis, the function words used in the English data have no salient pronoun in order to specify once's self prominence and domination. Religious texts seem to be preaching messages delivered to public and that might justify the mind style through which the fear was given. Instead of involving personal pronouns for example, other functional words were prominent to justify its use. By looking closely to the selected data, function words are mostly used in a way to exclude the existence of the speaker in the delivered words. This is however might indicate the religious texts need to be used for all people, regardless of the time, and place. Instead, the speaker's mind style centered by using definite articles to identify which fear is responsible for the beginning of wisdom, a fountain, etc. In other words, by saying "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it.", the use of the definite article "the" (determiners), the use of conjunction words, and prepositions help to reflect the mind style by which it is "the fear" "of the lord" that reflects the "beginning of wisdom". The well organized, and falseness use of function words help to understand the cognitive perspective through which religious texts need to be written or spoken. The unbiased use of pronouns makes it clear that the message is impersonal and has a huge purpose to represent how the "fear of God" should be. Step three: Figures of Speech: As sacred texts, the current section tends to identify if the religious texts can carry figurative use of language. As Leech and Short (2007) point out, figurative language use is not confined to literature since texts can convey authorial style which implies figurative use. However, figurative use will be identified into: 1- the exploitation of linguistic rules and 2- deviation of linguistic rules. The two will be stated respectively:

No	Type	Instances	Frequency
1	Parallelism	The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (1) "The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1) "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (1) "Fear God, and keep His commandments: for this is the whole duty of man." (1) "Fear the Lord, all you His saints: for there is no want to them that fear Him." (1)	5
2	cataphora	"Fear God, and keep His commandments: for this is the whole duty of man." (1)	1
3	Irony	-	0

4	Metonymy	-	0
5	Paradox	The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it." (1) "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (1) "Fear the Lord, all you His saints: for there is no want to them that fear Him." (1)	3
6	Climax	-	0
7	Anti-climax	-	0
8	Total	9	9

Table (15) (Exploitation of linguistic rules for figurative use in the English data)The results of the exploitation of linguistic rules in the above table show that parallelism scored the highest frequency scoring 55.55% followed by paradox which scored 33.33%. In addition, cataphora scored 11.11%. Eventually, irony, metonymy, climax and anti-climax appeared to have no percentages comparing with other figurative use of language.In terms of mind style analysis, it is importantly to mention that in religious texts there seem s to be an exploitation of linguistic rules for different figurative purposes. Parallelism dominates all the selected data and its prominent feature lies in "The fear of the lord…" in the first three texts and by the imperative commands in the last two texts. In other words, the speaker's mind style is presented by the use of the repeated grammatical structure or ideas in the lines followed to reinforce the meaning used in the first part. Taking for example; "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it.", it can be clearly noticed the style by which the two clauses "The fear of the Lord is the beginning of wisdom" and "a good understanding have all they that practise it." have been balanced each others. From other perspective, the second clause is used to expand the first: fearing God to represent wisdom. It is therefore a synthetic parallelism through which the style the texts were written with helps to develop the speaker's thought as they are expressed in the first part. Moreover, the speaker's imaginative mentality has been clearly identified in the style by which the third text was written. The two opposite images were clearly balanced through the use of the synthetic parallelism. The positive image "is a fountain of life" causes people to avoid the "snares of death" (avoiding this negative image). In addition, the repeated style in giving a subject and predicate in the last text can create clear parallel structures between the command and the consequences given in the same text.Deviation of Linguistic Rules: In this section we will try to investigate if the texts under analysis can have other figures of speech which fall under the deviation of linguistic rules. However, these figures will be analyzed according to Leech and Short (2007) taxonomy of dis-conformity of language rules.

No	Types	Instances	Frequency
1	Neologism	-	0
2	Deviant collocation	-	0
3	Ellipsis	-	0
4	Pleonasm	-	0
5	Oxymoron	-	0
6	Tautology	-	0
7	Periphrasis	-	0
8	Metaphor	The fear of the Lord is a fountain of life, and causes one to avoid the snares of death." (2)	2
9	Simile	-	0
10	Hyperbole	-	0

11	Personification	The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..." (1)	1
12	Rhetorical questions	-	0
13	Understatement	-	0
14	Grammatical deviation	Ending with preposition: - Non-standard phrases: - Non-standard capitalization: - Sentences fragments: - Non-standard Punctuation: -	0
15	Total	3	3

Table (16) (Deviation of linguistic rules in the English data)

The table above shows the attempt we have given to analyse the deviation of linguistic rules for the figurative use in the selected data. As it has been stated from the results, most of the figurative uses were absent from the data analyzed except the metaphor which has the highest percentages scoring 66.66% followed by one frequency only for the use of personification to score 33.33%.When it comes to consider mind style, the absentee of most of the deviated figurative use of language can indicates the speaker's cognitive perspective to prefer using clarity and avoid using emotional expressions, irony, word play since the texts are religious and need to state the direct intended message without exaggeration. Though, the literal use of language might seems to be insufficient to reflect facts and realities, hence, the use of metaphor and personification. Moreover, the single use of personification in the selected data may indicate the speaker's targeted projection of subjectivity onto something much more important which is the "fear of God". Importantly to remember, when a text/and or texts can be written in the way shown in the above table, it might signal a highly controlled "mind style" through which the world almost entirely presented through using metaphor and personification onto another (I.e. refusing using the shortcuts, distortion that creates irony, ornament and emphasis). looking closely to the style via which the texts are written, it suggests a systematic, and grammatically literal mind but metaphorical in cognition in the sense the speaker avoided playing with the language for effect, yet relies on metaphor and personification to structure the meaning of the texts. Step Four: Cohesive devises as style markers: Cohesion represents the ultimate element in the checklist of style markers given by Leech and Short. In the their book Style in Fiction (2007), the logical cohesive devices among sentences have been adopted by them from Halliday and Hasan's (1971). The table below will investigate the use of the cohesive markers in the selected data:

No	Types	Sub-types		Instances	Frequency
1	References	Exophora		The lord (4) they (1) God (1) His (2) man (1) Him (1) you (1) them (1)	12
2			Cataphora	-	
3		Endophora	Anaphora	It (1) this (1) Him (1) them (1)	4
4	Ellipsis	Nominal Ellipsis		-	0
5		Verbal Ellipsis		Hates (3)	3
6	Conjunction	Additives		And (5)	5
7		Adversatives		-	0
8		Causal		For (2)	2
9		Temporal		-	0
10	Substitutions	Nominal		-	0
11		Verbal		-	0
12		Clausal		-	0

13				Fear of the lord (3) beginning of wisdom (1) good understanding (1) practise it (1) hates unrighteousness (1) fountain of life (1) snares of death (1) avoid the snares of death (1) fear God (1) keep His commandments (1) whole duty of man (1) fear the lord (1) His saints (1) fear Him (1)	16
	Lexical cohesion	Collocation			
14				Fear (6) lord (4) His (2) the fear of the lord (3) Him (2)	17
15		Reiteration	Repetition (near)synonymy	Wisdom/understanding (1) unrighteousness/evil (1)	2
16			Superordinate	Evil (1) duty (1)	2
17			General word	-	0
18	Total			63	63

Table (17) (Cohesive markers and their Frequencies in the English Data)The most prominent cohesive devices in the selected data is repetition. It has the highest frequency with 26.98%, followed by collocation which scored 25.39%. the results show that exophora scored 19.04% , additive conjunctions scored 7.93%, and anaphora with 6.34%. verbal ellipsis on the other hand scored 4.76%, whereas, superordinate, (near) synonymy, and causal conjunction scored equal percentages 3.17%. The rest cohesive devices appeared to have no frequencies from the overall percentages.When it comes to consider mind style analysis, the lexical cohesive devices i.e. lexical repetition plays a vital role in the cohesion of the given texts. Importantly to remember, beside the focus on a specific idea, the function of the repeated words can reflect the mind style simplicity, exaggeration, and fear-driven thinking. From what we have stated above, the word "fear" has been repeated six times in the given selected texts to score the most prominent repeated word. In terms of "fear of God" in religious texts, it seems the lexical repetition is confined to specific lexical words, i.e. "fear". As it has been seen, that repeated word can reinforce and emphasis a specific emotional feeling which is "fear". However, this is to reflect the mind style that counts as an evaluative tool to the subject matter 'fear of God'. In addition, the conducted style of repetition can intellectually match the realistic language indicated to human being as its repeated word appear to be important to them. Therefore, the repeated word "fear" is not used as a textual cohesive device but also as a thematic and conceptual cohesion. The repeated word "fear" and/or the phrase "fear of the lord" can indicate and reinforce the image of "fear" in human beings' mind toward the perception of the world.

Conclusions

The findings of the study demonstrate that the representation of the fear of God in the selected English religious texts relies on a combination of lexical, grammatical, figurative, and cohesive choices that construct a predominantly direct, authoritative, and conceptually accessible discourse. From a cognitive stylistic perspective, these linguistic patterns contribute to a particular mind style in which religious principles are presented as stable and generally valid truths rather than as subjective or temporary experiences. The dominance of abstract nouns (64.28%), together with the recurrent reference to "the fear of the Lord," indicates that the concept is primarily constructed at an abstract and conceptual level. Similarly, the prevalence of attributive adjectives and factual, transitive, and stative verbs contributes to the presentation of religious ideas as identifiable qualities, actions, and states rather than as uncertain or hypothetical propositions.The grammatical

findings further reinforce this tendency towards certainty and directness. Declarative sentences (60%) constitute the dominant sentence type, supporting the communication of statements presented as truths, facts, or beliefs, while the considerable presence of imperatives (40%) introduces a directive dimension and encourages the reader to translate religious principles into attitudes or behavior. The preference for simple sentences and independent clauses likewise enhances clarity and facilitates the processing of the religious message. Particularly significant is the exclusive use of the present simple tense (100%), which contributes to the timeless and universal character of the propositions expressed. Rather than locating the fear of God within a specific temporal framework, the texts construct it as an enduring principle relevant beyond particular circumstances. The absence of interrogative and exclamatory structures, together with the lack of salient adverbial modification, further limits subjectivity and emotional intensification and favors a more assertive mode of communication.The figurative analysis reveals a similar balance between cognitive accessibility and rhetorical reinforcement. Although the selected texts make relatively limited use of figurative language, parallelism emerges as the most frequent form of linguistic exploitation, while metaphor dominates instances of linguistic deviation. Parallel structures contribute to textual organization, memorability, and emphasis, whereas metaphor enables abstract religious concepts to be understood through more cognitively accessible conceptual representations. At the same time, the absence or very limited occurrence of irony, wordplay, metonymy, climax, and other forms of deviation suggests that the texts generally privilege semantic transparency over stylistic ambiguity. Thus, figurative language does not obscure the religious message but selectively reinforces its conceptual and persuasive force.Cohesion also plays an important role in constructing and maintaining the concept of the fear of God throughout the texts. Repetition (26.98%) and collocation (25.39%) constitute the most prominent cohesive mechanisms, followed by exophoric reference and, to a lesser extent, conjunction and anaphora. Repetition is particularly relevant from a cognitive stylistic perspective because recurring lexical items and structures increase the salience of central concepts and reinforce their presence in the reader's mental representation of the discourse. Collocational patterns similarly establish semantic associations around the concept of divine fear, helping readers integrate it into a broader network of religious meanings and values.Overall, the analysis suggests that the cognitive and emotional effects of these religious texts are achieved not primarily through highly expressive or elaborate language, but through clarity, repetition, conceptual abstraction, syntactic directness, and controlled figurative representation. The fear of God is consequently constructed less as an immediate emotion of terror than as a stable religious concept associated with belief, obedience, reverence, moral awareness, and appropriate conduct. The linguistic choices identified in the corpus guide readers toward a relatively consistent interpretation while simultaneously encouraging a behavioral response to the religious message. In this respect, the findings support the initial premise that religious discourse can extend beyond the transmission of theological doctrine and participate in shaping readers' cognitive representations, attitudes, and potentially their post-communicative behavior.

The study therefore confirms the usefulness of combining stylistic markers with cognitive stylistic analysis when examining religious discourse. The interaction between linguistic form and cognitive processing shows how relatively simple textual choices can contribute to the construction of a powerful religious concept and influence its interpretation. Nevertheless, given that the analysis is limited to five English religious texts, the findings should be regarded as indicative rather than universally representative of English religious discourse. Future research could expand the corpus, compare texts from different religious traditions or genres, and investigate more systematically how concepts such as fear, reverence, obedience, love, and divine authority are cognitively constructed and linguistically represented.

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Appendix

1- "The fear of the Lord is the beginning of wisdom; a good understanding have all they that practise it."
2- "The fear of the Lord hates unrighteousness; and insolence, and pride, and the ways of evil..."
3- "The fear of the Lord is a fountain of life, and causes one to avoid the snares of death."
4- "Fear God, and keep His commandments: for this is the whole duty of man."
5- "Fear the Lord, all you His saints: for there is no want to them that fear Him."