A Cognitive Semantic Study of the Impact ofSocio-Cultural Factors on Meaning Construction in Selected English and Arabic Proverbs: A Contrastive Study

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Abstract
This study presents a cognitive semantic analysis of the impact of socio-cultural factors on meaning construction in selected English and Arabic proverbs. The main questions that the study tries to answer are related to the extent to which metaphorical usage is relevant to understanding culture and the extent to which the differences in using metaphors in both languages can be related to socio-cultural factors. The study aims at examining the applicability of the Conceptual Integration Theory to the analysis of English and Arabic proverbs to investigate the impact of socio-cultural factors on constructing the meaning of the proverbs under study. In addition, the study examines the universality of Conceptual Metaphor Theory and the shared and culture specific conceptual metaphors in the proverbs under study. Another aim is to examine the role of grammatical structures of proverbs in determining the kind of conceptual integration network. The study hypothesizes the applicability of Conceptual Integration Theory and universality of Conceptual Metaphor Theory and that both are efficient to study the impact of socio-cultural factors on meaning construction in English and Arabic proverbs. The study also hypothesizes the significant role played by grammatical structures in understanding proverbs by determining the kind of the conceptual integration network. To achieve the aims of the study and verify its hypotheses, a model based on the Conceptual Integration Theory and Conceptual Metaphor Theory has been adopted to analyse a sample of selected English and Arabic proverbs. The

selected sample consists of 60 English proverbs and 60 Arabic proverbs. The proverbs belong to six topics, namely, social interaction, communication, coping and learning, human life, social life, and social viii position. These topics have been selected according to the international system for classifying proverbs introduced by Kuusi (2001). At the theoretical part, the study has arrived at the conclusion that the Conceptual Metaphor Theory introduced by Lakoff and Johnson in their book Metaphor We Live by (1980) was introduced by(الجرجاني d. 471) in his books أسرار البلاغة (1959)and دلائل الإعجاز) (1989). At the practical part, the study has arrived at the following conclusions, among others: the applicability of Conceptual Integration Theory to the study of English and Arabic proverbs, the universality of Conceptual Metaphor Theory, and the efficiency of the mentioned theories in showing the impact of socio-cultural factors on meaning construction in the English and Arabic proverbs. The study ends up with a number of recommendations and suggestions for further studies based on the findings of the study.

A COGNITIVE SEMANTIC STUDY OF THE IMPACT OF SOCIO-CULTURAL FACTORS ON MEANING CONSTRUCTION IN SELECTED ENGLISH AND ARABIC PROVERBS: A CONTRASTIVE STUDY

A DISSERTATION
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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتاً وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿ 41 ﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿ 42 ﴾ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿ 43 ﴾

صدق الله العظيم

(العنكبوت 41-43)

In the Name of Allah Most Gracious , Most Merciful

The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew (41) Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise (42) And such are the Parables We set forth for mankind, but only those understand them who have knowledge (43).

Al Ankabut (41-43)

Abdullah Yusuf Ali (1996)

To the memory of

my parents

and

my teacher

Kadhim Haidar al-Jawadi

I certify that this dissertation entitled A COGNITIVE SEMANTIC STUDY OF THE IMPACT OF SOCIO-CULTURAL FACTORS ON MEANING CONSTRUCTION IN SELECTED ENGLISH AND ARABIC PROVERBS: A CONTRASTIVE STUDY has been prepared under my supervision at the University of Baghdad in partial fulfilment of the requirements for the degree of Doctor of Philosophy in English Language and Linguistics.

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Date: 28. 3. 2018

We certify that we have read the dissertation entitled **A COGNITIVE - SEMANTIC STUDY OF THE IMPACT OF SOCIO-CULTURAL FACTORS ON MEANING CONSTRUCTION IN SELECTED ENGLISH AND ARABIC PROVERBS: A CONTRASTIVE STUDY** and as an examining committee examined the student in its content and that, in our opinion, it is adequate as a dissertation for the degree of Doctor of Philosophy in English Language and Linguistics.

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ABSTRACT

This study presents a cognitive semantic analysis of the impact of socio-cultural factors on meaning construction in selected English and Arabic proverbs. The main questions that the study tries to answer are related to the extent to which metaphorical usage is relevant to understanding culture and the extent to which the differences in using metaphors in both languages can be related to socio-cultural factors .

The study aims at examining the applicability of the Conceptual Integration Theory to the analysis of English and Arabic proverbs to investigate the impact of socio-cultural factors on constructing the meaning of the proverbs under study. In addition, the study examines the universality of Conceptual Metaphor Theory and the shared and culture-specific conceptual metaphors in the proverbs under study. Another aim is to examine the role of grammatical structures of proverbs in determining the kind of conceptual integration network.

The study hypothesizes the applicability of Conceptual Integration Theory and universality of Conceptual Metaphor Theory and that both are efficient to study the impact of socio-cultural factors on meaning construction in English and Arabic proverbs. The study also hypothesizes the significant role played by grammatical structures in understanding proverbs by determining the kind of the conceptual integration network .

To achieve the aims of the study and verify its hypotheses, a model based on the Conceptual Integration Theory and Conceptual Metaphor Theory has been adopted to analyse a sample of selected English and Arabic proverbs .

The selected sample consists of 60 English proverbs and 60 Arabic proverbs. The proverbs belong to six topics, namely, social interaction, communication, coping and learning, human life, social life, and social

position. These topics have been selected according to the international system for classifying proverbs introduced by Kuusi (2001).

At the theoretical part, the study has arrived at the conclusion that the Conceptual Metaphor Theory introduced by Lakoff and Johnson in their book *Metaphor We Live by* (1980) was introduced by (الجرجاني d. 471) in his books أسرار البلاغة (1959) and دلائل الاعجاز (1989). At the practical part, the study has arrived at the following conclusions, among others: the applicability of Conceptual Integration Theory to the study of English and Arabic proverbs, the universality of Conceptual Metaphor Theory, and the efficiency of the mentioned theories in showing the impact of socio-cultural factors on meaning construction in the English and Arabic proverbs .

The study ends up with a number of recommendations and suggestions for further studies based on the findings of the study.

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LIST OF ABBREVIATIONS

CIN   Conceptual Integration Network

CIT   Conceptual Integration Theory

CMT   Conceptual Metaphor Theory

CM   Conceptual Metaphor

ICM   Idealized Cognitive Model

MST   Mental Space Theory

P-task   Proverb Task

SPI   Standard Proverbial Interpretation

VRs   Vital Relations

CHAPTER ONE

INTRODUCTION

1.1 The Problem

Cognitive semantics is part of cognitive linguistics. It is an approach to linguistic meaning which appeared as a result of dissatisfaction with formal semantics because it cannot describe some expressions such as metaphors adequately.

One of the most striking claims made by cognitive semanticists is that abstract thought has a bodily basis. Since the publication of *Metaphors We Live By* by George Lakoff and Mark Johnson in 1980, Conceptual Metaphor Theory has received a lot of attention and helped complementary theories for meaning construction to emerge such as the Mental Space Theory and Conceptual Integration Theory (Blending Theory).

In their influential research on conceptual metaphors, Lakoff and Johnson have argued that conceptual structure is in part organized in terms of a metaphor system that is characterized by related sets of conventional associations or mappings between concrete and abstract domains. A domain in Conceptual Metaphor Theory is a body of knowledge that organizes related concepts.

Cognitive semantics focuses explicitly on meaning as a cognitive phenomenon. It places human cognition at the centre of linguistic description and it considers linguistic meaning as a manifestation of conceptual structure.

The present study is a cognitive- semantic analysis of the impact of socio-cultural factors on meaning construction in selected English and Arabic proverbs from two entirely different cultures, namely American

and Arabic. Proverbs, literal and metaphorical, reflect the culture of societies. They have a great potentiality to mirror the different cultures in the world. Culture can be best presented and communicated through proverbs.

The main questions that the study tries to answer are:

1. Does the conceptual integration network have the power to explain and understand English and Arabic proverbs?

2. To what extent is metaphorical usage relevant to understanding culture?

3. Can the cognitive linguistic view of metaphor explain both universality and diversity in metaphorical thinking? Which concepts are universal and which are culture – specific?

4. What kinds of conceptual metaphors appear in English and Arabic proverbs?

5. To what extent can the differences in using metaphors in both languages be related to socio - cultural factors?

The linguistic form of proverbs and the background knowledge help to explain the impact of socio-cultural factors on constructing the meaning of the selected English and Arabic proverbs.

1.2 The Aims

The study aims at:

1. investigating the impact of socio - cultural factors on meaning construction and metaphorical thinking processes,

2. conducting a cognitive semantic analysis of some selected English and Arabic proverbs in terms of Conceptual Integration Theory and Conceptual Metaphor Theory ,

3. exploring the shared and culture-specific conceptual metaphors in English and Arabic, and

4. examining the role of the grammatical structures of the proverbs in determining the kind of the conceptual integration network and conceptual metaphors.

1.3 The Hypotheses

It is hypothesized that:

1. the socio – cultural factors have a significant role in determining the conceptual metaphors in the selected proverbs.

2. conceptual integration networks and conceptual metaphors are powerful tools for investigating the impact of socio- cultural factors on meaning construction in the selected English and Arabic proverbs.

3. the universality of conceptual metaphors is due to human nature whereas the culture – specificity is due to religious , social, and environmental differences.

4. the grammatical structure of a proverb plays an important role in determining the kind of the conceptual integration network and conceptual metaphors involved in explaining and understanding the proverb.

1.4 The Procedures

The steps followed in the study are:

1. introducing the theoretical part of the study, which covers cognitive semantics in English and some indications for cognitive semantics from the Glorious Quran and Arabic literature. The concept of culture and the proverb as a universal genre are presented.

2. applying two theories of cognitive semantics, namely Conceptual Integration Theory and Conceptual Metaphor Theory , to the selected English and Arabic proverbs .

3. conducting a contrastive analysis of the English and Arabic proverbs in terms of conceptual integration networks , conceptual metaphors , and culturemes.

4. presenting the main conclusions of the study, recommendations, and suggestions for further studies

1.5 The Limits

The following are the limits of the study:

1. The study is limited to analysing 60 English proverbs and 60 Arabic proverbs equally distributed to six cultural topics selected from the international system of classifying proverbs introduced by Kuusi (2001). The selected topics are social interaction, communication, coping and learning, human life, social life, and social position.

2.   The selected English proverbs are restricted to American proverbs selected from Mieder's *A Dictionary of American Proverbs* (1992). To be consistent with the title of the study, the word *English* is used with *proverbs* and *American* with *culture* throughout the present study. The Arabic proverbs, on the other hand, are selected from two collections. The first was written by الميداني(d. 518 AH) entitled مجمع الأمثال (1988) and the second by الزمخشري(d. 538AH) entitled المستقصى في أمثال العرب (1977). These two collections contain authentic Arabic proverbs written in standard (classical) Arabic and said by Arabs in actual situations.

3. The selected model of analysis is restricted to conceptual integration network and conceptual metaphors. The component *cultureme* is employed in the analysis to show the impact of socio-cultural factors on meaning construction.

1.6 The Value

It is hoped that this study will help the scholars who are interested in cognitive semantics and cultural linguistics have closer understanding of the significant relation between the two fields of study. The study is also hoped to be valuable for students and readers to understand conceptual integration theory and conceptual metaphor theory through their applications to English and Arabic proverbs.

CHAPTER TWO

COGNITIVE SEMANTICS AND
CULTURE AS A COGNITIVE SYSTEM

This chapter introduces cognitive semantics in English. It is worth mentioning in this chapter the contributions of Arabic scholars to cognitive semantics. Although these contributions are not as rich as they are in English, they can be considered the roots of some developments that emerged in cognitive semantics in English. It is important not to neglect the efforts and achievements of Arabic scholars in this field of study. The concept of culture and some related topics are also presented in this chapter because they are closely related to cognitive semantics.

2.1 Cognitive Semantics in English

This section introduces the definitions and guiding principles of cognitive semantics. It also focuses on the major theoretical developments and meaning construction in cognitive semantics.

2.1.1 Cognitive Semantics and Cognitive Linguistics

The terms *cognitive semantics* and *cognitive linguistics* are sometimes used interchangeably. Some scholars, for example Lakoff (1987, 1988), Allwood and Gärdenfors (1999), Talmy (2000), and Saeed (2009), among others, use the term *cognitive semantics* as a cover term for identifying the work of scholars in *cognitive semantics* and *cognitive approaches to grammar*. Other linguists, such as Croft and Cruse (2004) and Evans, Bergen, and Zinken (2007), among others, use the term *cognitive linguistics* for identifying the work in these two fields.[1]

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

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

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

1. Generalization commitment: the aim of this commitment is to characterize the general principles that govern all aspects of human language. This commitment undertakes generalizations in syntax, morphology, phonology, semantics, and pragmatics. Therefore, this commitment tackles linguistics as a scientific endeavour. This aim is in contrast with other approaches such as formal linguistics and formal semantics, which imply no basis for interrelated generalization, because they deal with the aspects of a language as distinct areas.

2. Cognitive commitment: the aim of this commitment is to view the relationship between the models of language and other cognitive sciences and disciplines. It makes the account of human language deal with what is known about the mind and

the brain from other disciplines such as cognitive psychology, developmental psychology, and anthropology. It also makes researchers be open to a wide variety of empirical results from these disciplines.

Lakoff and Johnson (1999) provide two meanings for the term *cognitive*. The first is adopted in cognitive science referring to "any kind of mental operation or structure that can be studied in precise terms. Most of these structures and operations have been found to be unconscious" such as visual processing, auditory processing, memory, attention, mental imagery, and motor operation. The other meaning of *cognitive* refers to conceptual and propositional structures including rule governed operations. Cognitive meaning in this sense is truth conditional meaning defined by "reference to things in the external world" (p. 9).

Lakoff (1988, pp. 119-121) refers to two kinds of *cognition*: *objectivist cognition* and *experientialist cognition*.

1. Objectivist cognition is based on a philosophical ground to view the mind. Its main claim is that the arbitrary abstract symbols have no meaning in themselves but they get their meaning by being associated with objects in the external world. This theory is inadequate because it ignores two important points. The first is the role of the body in identifying and distinguishing meaningful concepts and the second is the imaginative capacity of humans to create meaningful concepts.

2. Experientialist cognition is related to the different experiences, which are available for all normal human beings including sensory-motor, social, emotional, and other kinds of experiences in addition to the innate capacities that form these experiences and make them possible.

The concept of *experience* in *cognitive semantics* has a broad sense. Johnson (1987, pp. xvi) asserts that the notion of *experience* "involves everything that makes us human." It has a rich sense including basic perceptual, motor-program, intellectual, bodily, social, emotional, historical, and linguistic dimensions combined in interactions to make up human's understanding of the world. Lakoff (1987) explains the concept of *experience* as follows:

> "Experience" here is taken in a broad rather than a narrow sense. It includes everything that goes to make up actual or potential experiences of either individual organisms or communities of organisms - not merely perception, motor movement, etc., but especially the internal genetically acquired makeup of the organism and the nature of its interactions in both its physical and its social environments. (p. xv)

2.1.2 On Defining Cognitive Semantics

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

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

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

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

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

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

Talmy (2000) asserts that "research on cognitive semantics is research on conceptual content and its organization in language" (Vol.1, p. 4).

Lyons (1995, p. 97) uses the traditional term *cognitivism* to refer to any linguistic theory based on viewing the direction of causation between language and mind. Many theories and approaches have developed the main principles of *cognitivism* in specific directions.

2.1.3 The Guiding Principles of Cognitive Semantics

The two commitments mentioned earlier (see 2.1.1) have outcomes in cognitive semantics represented in the following *four guiding principles* mentioned by Evans and Green (2006, p. 157) and Evans et al. (2007, pp. 6-9):

1. Conceptual structure is embodied

2. Semantic structure is conceptual structure

3. Meaning representation is encyclopedic

4. Meaning construction is conceptualization

These guiding principles are explained below:

1. Conceptual structure is embodied

The nature of human body, including the neurological system, makes man have a species- specific view of reality in the external world. Therefore, our embodiment has an important impact on the nature of our experience. Accordingly, our experience is embodied because it is structured partly by the nature of our body and it has consequences for cognition. Evans et al. (2007, p. 7) assert that "the concepts we have access to and the nature of the 'reality' we think and talk about are a function of our embodiment". The thesis of embodied cognition is central in cognitive semantics.

2. Semantic structure is conceptual structure

This principle is based on the relation between language and mind. Evans et al. (2007, p. 7) assert that

language refers to concepts in the mind of the speaker rather than, directly, to entities which inhere in an objectively real external world. In other words, *semantic structure* (the meanings conventionally associated with words and other linguistic units) can be equated with *conceptual structure* (i.e., concepts).

Cognitive semanticists assert that the meanings of linguistic units constitute only a part of potential concepts because there are many ideas and feelings that cannot be conventionally encoded in language. Accordingly, the lexical concepts are considered a subset of the entire set of concepts that exist in the minds of the speakers and hearers. Langacker (1987, p. 60) explains this statement with examples:

Linguistic units include both semantic and phonological structures, but neither conceptual ability nor the capacity to produce and recognize sounds is specifically or exclusively linguistic in character. Much thought is clearly nonverbal (consider the task of working a jigsaw puzzle), and many established concepts have no conventional linguistic symbolization (an example is the area above the upper lip and below the nose, where a moustache belongs).

The full set of concepts in our minds is richer than the semantic units associated with the linguistic units because the former contains more information and ideas than the latter.

3. Meaning representation is encyclopedic

This principle implies that the meaning associated with a given linguistic unit is based on complex bodies of knowledge rather than on the dictionary entries. The lexical concepts are points of access to great

repositories of knowledge related to a particular concept or conceptual domain (Evans et al., 2007, p. 8).

Evans et al. assert that the main claim in cognitive semantics is that " the conventional meaning associated with a particular linguistic unit is simply a 'prompt' for the process of meaning construction: the 'selection' of an appropriate interpretation against the context of the utterance" (2007, p. 8). This means that it is not easy to draw a clear-cut line between semantics and pragmatics (Cadierno, 2008, p. 241).

4. Meaning construction is conceptualization

The last principle asserts that words and other linguistic units do not encode meaning but they are prompts for the process of meaning construction. So, "meaning is constructed at the conceptual level" (Evans et al., 2007, p. 9).

2.1.4 Major Theoretical Developments in Cognitive Semantics

Many theories have emerged in cognitive semantics. They share the same focus on investigating the relationship between *language*, *cognition*, *meaning*, and *experience*. The main assumption in these theories is that language is a cognitive phenomenon.

Johnson, Lakoff, Turner, Langacker, among others, work together or separately sharing the same assumptions, inquires, and intentions that can help to constitute the principles of cognitive semantics. They introduce remarkable theories in cognitive semantics. The main theoretical developments in cognitive semantics are:

Lakoff and Johnson's Conceptual Theory of Metaphor

and Metonymy (1980/2003)

Fillmore's Frame Semantics Theory (1982)

Fauconnier's Mental Space Theory (1985)

Johnson's Image Schema Theory (1987)

Lakoff"s Idealized Cognitive Models (1987)

Langacker's Domains Theory (1987)

Fauconnier and Turner's Conceptual Integration Theory

(Blending Theory) (1994 / 2002)

Discussion in this study will be basically limited to Conceptual Metaphor Theory (CMT) and Conceptual Integration Theory (CIT) since they are the main concern of the study and by which the impact of socio-cultural factors on meaning construction can be investigated. These two theories are interrelated and they can be joined under one umbrella. The Idealized Cognitive Model (ICM) is also elaborated because it is a remarkable development in cognitive semantics.

2.1.4.1 Terminology in Cognitive Semantics

Cognitive scholars have proposed many basic theoretical constructs in their theories of semantics. They use different terms for the constructs that are basic to all cognitive semantic theories. The main constructs are *concept*, *category*, *domain*, *construal*, *and image schema*. Lakoff discusses construal operations such as metaphor, metonymy, and image schema transition without using a cover term for them. The following table shows the variation in using some terms for expressing essentially the same constructs in cognitive semantics (Clausner & Croft, 1999, pp.3-4):

Table 2.1. Variation in Terms

Clausner &Croft	Langancker	Lakoff	Fillmore	Talmy
Concept	Profile	Concept	Concept	
Domain	Base, domain	ICM, Domain	Frame	
Construal	Focal adjustment, Construal, Conceptualization	(Metaphor, Metonymy, Image schema transformation)		Imaging system

Adopted from Clausner & Croft (1999, p. 4)

2.1.4.2 Conceptual Metaphor Theory (CMT)

According to the traditional view, metaphor is a figure of speech used for stylistic purposes. Lakoff and Johnson's seminal book *Metaphor we Live by* (1980/2003) has changed this view by introducing Conceptual Metaphor Theory (CMT). They stated that "metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature" (2003, p. 4). Language is an important source for investigating human's conceptual system since humans use the same conceptual system in thinking and acting. Lakoff (1993, p. 203) asserts that metaphor is not in language but in the way in which one mental domain is conceptualized in terms of another. Therefore, the essence of metaphor is "understanding and expressing one kind of thing in terms of another" (Lakoff & Johnson, 2003, p. 6).

Casasanto (2009, p. 127) mentions that the central claim of CMT is that many abstract domains are conceptualized metaphorically in terms of relatively concrete or well- understood knowledge. Metaphors "as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system" (Lakoff & Johnson, 2003, p. 6). Thus, linguistic metaphors can be used as evidence to study the conceptual system. According to Lakoff and Johnson, the systematic use of "inference patterns from one conceptual domain to reason about another conceptual domain" is called *conceptual metaphor* (CM) and "the systematic correspondences across such domains" is called *metaphorical mappings* (2003, p. 247).

Much of the mind is structured in terms of CMs that allow one domain of knowledge (the target) to be understood in terms of another domain (the source) (Honeck, 1997, p. 145).

Human's physical and socio-cultural experience provides many bases for metaphors, so the choice of metaphors may be different from culture to culture (Lakoff & Johnson, 2003, p. 20). For example, in Western culture *argument* is viewed in terms of *war*, as in the following various linguistic expressions, among others, which reflect the CM "ARGUMENT IS WAR" [2] (Lakoff & Johnson, 2003, p. 5):

2.1 Your claims are *indefensible.*

2.2 I have never *won* an argument with him.

2.3 You disagree? Okay, *shoot!*

2.4 He *attacked every weak point in* my argument.

2.5 His criticisms were *right on target.*

Lakoff and Johnson (2003) do not ignore the interaction between metaphor and culture. They point out that, in other cultures, *arguments* may not be viewed in terms of *war*, but in terms of a *dance*. In such a culture, people will view *arguments* differently (pp. 5-6)

Metaphor is traditionally used as a figurative language in literary texts. In cognitive semantics, metaphor has a central role and function in thought and language (Saeed, 2009, p. 358).

Lakoff and Turner (1989, p. 135) assert that metaphors allow and help people to "understand one domain of experience in terms of another". There must be some concepts and grounding to serve as *source* domains to perform this function.

Kövecses (2010, p. 289; 2015, pp. 54-55) states that, in political debates, metaphor   is used to fit the speaker's purposes for persuading others. It can be significantly changed and turned against the original user. To explain this point, Kövecses mentions the metaphor used by Tony Blair provided by Semino (2008, pp 81-83) . Tony Blair uses a metaphor in one of his speeches after his decision to support the US

foreign policy to attack Iraq and to participate in the war (2003). He says, "Forward or back. I can only go one way. I've not got a reverse gear." Blair tries to present himself as a forward-looking politician who has progressive goals. In setting up this image, he uses the conceptual metaphors PROGRESS IS MOTION FORWARD and PURPOSEFUL ACTIVITIES ARE JOURNEYS. He portrays himself as a *car without a reverse gear*. A car without a reverse gear cannot move backward but only forward. The politician, in the same way, can only move forward. He can only do things in the name of progress (p. 288). Following the speech of Blair using the "car without reverse gear" image, a newscaster on the BBC evening news remarks, "But when you're on the edge of a cliff, it is good to have a reverse gear." The "edge of a cliff" symbolizes a difficult and dangerous situation, where it is a good thing to have a car with a reverse gear (pp. 288-289).

2.1.4.2.1 Classification of CMs

Lakoff and Johnson (2003, pp. 7 -32) classify CMs into structural, orientational, and ontological metaphors. Kövecses (2010, p. 37) refers to these kinds as cognitive functions of CMs. They have the structure X is Y. Turner (1991, pp. 180-201) introduces XYZ metaphor. These kinds are explained below:

1. Structural Metaphor

In this kind of metaphor, one concept is metaphorically structured and expressed in terms of another. Kövecses (2010, p.37) asserts that the cognitive function of structural metaphors is to "enable speakers to understand target A by means of the structure of source B." The source domain provides rich knowledge structure for the target domain. For example, the target *Time* in the following sentences is expressed in terms of the source *money* (Lakoff & Johnson 2003, p. 8):

TIME IS MONEY

2.6 How do you *spend* your time these days?

2.7 You are *wasting* my time.

2.8 I do not *have* the time to *give you.*

2.9 I have *invested* a lot of time in her.

2.10 I do not *have enough* time to *spare* for that.

2.11 You are *running out of* time.

2.12 You need to *budget* your time.

2.13 *Thank you for* your time.

These linguistic expressions are used in everyday language and they are conventionally set and fixed within the English lexicon. *Time* in Western culture is a valuable commodity and a limited resource that people use to accomplish their goals. The concept of *work* in modern Western culture has developed and it is typically associated with *time* that is quantified. The conceptual metaphor TIME IS MONEY represents the practices and everyday activities in modern industrialized societies in many ways such as hourly wages, telephone message units, paying debt by "serving time," among other practices that do not exist in all cultures (Lakoff & Johnson, 1980, p. 8). التميمي supports this view . She asserts that in Arab culture *time* is not conceptualized and perceived as *money*. التميمي (2013, p. 311) mentions that conceptualizing *time* as *money* did not appear in Arabic linguistic expressions until recently after the industrial revolution. There are certain expressions in Arabic referring to seizing and utilizing time in human's life considering it a religious value and a hereafter gain.

2. Orientational Metaphors

This kind of metaphor "organizes a whole system of concepts with respect to one another" (Lakoff & Johnson, 2003, p. 14). These

metaphors are orientational because most of them are related to spatial orientation such as *up-down, in-out, on-off, central- peripheral,* among others. Orientational metaphors are not arbitrary. They arise from human's physical and cultural experience, so it can vary from culture to culture. Each spatialization metaphor has an internal systemacity to define a coherent system rather than random cases. For example, the following expressions indicate an *incoherent system* (Lakoff & Johnson, 2003, pp. 17-18):

2.14 "I am feeling *up*"   to mean   "I am *happy*."

2.15 "My spirits *rose*"   to mean,   "I became *sadder*."

Orientational metaphors are embedded and rooted in people's physical and socio-cultural experience. Conceptual metaphors in general arise from human's physical, social, and cultural experience. Some conceptual metaphors have physical basis related to personal well-being . For example, *health, life, and control* are *up* because these things mainly characterize what is considered good for a person (Lakoff & Johnson, 2003, pp. 15-16):

HAPPY IS UP ; SAD IS DOWN

HAPPY IS WIDE ; SAD IS NARROW

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN

HAVING CONTROL IS UP; BEING SUBJECT TO CONTROL IS DOWN

These metaphors are coherent with:

GOOD IS UP; BAD IS DOWN

Lakoff and Johnson (2003) assert that physical, social, and cultural experience can provide many bases for spatialiaztion metaphors. The choice of these metaphors may differ from culture to culture (p. 19). For

example, the physical basis for the following conceptual metaphors is that *serious illness* makes people *lie down physically* and when people *die* they are *physically down* (2003, p. 16):

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN

Lakoff and Johnson declare that the cultural basis for the following conceptual metaphors is that in all human cultures humans have a unique ability to reason which places them above animals and plants in the chain of being (2003, p. 17) :

RATIONAL IS UP; EMOTIONAL IS DOWN

CONTROL IS UP; SUBJECT TO CONTROL IS DOWN

Sometimes conflicts exist among some values and among metaphors associated with them because things are usually not equal. Therefore, some metaphors have priority over others. For example, MORE IS UP has the priority over GOOD IS UP in the following expressions because *inflation* and the *crime rate* are bad (Lakoff & Johnson, 2003, p. 23):

2.16 Inflation is rising

2.17 The crime rate is going up

Although most of the essential values in a culture are coherent with the conceptual metaphors, some subcultural and personal values are given different priorities in the same mainstream culture (2003, p.23).

Some of the orientational metaphors mentioned by Lakoff and Johnson (2003, pp. 15-16) are listed below:

HAPPY IS UP ; SAD IS DOWN

CONSCIOUS IS UP; UNCONSCIOUS IS DOWN

HEALTH AND LIFE ARE UP; SICKNESS AND DEATH ARE DOWN

MORE IS UP; LESS IS DOWN

HIGH STATUS IS UP; LOW STATUS IS DOWN

GOOD IS UP; BAD IS DOWN

3. Ontological Metaphor

Lakoff and Johnson propose that human experience with physical objects provides another basis for a wide variety of conceptual metaphors called ontological metaphors. They include "ways of viewing events, activities, emotions, ideas, etc. as entities and substances." The ontological metaphors serve a limited range of purposes such as referring, quantifying, identifying aspects and causes, setting goals, and motivating actions. The ontological metaphor INFLATION IS AN ENTITY is expressed in the following linguistic metaphors (2003, p. 27):

2.18 Inflation *is lowering* our standard of living.

2.19 If there's much *more inflation,* we'll never survive.

2.20 We need to combat inflation.

2.21 Inflation is hacking us into a corner.

2.22 *Inflation is taking its toll* at the checkout counter and the gas pump.

2.23 Buying land is the best way of *dealing with inflation.*

2.24 Inflation makes me sick.

Kövecses (2010, pp. 38-39) explains the difference between structural metaphors and ontological metaphors. He points out that ontological metaphors provide "much less cognitive structuring for target concepts than structural ones do". The cognitive function of ontological metaphors is to merely provide a new ontological status to abstract target concepts. They help to understand more about abstract entities and undelineated objects. Human's experiences are conceived of in terms of substances, objects, and containers in general without specifying exactly the kind of substance, object, or container. Since knowledge about substances, objects, and containers is limited at the general level, these highly general categories cannot be used to understand considerably about target domains. Structural metaphors have the job of providing an

elaborate structure for abstract concepts . Ontological metaphors enable people to give delineated status to undelineated experiences. Kövecses explains the source and target domains of ontological metaphors as follows (2010, p. 39):

Source Domains	**Target Domains**
Physical object	⇒ nonphysical or abstract entities (e.g., the mind)
	⇒ events (e.g., going to the race), actions (e.g., giving someone a call)
Substance	⇒ activities (e.g., a lot of running in the game)
Container	⇒ undelineated physical objects (e.g., a clearing in the forest)
	⇒ physical and nonphysical surfaces (e.g., land areas, the visual field)
	⇒ states (e.g., in love)

4. Container Metaphor

This kind of metaphor is related to ontological metaphors. It has something to do with orientational metaphor. Bounded objects including human beings and other physical objects, such as rooms, houses, land areas, etc., are *container*s with *in-out orientation*. For example, *room* is viewed as a container in the following sentence (Lakoff & Johnson, 2003, pp. 30):

1.25 He is moving out of the room

Human's visual field is conceptualized as a container. The conceptual metaphor VISUAL FIELDS ARE CONTAINERS emerges from the view that human's field of vision correlates with a bounded physical space. The following linguistic expressions can explain this metaphor:

2.26 There is *nothing in* sight.

2.27 He is *out of* sight now.

Events, activities, and states can be conceptualized metaphorically as objects or substances, so they can be containers as in the following expressions (Lakoff & Johnson, 2003, pp. 31-33):

2.28 Are you in the race on Sunday? (event)

2.29 How did you get into window-washing as a profession?

2.30 He fell into depression.

2.31 He is in love.

5. Conduit Metaphor

Lakoff and Johnson (2003, pp. 10-13) refer to conduit metaphor, which was first introduced by Reddy (1979, pp. 164-201) in his article *"The conduit metaphor: A case of frame conflict in our language about language"*. This metaphor is related to communication and language. It explains how mental contents feelings, ideas, thoughts, and concepts are conveyed by linguistic expressions between people. So, linguistic expressions are "containers" of "mental content". Speakers insert "mental contents" into the "containers". Reddy (1979, pp. 168) mentions that words in English contain or fail to contain thoughts and feelings depending on the "success or failure of the speaker's insertion process", as illustrated in the following examples:

2.32 Your words are hollow- You don't mean them.

2.33 The sentence was filled with emotion.

2.34 The lines may rhyme, but they are empty of both meaning and feeling.

Lakoff and Johnson (2003, p. 10) describe the conduit metaphor as complex metaphor containing the following:

IDEAS (OR MEANINGS) ARE OBJECTS

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

6. XYZ metaphor

Grammatical constructions have a significant role in the dynamic space building and they give precise indications to meaning construction. Some of these grammatical devices are tenses, adverbials, comparison forms, moods, conjunctions, copulars, and some verbs (Fauconnier & Turner, 1994, p. 32). Turner (1991, pp. 198-201) introduces another form of metaphor based on *copular Be*. He formulates a general skeletal form of XYZ metaphor that can be filled by different lexical contents to express specific cases. Therefore, the skeletal form is general and the lexical content is specific. The XYZ constructions are analysed originally as metaphors and the development of the Integration Theory offers a more informative analysis (Evans & Green, 2006, p. 413). Turner (1991, p. 198) mentions the following examples to be analysed according to XYZ construction:

2.35 Money is the root of all evil.

2.36 Brevity is the soul of wit.

2.37 The wages of sin is death.

2.38 Politics is the art of the possible.

2.39 Religion is the opiate of the masses.

2.40 Language is the mirror of the mind.

The XYZ metaphor may imply more than one conceptual metaphor, for example, the proverb "Money is the root of evil" implies two CMs:

MONEY IS EVIL

EVIL IS A PLANT

Turner states the following forms of XYZ construction (1991, p. 201):

x is the y of z

x is the y for z

x is the y to z

x is y toward z

The y for z is x

Fauconnier and Turner (2002, p. 144) assert that the syntactic construction XYZ is powerful and it prompts for constructing different meanings. For example, in *Necessity is the mother of invention*, X be Y of Z, the copula **Be** means that the elements X and Y are counterparts. Each element is in a separate input.

This construction first noted by Aristotle in *Poetics* (as cited in Turner 1991, p. 198) is as follows: "As old age (D) is to life (C) , so is evening (B) to day (A). One will accordingly describe evening (B) as the "old age of the day" (D) + (A) – or by the Empedoclean equivalent; and old age (D) as the "evening" or "sunset of life" (B+C) . "

Evans and Green (2006, pp. 413-414) present the following example to show the analysis and the integration network of XYZ construction:

2.41 Children are [the riches of poor men]

    [X]   [Y]   [Z]

A conceptual relationship should be constructed between children (x) and poor men (z) in the first input , whereas a parallel relationship between the riches(y) and the unmentioned term (w) , those who possess riches, in the second input:

CHILDREN ↔ POOR MEN

    [X]   [Z]

RICHES ←→ RICH MEN

    [Y]   [W]

Generic

Input 2

Input 1

Possession
Men

Children
Poor men

Riches
Rich men

Children
Riches of
poor men
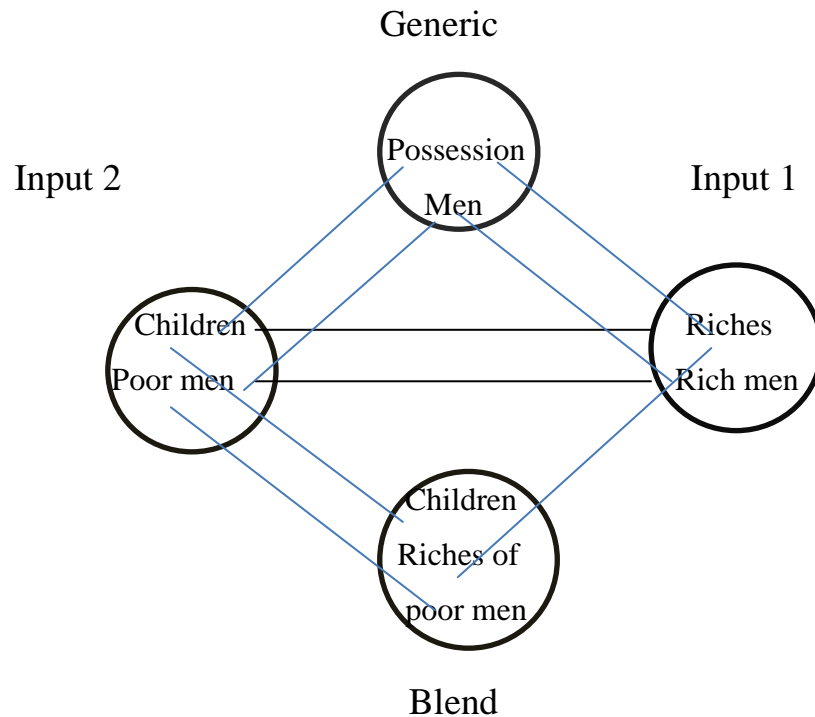
Blend

Figure 2.1. The blend of *The children are the riches of poor men*

Adopted from Evans & Green (2006, p. 414)

Fauconnier and Turner (2002, p. 147) illustrate this metaphor using the following example:

2.42 The adjective is [the banana peel of the parts of speech].

   [X]   [Y]   [Z]

The first input contains X (the adjective) and Z (the parts of speech), whereas the second contains Y (the banana) and W (unspecified term). The (Y –W) relationship is projected to the blend and it is integrated there with the (X-Z) relationship.

Dancygier (2009) mentions GEN- XYZ construction, which includes the genitives and proper nouns. Dancygier points out that the XYZ and GEN-XYZ constructions are similar in their analysis depending on X-Z and Y-W relationships. The difference between the two constructions is related to the nature of the relationship projected to the

blend and the way in which the genitive affects the understanding of Z's role in the X-Z relationship and the W's role in the Y-W relationship. Dancygier mentions Ted Kennedy's comment (2004) on the Iraq War (2003), quoted by CNN, as an example illustrating this construction (p. 165):

2.43 Iraq is George Bush's Vietnam.

X   is   Z's   Y

X Iraq

Y Vietnam

Z Bush

W unmentioned element (Johnson)

The first input contains the proper nouns (Vietnam & Johnson), conflict US intervention, high cost, and no success. The second contains the proper nouns (Iraq & Bush), conflict, and US intervention. The elements *high cost* and *no success* are projected from the first input to the blend (2009, p. 167).

Dancygier (2009, p. 165) mentions that the GEN- XYZ construction in (2.43) is different from XYZ construction in the following:

??? 2.44 Iraq is the Vietnam of Bush.

2.1.4.2.2 Properties of Metaphorical Mapping

The formula of CMs is X *is* Y in which a target domain (X) is understood in terms of a source domain(Y). The *metaphorical mapping* between the source and the target does not involve the entire domains of the source and target but instead it involves only the relevant aspects. This partial nature of metaphorical mappings can be better understood when explaining the properties of metaphorical mapping, namely

highlighting, hiding, and utilization mentioned by Lakoff and Johnson (2003, pp. 10-13) and Kovecses (2010, pp. 91-94) .

Metaphorical highlighting and hiding go together and presuppose each other. They apply to the target domain. The source domain focuses on one or some aspect(s) of the target domain. The metaphor highlights the aspect(s) in focus and hides the others (Lakoff & Johnson, 2003, p. 10).

Metaphorical utilization, on the other hand, applies to the source domain. Some aspects of the source are conceptually utilized to understand the target domain (Kovecses, 2010, p. 93). The choice of the highlighted and utilized aspects depends on the elements of the primary metaphors that are structurally similar and constitute the complex metaphors. For example, the complex metaphor ARGUMENT IS A BUILDING is composed of the *primary metaphors* LOGICAL STRUCTURE IS PHYSICAL STRUCTURE and PERSISTING IS REMAINING ERECT. These primary metaphors can be motivated independently of complex ones, whereas the complex metaphor ARGUMENT IS A BUILDING is difficult to motivate (Kovecses, 2010, p. 95).

2.1.4.2.3 Universality and Variation of Metaphor

Cognitive linguists focus on the universality of metaphor because they claim that linguistic metaphors are consequences of CMs. Anthropologists, on the other hand, focus on the variations of metaphor and their roles in socio- cultural context. Kovecses (2008, p. 53) asserts that conceptual metaphors proposed by Lakoff and Johnson (1980) are considered by cognitive linguists *universal* because they are explained in terms of mind, brain, and body. Lakoff and Johnson (2003, p. 5) refer to the possible diversity of conceptual metaphors. They mention that the

conceptual metaphor ARGUMENT IS WAR is a metaphor that "we live by in this culture; it structures the actions we perform in arguing." There may be a culture that views *an argument* as *a dance*, so people would view and experience arguments differently.

Kovecses (2008, p. 53) provides a balanced view that accounts for both universality and diversity of metaphor. He asserts that "metaphor is linguistic, conceptual, neural, bodily, and social all at the same time."

It has been proved by empirical studies that several unrelated languages share some conceptual metaphors, especially emotion concepts such as HAPPINESS and ANGER. For example, the conceptual metaphor HAPPINESS IS UP exists in English, Chinese, and Hungarian (Kovecses, 2008, pp. 53-54). التميمي (2016, p. 14) proves that this conceptual metaphor exists in Arabic.[3]

2.2.4.3 Idealized Cognitive Models

This remarkable theoretical development in cognitive semantics is developed in Lakoff's seminal book *Women, Fire, and Dangerous Things* (1987). The main thesis of this theory is that human knowledge is organized by Idealized Cognitive Models (ICMs). They are background knowledge structures that are relatively stable. The linguistic units are relativized with respect to these structures (Evans, 2007, p. 104). The by-products of these organized knowledge structures (ICMs) are category structures and prototype effects (Lakoff ,1987, p. 68). Lakoff   introduces five basic types of ICMs: image – schematic, propositional, metaphoric, metonymic, and symbolic. The first four ICMs are purely conceptual and they can be characterized independently of linguistic units as words and morphemes. The symbolic ICM is the result of associating linguistic units with conceptual units in ICMs (Lakoff ,1987, pp. 284, 289). The ICMs are rich in detail and they are 'idealised' because they "abstract across a

range of experiences rather than representing specific instances of a given experience"(Evans , 2007, p. 104). The key concept in this theory is the concept of categorization, which has a remarkable role in cognitive semantics.

2.1.4.3.1 Categorization

Categorization is an important phenomenon that has received remarkable attention within cognitive semantics. It means the "ability to identify entities as members of groups". The ability to categorize is "central to human cognition" (Evans & Green, 2006, p. 168).

People everywhere have the cognitive capacity to categorize regardless of the language they speak and the culture they belong to, but the product of categorization is not uniform (Kövecses, 2006, pp. 17-18).

In the 1970s, pioneering research by the cognitive psychologist Rosch and her colleagues present a serious challenge to the classical view of categorization. Their considerations provide a remarkable reference point for cognitive linguists. They carried out many experiments to test the psychological categories and how people, for example, regard some birds as "birdier" than other birds. The results of the experiment concerning the category of *birds* show that the *robin* is the typical example of a *bird*. The other kinds of *birds* have different *birdness rankings* on the *bird list* (Aitchison, 2012, p. 69). The following figure illustrates birdiness rankings according to Rosch 's experiments :
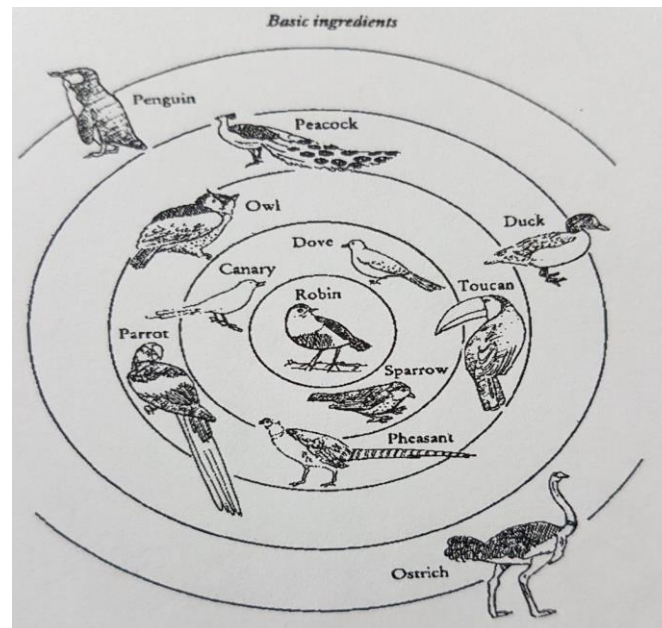
Figure 2.2. Birdness Rankings. Adopted from Aitchison(2012, p. 69)

Labov (1973, p. 342 as cited in Taylor 2008, p. 39) mentions the importance of categories. He states that "if linguistics can be said to be any one thing it is the study of categories." The study of how language changes meaning into sound through the categorization of reality into discrete units and sets of units.

Rosch, Mervis, Gray, Johnson, and Boyes-Braem (1976, p. 383) identify the basic categories. They "carry the most information, possess the highest category cue validity, and are, thus, the most differentiated from one another". A category means "a number of objects which are considered equivalent. Categories are generally designated by names, eg. *Dog*, *animal*." A taxonomy is "a system by which categories are related to another by means of class inclusion. The greater inclusiveness of a category within a taxonomy , the higher the level of abstraction. "

Rosch in her pioneering work *Principles of Categorization* (1978) is concerned with issues that help to explain the categories that exist in a culture and their formation in that culture. She asserts that categorization does not occur randomly but rather it is based on two basic psychological

principles. These principles are "not intended to constitute a theory of the development of categories in children born into a culture nor to constitute a model of how categories are perceived in the minds of adult speakers of a language ". Rosch (1978, pp. 28-29) summarizes these two principles as follows:

1. The first principle is that the function of a category is to provide "maximum information with the least cognitive effort".

2. The second principle is that "the perceived world comes as structured information rather than as arbitrary or unpredictable attributes".

Concerning the perceived world, the kinds of attributes that can be perceived are species – specific. For example, a dog's sense of smell is highly different from a human's. So, the attributes of smell cannot be perceived by humans.

A question may arise which is : is categorization universal? Rosch et al. (1976, pp. 434-435) argue that the principles of categorization are universal but the content of categories is not because categories "reflect both real world correlational structure and the state of knowledge of that structure of the people doing the categorizing ". Thus, the kinds and content of categories are culturally determined. They assert that the "interest in and knowledge of attributes and their correlation for specific domains differ among cultures, subcultures, and individuals."

Győri (2013, p. 149) asserts that at the basic level, categories can be universal because the basic level depends mainly" on perceptual attributes, gestalt structures and common motor movements, thus it is to be expected that such categories exhibit a significant degree of universality." This statement does not indicate that all the basic level categories are universal because their manifestations in language are definitely affected by the social and cultural factors since that "language

is a culturally influenced cognitive model of reality" (Győri, 2013, p. 149). Rosch et al. mention the formation of basic objects:

> Basic objects for an individual, subculture, or culture must result from an *interaction* between the potential structure provided by the world and the particular emphases and state of knowledge of the people who are categorizing. However, the environment places constraints on categorizations. Human knowledge cannot provide correlational structure where there is none. Humans can only ignore or exaggerate correlational structures. (1976, p. 430)

Langacker (2013, p. 17) points out that categorization is the interpretation of experience with regard to previously existing structures. A category is "a set of elements judged equivalent for some purpose". Categorization depends on how people conceptualize things. This statement cannot be absolutely powerful because people can perfectly construe the same conceived thing in alternate ways and each way may highlight certain aspects of the conceived thing and downplay others (p. 131).

Rosch et al. (1976, pp. 383-385) provide three levels of categories based on the level of inclusiveness and shared attributes. These levels are:

1. the superordinate – level : it is the most abstract and inclusive level whose members share a few attributes with each other. Therefore, the members of these categories have "lower total cue validity" than do basic level categories. The categories of *furniture* and *vehicle* are examples of this level

2. the basic-level : it is less inclusive than superordinate level whose members share all or most of the attributes of a category. It is less abstract than the superordinate level and it posses "the highest cue

validity". The basic objects *chair* and *car* are examples of this level.

3. the subordinate –level : it is the least inclusive level which contains many attributes that overlap with other categories. It has "lower total cue validity " than do basic level . The subordinate objects *kitchen chair* and *sports car* are examples of this level of categories.

2.1.4.3.2 Prototype Theory

The research of Rosch and her colleagues give birth to new ideas that contributed to the development of Prototype Theory. Rosch and Mervis (1975 , p. 602) state that an item is judged to be a prototype of a category if it has more attributes in common with other members in the same category. Rosch et al. (1976, p. 433) conclude that prototypes of categories are the members of a category that most "reflect the redundancy structure of the category as a whole ". They have the same principles of basic categories.

Evans and Green (2006, p. 249) infer that a *prototype* is "a relatively abstract mental representation that assembles the key attributes or features that best represent instances of a given category." Thus, the prototype is conceived as a schematic representation of the most central characteristics associated with the members of certain category. Ungerer and Schmid (2006, p. 4) assert that prototypes and categories are not static. They depend on cultural and cognitive models in people's minds. The most representative members of a category are considered category prototypes (Evans & Green, 2006, p. 265).

Langacker (1991, p. 59) distinguishes between the traditional view of categorization and the cognitive one. According to the traditional view, a category is defined by a set of specific criterial attributes that are

considered necessary conditions for class membership. This view is adopted in truth – conditional semantics which inquires about an objective characterization of meaning separated from cognitive processing and human conceptualization. The cognitive view, on other hand, identifies categorization by prototypes. The perceived resemblance to typical instances determines membership in a category. So, categorization is human judgment and there is no shared attributes by all class membership.

Evans and Green (2006, pp. 249-254) point out that Prototype Theory is considered essential for solving the problems associated with the classical view of categorization and for a good understanding of cognitive semantics. According to the classical theory of categorization, categories have definitional structure with individually necessary and collectively sufficient conditions for category membership. A category should have a set of conditions and features shared by all members to "account as a meaningful category in the human mind". If any member losses certain condition, at any circumstance, it stops being a member of that category. For example, the category CAT can be identified as follows:" is a mammal ", "has four legs", "is furry"," has a long tail", and "has pointy ears". If a cat loses one of its ears or legs in an accident, it is no longer considered *a cat*, though scientifically it is still *a cat*. Prototype Theory can account for members of a category that do not share all the features and conditions of that category. It explains how people understand exceptions and damaged examples by considering them typicality effects, which is considered a challenge for the classical view (p. 253).

The definitional structure mentioned above entails that categories have distinct boundaries. It is easy for some categories to have distinct boundaries such as the categories of ODD and EVEN NUMBERS. Other

categories have no clear-cut boundaries but instead they have fuzzy boundaries such as the category BIRD. The problem of conceptual fuzziness makes it difficult to decide that PENGUIN and OSTRICH are birds like ROBIN and SPARROW or not. Prototype Theory considers the first two typicality effects and the second prototypes (Evans & Green, 2006, p. 254). Ungerer and schmid describe the "Goodness-of-example and distribution of attributes" of the BIRD category in Rosch's rating test in the following table (2006, p. 28):

Table 2.2. Bird Category

Attributes	Category members				
	>ROBIN<	>SPARROW<	>DOVE<	>PARROT<	>OSTRICH<
lays eggs	+	+	+	+	+
beak	+	+	+	+	+
two wings & two legs	+	+	+	+	+/−
feathers	+	+	+	+	+
small & lightweight	+	+	+/−	+/−	−
can fly	+	+	+	+	−
chirps/sings	+	+	+	+/−	−
thin/short legs	+	+	+	+/−	−
short tail	+	+	+	+/−	−
red breast	+	−	−	−	−

Adopted from Ungerer & Schmid (2006, p. 28)

The prototypes are the best members of a category and the non-prototypes are the better and poorer members of the category (Rosch & Mervis, 1975, p. 574).

The view of categorization has developed through some intermediate steps that result in the cognitive model. These steps began with the philosophy of Wittgenstein (1953) and went through the empirical psychological research of Rosch and her associates (1970s).

Rosch describes categorization as "one of the most important issues in cognition" (Lakoff, 1987, pp. 11, 15).

The category of bird is united by what Wittgenstein called "family resemblance" (1953 as cited in Lakoff, 1987, p. 16). Wittgenstein asserts that some categories, like game, do not fit the classical mold because there are no common properties jointly held by all games. They are different in their strategies, conditions, and goals. Members of a family resemble each other in various ways: they may have in common the same facial features, the same eye colour, the same hair colour, and the like.

Lakoff (1987, p. 42) points out that Rosch opened a general challenge to the classical theory of categorization. She devises, with her associates, experiments demonstrating prototype effects. Rosch's research on prototype effects aimed "at showing asymmetries among category members and asymmetric structures within categories". These experiments proved the inadequacy of the classical theory of categorization (Lakoff 1987, p. 40).

Lakoff (1987, p. 70) mentions the prototype effects of the category *bachelor*. He states that *bachelor* is defined as "an unmarried adult man". It categorizes people in a human society with (typically monogamous) marriage. He claims that the ICM informs nothing about priests, long-term unmarried couplings, homosexuality, and Muslims who are permitted four wives and only have three. Lakoff wants to say that the Muslim who has only three wives has special status in the category of *bachelor*. He considers this member a prototype effect of *bachelor*. This is illogical view concerning *polygamy* in Islam. It is not an obligatory nor arbitrary phenomenon. It is permitted with certain conditions mentioned in the Glorious Quran.

2.1.4.4 Conceptual Integration Theory

The Conceptual Integration Theory (CIT) or Conceptual Blending Theory (CBT) was proposed by Fauconnier and Turner. It is an on-line meaning construction model started in 1994 by Fauconnier and Turner as a four-space model of conceptual projection and it was presented as a report entitled *Conceptual Projection and Middle Spaces*. Then, it has been elaborated and published as an article entitled Conceptual Integration Networks in 1998. In 2002, Fauconnier and Turner published their remarkable book *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* in which they assert,

> Conceptual blending operates behind the scenes. We are not consciously aware of its hidden complexities, any more than we are consciously aware of the complexities of perception involved in, for example, seeing a blue cup. Almost invisibly to consciousness, conceptual blending choreographs vast networks of conceptual meaning, yielding cognitive products that, at the conceptual level, appear simple. (Fauconnier & Turner, 2002, p. v)

Fauconnier and Turner point out that CIT is based on CMT proposed by Lakoff and Johnson (1980/2003) and Mental Space Theory (MST) proposed by Fauconnier (1985, 1994). The basic and minimal network structure of conceptual integration consists of "four mental spaces: two input spaces, one generic space, and one blended space". The generic and blended spaces are considered by Fauconnier and Turner as middle spaces and the input spaces are the source and target spaces. This typical modal can be extended to Many-Space generative scheme (1994, pp. 4-5).

Evans and Green (2006, p. 400) assert that CIT is a distinct theory derived from CMT and MST. It has significant addition to cognitive

semantics related to meaning construction. The crucial insight of CIT is that meaning construction basically involves "integration of structure that gives rise to more than the sum of its parts ". CIT can account for certain phenomena that cannot be adequately accounted for by CMT and MST.

2.1.4.4.1 Key Notions, Principles, and Instruments in CIN

The key notions, principles, and instruments that operate in the CIN are the following:

1. Mental spaces

They are small conceptual packets containing elements and relations. They are structured by frames. Mental spaces are constructed dynamically at the moment of thinking or speaking. They operate in working memory but they can be built up partly by activating structures available in long-term memory. They are partial structures that contain knowledge and information derived from different sources. The main sources are the following (Fauconnier & Turner, 2002, pp. 102-103):

a. The set of conceptual domains about which people already know as eating and drinking , buying and selling , social conversation, etc.. A single mental space may be built from knowledge derived from different separate domains.

b. Immediate experience

c. What people say to us.

Mental spaces are constructed on the basis of "generalised linguistic, pragmatic and cultural strategies for recruiting information" (Evans, 2007, p. 134).

2. Frames

Fillmore (1982, p. 111) points out that *a frame* is a system of concepts related to each other. When one of the concepts is introduced into a text or a conversation , the others are automatically made available. Situations can be understood according to the background frame stored in the mind. It provides a distinct set of elements and evaluations that are activated by linguistic expressions. For example, the words *stingy* and *thrifty* describe a person who does not easily spend his money. The first word has a negative evaluation in a GIVING AND SHARING frame, whereas the second has a positive evaluation in HUSBANDRY frame related to management of resources. Therefore, the lexical choice provides a specific way of framing a situation (Evans & Green, 2006, p. 230).

3. Domains

Evans (2007, p. 61) defines a *domain* as a coherent knowledge structure with a level of complexity or organisation. A domain may constitute a *concept*, a *semantic frame,* or a *space*. Linguistic terms such as *cold*, *hot*, and *lukewarm* are related to different types of lexical concepts that can be fully characterized with regard to TEMPERATURE domain.

4. Selective projection

The projection from the input spaces is partial. Not all the elements in the inputs are projected to the blend, but only the information required for local understanding (Fauconnier &Turner, 1998, p. 143).

5. Cross-space mapping

 In CIN, there is a partial cross-mapping between the inputs. It connects counterparts that exist in the inputs (Fauconnier &Turner, 1998, p. 137).

6.Compression

It is a mental process achieved through blending. It is an essential aspect of human insight, efficiency, and creativity. Conceptual relations, such as cause – effect, identity, and change, emerge frequently in compression.

Fauconnier and Turner call these conceptual relations "vital relations" (Fauconnier &Turner, 2002, p. 92).

2.1.4.4.2 The Slructure and Relations of the Basic CIN

Fauconnier and Turner (1998, 2002) explain the basic structure of CIN. It contains the following elements:

1. Input spaces

They are partial structures that contain specific knowledge and information derived from different domains. A partial cross-space mapping exists between the inputs. This cross-space mapping links counterparts in the input spaces (Fauconnier &Turner, 2002, p. 40).

2. Generic space

This abstract space is created by a cross-mpping which connects what the input spaces have in common(Fauconnier &Turner, 2002, p. 41).

3. Blended space

Structure of the inputs is projected to the blend. The blend contains emergent structure that is not directly derived from the input spaces. A particular process of meaning construction needs particular input representations . During the process of meaning construction, emotions, inferences, and event- integration emerge in the blended space. They are constructed dynamically and on-line , linked to the inputs systematically, but they are not predicatable solely from the structure of the inputs. They are highly motiviated by the structure of the inputs , so the structural properties of the blended space can be mapped back to the inputs. The contextual structure and background knowledge contribute heavily to constructing the blended space that makes it not predictable solely from the inputs. The blend does not contain all the elements of the input spaces because the projection from the input to the blend is partial and selective (Fauconnier &Turner,1998, pp.135-136).

4. The emergent structure

Fauconnier and Turner point out that the *emergent structure* in the blend is the result of three processes: composition, completion, and elaboration. It is not a copy of the inputs, but it is a structure of its own and it is unique to the blend. Its meaning is more than the meaning of its parts taken individually. This *emergent structure* provides central inference. The three process are explained below (Fauconnier &Turner, 2002, pp. 48-49):

A. Composition

The blended space contains relations and structure that do not exist in the inputs . These new relations are provided by the blending process of composition which composes elements from the inputs.

B. Completion

It is a blending process that occurs when knowledge, conventional patterns , and background concepual structures are recruited unconciously and matched to the structure of the blend. The composed structure is completed when the new structure is added and consequently the blend is integrated.

C. Elaboration

This blending process develops the blend by imaginative mental simulation that occurs according to logic and principles in the blend. New logic and principles may arise through elaboration process. In the following figure, the sequare in the blend represents the *emergent structure*.
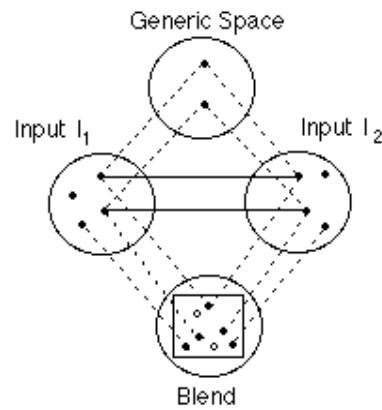
Figure 2.3. The Central Features of CIN

Adopted from Fauconnier & Turner (2002, p. 46)

5. Vital Relations

They are conceptual relations that emerge frequentlly in compression. The links and relations that connect the input spaces are called outer-space links which in turn can be compressed into   inner – space links and relations inside the blended spaces (Fauconnier & Turner, 2002, pp. 92-93). Fauconnier and Turner distinguish 15 vital relations including change, identity, time, space, cause-effect, part-whole , representation, role and value, analogy, disanalogy, property ,similarity, category, intentionally, and uniqueness (p. 101).

2.1.4.4.3 Kinds of CIN :

Fauconnier &Turner (2002, p,103) mention that the input mental spaces are characterized by varieties and differences in the specificity of their elements, people's familiarity with the spaces, their entrenchment, and their connection to people experience. The differences and varieties in input spaces determine consequently the types of networks. Fauconnier and Turner (p. 119) assert that only parts of the network are available in use and processing , the others are constructed dynamically and on-line. There are four kinds of CIN (pp. 120-132):

1. Simple network

The simple network is based on human cultural, biological, and natural phenomena which provide an effective frame that is applied to certain elements as values . The frame exists in one input and the other elements are in the other input space. There is no clash in this kind of network because there is one organizing frame in one input and the other input, with the values, has no organizing frame (Fauconnier & Turner, 2002, p. 120).

2. Mirror network

In this network, all the four spaces share the same organizing frame. The organizing frame for a mental space is the frame that determines and specifies the nature of the relevant events, activities, and participants. The organizing frame in the blend is a specific frame richer than the organizing frame in the inputs and generic space because the blend develops and creates an emergent structure of its own. Since the inputs have the same organizing frame, they mirror each other and they share the same topology . So, the cross - space mapping between them is easily established (Fauconnier & Turner,2002, pp. 122-123).

3. Single- scope network

The two inputs of this kind have different organizing frames one of which is projected for organizing the blend. So, the organizing frame of the blend is based on the organizing frame of only one input. This network is the prototype of source – target metaphors (Fauconnier & Turner, 2002, pp. 126-127).

4. Double-scope network

This type has two different organizing frames. The blend has an organizing frame including parts from the different frames of the inputs developing its own emergent structure. The elements from both inputs have central contributions to the blend. The remarkable differences

between the two organizing frames of the inputs make the blend become highly creative and imaginative (Fauconnier & Turner, 2002, pp.131-132).

2.1.4.4.4 CIN in Nonlinguistic Examples

CIN is concerned with linguistic and nonlinguistic examples. Two non-linguistic examples will be mentioned. The first is related to da Vinci's Mona Lisa and the second is related to the Assyrian work *Lamassu* (*human- headed winged bull*).

2.1.4.4.4.1 Da Vinci's Mona Lisa

Grady (2007, pp. 199-200) explains CIN in terms of art. An artist produces a variant of da Vinci's Mona Lisa in which the face of the original subject is replaced by the face of Monica Lewinsky. People's mental representations of each of these figures constitute "input spaces". The "generic space" contains elements shared by the two inputs because they are counterparts. They share "the image of a dark-haired young woman wearing a subtle and knowing smile". The "blend space" is represented in the magazine cover. It contains elements from people's knowledge of the "famous painting" and ones from people's knowledge about Monica Lewinsky.

Figure 2.4. Lewinsky –as- Mona –Lisa.
Adopted from https://images.search.yahoo.com/search/images
Dean Rohrer's cover for the *New Yorker*, February 8, 1999
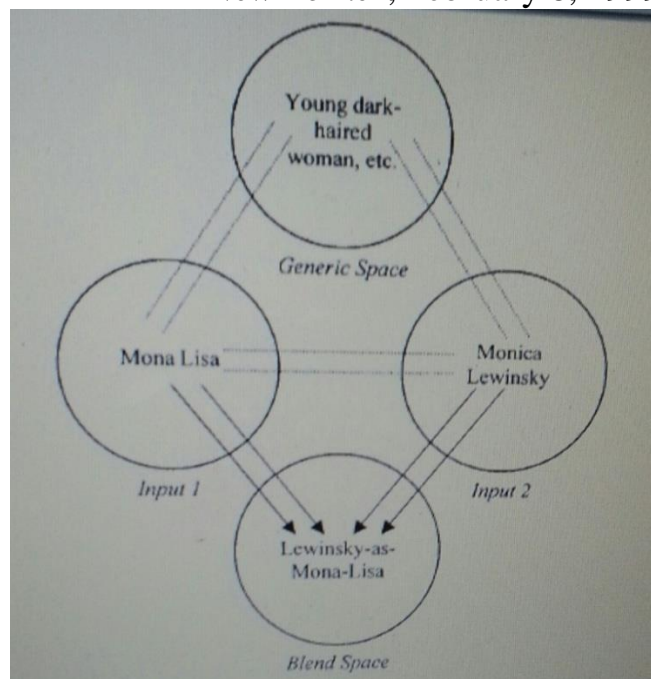
Figure 2.5. Mona Lisa/Lewinski blend

Adopted from Grady (2007, p. 200)

2.1.4.4.4.2 The Blending Mind of Assyrians

The Assyrians have significant contributions to human culture. One of their contributions is making the *symbol of protection*. They have the root of blending thinking represented by the ability of their minds to create a new structure by combing different parts from different creatures to form the *symbol of protection* called *Lamassu* (*human- headed winged bull*) (www. ancient-origins. net/history/mythical-lamassu). The combination includes man, bull, lion, whale, and eagle. This combination offers protection against enemies. It is worth mentioning that *Lamassu* had impact on Western civilization (https://study.com/academy/lesson/-lamassu-definition-history). The significant combination of *Lamassu* can be better understood from the perspective of CIN.

The statue of *Lamassu* symbolizes power, wisdom, intelligence, and leadership. The head is of a human. It represents mind, intelligence, wit and the creative ability among the rest of the beings on Earth. The crown symbolizes leadership and presidency. The three rings on the head symbolize sky, earth, and sea. The beard symbolizes wisdom. The body of the statue is of the bull. It is the symbol of fertility and strength among animals. The wings are of the eagle symbolizing the king of birds in the sky, the power of sight, control, and glory. The belly cover is of the whale. It is the king of water animals. It has the trait of hearing wide range of sounds and the ability to jump highly (factsanddetails.com) . The claws of the legs are of the lion. It is the symbol of control and grandeur. The statue has five legs instead of four. When it is seen from the front, it is in the stillness position. This position is a symbol of stability and loftiness. When it is seen from the side, it seems as if it is moving. The fifth leg is a symbol of continuity and readiness.

Lamassu means *the guardian angel* الملاك الحارس , which no one can resist. It is indeed the symbol of power on earth, sky, and sea. It was

made by the Assyrians as the military propaganda of their first army which was unbeatable. They are the first people to create military propaganda to spread fear and terror in the hearts of enemies (https://historyofassyrianscom.wordpress.com).

Five inputs are set up including the following elements. The generic input includes two elements: a creature and traits. The inputs are the following:

Input 1: a human, wisdom, mind, and intelligence

Input 2: a bull, fertility, and strength

Input 3: eagle, the power of sight, control, and glory

Input 4: whale, hearing wide range of sounds, and the ability to jump

Input 5: lion, control, and grandeur

The cross mapping connects the creature and the traits of inputs to each other. The traits are projected to the blend to create the new meaning represented by the statue. The elaboration and completion processes help to construct the complete meaning in the blend.

Figure   2.6. Lamassu (human- headed winged bull)

Adopted from https://www.flicker.com/photospigalleworld/

2.2 Cognitive Semantics in Arabic

This section presents introductory remarks, indications from the Glorious Quran, indications from Arabic literature, and principles of cognitive semantics in Arabic:

2.2.1 Introductory Remarks

Classical Arabic grammarians, linguists, rhetoricians, logicians, and philosophers have clear and important indications to many cognitive, semantic, and linguistic phenomena that were investigated by Western scholars in the twentieth century. It is not surprising to find that the Western theories and approaches have their roots in the Arabic literature. Briffault (1919, pp. 191-194) focuses in his remarkable book *The Making of Humanity* [4] on the great role and influence of Arabs and Muslims on the European discoveries and theories:

> The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories ; science owes a great deal more to Arab culture , it owes its existence … What we call science arose in Europe as a result of a new spirit of inquiry , of new methods of investigation, measurement, of the development of mathematics in a form unknown to the Greeks . That spirit and these methods were introduced into European world by the Arabs…That ancient science of the Greeks had itself been originally derived from the Babylonians, migrants from Arabia to Mesopotamia, like the Arabs. Thus, that ancient science which the latter restored to Europe was itself the achievement of their own ancient cousins from whom the Greeks had once borrowed it.

Arabs have a rich and remarkable cultural heritage and contributions to literature, art, medicine, architecture, philosophy, mathematics, and the natural sciences. Most of these contributions and accomplishments are unappreciated and unknown in the West (Nydell, 2012, p. 4).

Cognitive semantics is an interdisciplinary field of study. Arabic philosophers, rhetoricians, mathematicians, logicians, grammarians, and physicians have contributions that can be considered the ground for cognitive semantics on which different theories can be established and developed. They wrote about language, cognition, meaning, and experience in the external world. Among them are الفارابي, الآمدي ,الجاحظ، , الجرجاني , ابن سينا, ابن فارس , الغزالي , and ابن جني .

There are many indications from the Glorious Quran and Arabic literature to some guiding principles of cognitive semantics. It is not an attempt to belittle the effort of the Western scholars but just to point out the importance of the Glorious Quran and the effort of Arabic scholars in this field of study.

2.2.2 Indications from the Glorious Quran

It is important to show the relationship between cognition, perception, and knowledge in the Glorious Quran. The relationship between getting knowledge, sensation, perception, and forming concepts in the mind can be explained by the following ayya :

2.45   (وَاللّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (النحل :78)

The ayya indicates   that there is no innate knowledge but a human being has the ability and readiness to acquire knowledge through senses, perception, and cognition, which come to play through experience. The three words السمع , الابصار , and الافئدة refer to the senses , perception,

and cognition by which humans can recognize things in the external world . Human's mind has the ability to recognize and analyse things and processes. It is impossible to comprehend all the external world and insert it into the mind, so the human being depicts images by using senses and these images are kept in the mind to form general and comprehensive concepts. Then the individual reaches the mental facts by abstraction and generalization (الشيرازي , 1421 AH , Vol. 8, pp. 270-275).

The following ayyas indicate that knowledge can be provided by sensation and perception:

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ (ال عمران 52) 2.46

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِن يُوسُفَ   وَأَخِيهِ   (يوسف 87) 2.47

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ   (الانبياء 12) 2.48

There are different views developed in Arabic literature concerning the origin of language. The following ayya has a special consideration for Arabic scholars who investigate the origin of language and the relation between language, mind, and meaning:

2.49   "وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ" .   (ألبقرة :31)

This ayya is interpreted in different ways concerning how Almighty Allah taught Adam all the names and the nature of these names. عبد الجليل(2011) explains in his book اللغة بين ثنائية التوقيف والمواضعة the different views concerning this ayya:

 1. The first view is that language is revelation . Almighty Allah taught Adam(PBUH) the names of all things , animals, rivers, plants etc. , in addition to their categories . ابن فارس (d.395) says in his book الصاحبي في فقه اللغة (1997 , p. 14) that Almighty Allah taught Adam (PBUH) what he needed to know in his age , and the same happened with all the prophets

(PBUT) . So, new words are added to express new concepts that did not exist in the previous age.

2.50 وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَهُوَ
الْعَزِيزُ الْحَكِيمُ (ابراهيم : 4)

2. The second view is that language is convention. Almighty Allah enabled Adam (PBUH) to use language by providing him with the organs of speech.   الآمدي (1981 , pp. 76-77) interprets the ayya وعلم آدم الاسماء كلها by saying that Almighty Allah enabled Adam to speak different languages rather than taught him different languages. [5]

Some scholars assert that language begins as revelation and ends as convention. الجاحظ , الاصفهاني , and ابن سينا among others, adopt this view.

Concerning the abstract and concrete things, Almighty Allah wants people to conceptualize abstract things in terms of concrete ones for better understanding. There is a great number of ayyas in which Almighty Allah explains abstract concepts and phenomena in terms of concrete concepts to make it easy for people to understand and comprehend the meaning of the Quranic ayyas . The following ayyas are examples:

2.51 أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا
كَانُوا مُهْتَدِينَ (البقرة :16)

2.52 وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ
اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ   (النحل :112)

Concerning the reason behind the existence of different languages and cultures, Almighty Allah says:

2.53 (وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالِمِينَ)   (الروم:22)

2.54 (لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً)

(المائدة، 48)

2.55 "يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ"   (الحجرات: 13)

The different languages and cultures in the world are among the Signs of Allah. Almighty Allah made people fall in different nations and tribes in order that people get acquainted with each other. Therefore, communication between cultures is important and it is the main reason behind creating different languages and cultures. The world can be described as a *salad bowl* or *mosaic* in which different cultures communicate with each other but continue to be distinct. While communicating with other cultures, people should keep in mind   not to melt in the other culture but, instead, they should preserve and protect their values, beliefs, norms, customs, and identities. These elements distinguish cultures and societies from each other.

النعيم (2012, Para. 3) explains the second ayya by relating getting acquainted with each other to identity. He states that there is no feeling of identity without realizing the differences and similarities between the *Self* and the *Other*.

2.2.3 Indications from Arabic Literature
2.2.3.1 Perception and Cognition

العسكري (d. 400 AH) considers الاحساس *perception* as a form of الادراك *cognition* and it is the first step of getting knowledge (2010, p. 104). ابن منظور (d. 643 AH) in لسان العرب points out that الاحساس (perception) is getting knowledge by senses (Vol. 6, p. 49) , whereas الادراك(cognition) is reaching the utmost degree of something (Vol. 10, p. 419).

2.2.3.2 Linguistic Expression, Meaning, and Mind

Concerning the relation between the linguistic form and meaning, الجاحظ) 1965 , Vol.1, p. 262) asserts that the linguistic form should imply a meaning. It happens that some concepts in the mind have no linguistic forms but the opposite is not true. So, he asserts that linguistic expressions do not express the whole meanings because meanings are infinite, unlimited, and can be extended whereas linguistic expressions are finite and limited (الجاحظ , 1988, Vol. 1, p. 133).

ابن سينا (d. 428AH) was a physician, logician, and philosopher. He refers in his book الشفاء (1970, p. 6, as cited in منقور 2011 , pp. 131-133) to the importance of the psychological, mental , and social factors in determining the semantic process. He said that a human being is provided with a sensory force, which enables him/her to acquire the external things as images. These images are transferred into the soul as abstract fixed forms. ابن سينا asserts that things exist in the external world and in the soul . Then he refers to two prerequisites for the survival of human beings. The first is related to human nature and its need to communicate. To meet this need , human beings are provided with tools that help them to speak and express their thoughts and needs. So, the social factor is considered the main reason behind using language. The second prerequisite is the need to convey the ideas and knowledge to others, so writing was invented.[6]

الطباطبائي) 1997 , Vol. 1, p. 118) in his book الميزان في تفسير القرآن supports the idea that languages are set by people to communicate with each other.

Concerning the relation between the linguistic expression, the soul, and the object in the external world, ابن سينا (1970, pp. 2-4, as cited in منقور 2011, p. 130) asserts that there is no direct relation between the linguistic form (symbol) and the object in the external word (referent).

There is a link between the linguistic form and what exists in the soul which, in its turn, denotes the object in the external world. This can be explained by the following triangle, which is similar to Ogden & Richards' (1936):

<div align="center">ما في النفس (المحتوى الذهني)</div>

<div align="right">الامور الخارجية (المعاني)   الصوت (الرمز اللغوي)</div>
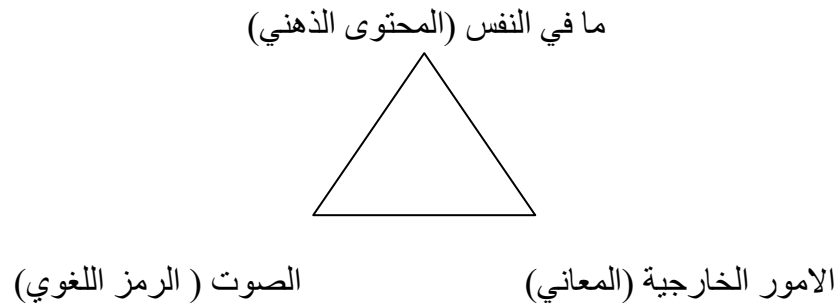
Figure 2.10. Triangle of Meaning (1)

Adopted from منقور (2011 , p. 130) based on ابن سينا (1970)

<div align="center">Thought or Reference</div>

<div align="center">Symbol   Referent</div>
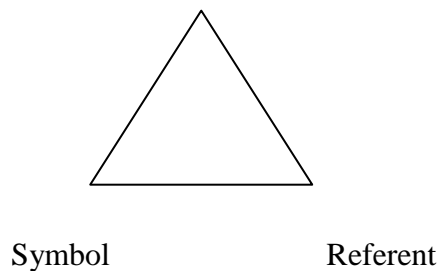
Figure 2.11. Triangle of Meaning (2)

Adopted from Ogden & Richards (1936, p. 11)

The relationship between the linguistic expression, meaning , and mind is explained by many scholars such as الغزالي. الغزالي) 1992 , Vol. 1, p. 61) says that linguistic expressions have no meanings by themselves because meanings are determined first in the mind and followed by the linguistic expressions . الغزالي) 1992,Vol.1, p. 56) asserts that the first step of cognition begins from the external reality. He mentions four levels regarding the existence of an object. He gives the first level to the object's real existence in the external world, the second is fixing its

mental image (example) in the mind, which refers to knowledge, the third is forming the spoken form, and the last is forming the written form.

2.2.3.3 Semantic Concepts in Arabic

الآمدي (1981 , pp. 51-52) and ابن سينا (1982 , p. 37) point out that there are three concepts in Arabic related to the semantic content of a linguistic expression : المطابقة (conformity), التضمن [7] (inclusion) , and الالتزام (entailment) .

1. المطابقة means that a linguistic expression refers to the whole object, for example the word بيت (a house) refers to this entity as a whole .

2. التضمن (التضمين) refers to the parts included in the linguistic expression , for example the word بيت (a house) brings to mind many concepts which are the components of بيت (a house) such as جدران (walls), سقف (ceiling) , and غرف (rooms).

3. الالتزام is a logical relation [8] which means that the meaning of a linguistic expression can be explained in terms of entailment, for example the word سقف (ceiling) entails that there are جدران (walls) without which there is no ceiling.

2.2.3.4 Categorization in Arabic

Lakoff (1987, p. 7) expresses his thanks to Rosch (1978, 1979) for making categorization an issue. In fact, classical Arabic scholars such as سيبويه, الثعالبي , ابن السراج , and البطليوسي , among others , realized categorization in Arabic many years ago. It is considered a fundamental process in human thought and a means by which the different levels of language are explained and described.

There are many semantic lexicons written to describe and classify words and concepts. The most comprehensive book was written by الثعالبي

(d.429) entitled فقه اللغة وأسرار العربية . الثعالبي (2000 :10) classifies people, animals , things,   actions, sounds, food, drinks, clothes, plants, etc.. He described all these things by determining the semantic units, general semantic terms, and specific semantic terms. The following table illustrates the semantic units of المـال   (the possessions) in Arabic:

Table 2. 3   The Semantic Analysis of المال (Possessions)

الوحدات الدلالية الخاصة							المكون الدلالي العام	الوحدات الدلالية
ضيعة ومستغفل	الابل والغنم	ذهب او فضة	لا يرجى	مدفون	مكتسب	موروث	المال	
						+	+	تلاد
					+		+	طارف
				+			+	ركاز
			+				+	ضمار
		+					+	صامت
	+						+	ناطق
+							+	عقار

Adopted from زواوي) 2008, p. 88)

2.2.3.5   Metaphor in Arabic

Metaphor exists widely in Arabic because it is the language of rhetoric and eloquence. Metaphor is one of the most important rhetorical devices employed in Arabic.

الحاتمي) (d. 288, 1965, p. 690) points out that metaphor is conveying a word from its original use to unrelated one. الجرجاني) (d 471 , 1959 , p. 20) states that   metaphor is using a word in a different situation from the original one.

الجرجاني   (1959 , pp. 23-24) asserts that metaphor is universal and exists in all languages. It is used to show similarity and exaggeration.

الجرجاني (1989, pp. 450-451) asserts that metaphor and simile indicate similarity but metaphor is more effective than simile. The more similarity is implicit, the more metaphor is effective and beautiful. He mentions the following examples in which the first is metaphor and the second simile:

2.56 أثمرت أغصان راحته   لجناة   الحسن عُنابا

2.57 أثمرت أصابع يده التي هي كالأغصان لطالبي الحُسن ، شبيه العُناب من أطرافها المخضوبة

الجرجاني (1959) divides metaphor indirectly into two types according to the presence and absence of the two parts of metaphor: the target and the source. These two types are the following (مطلوب , 1987, p. 142 ; هاشم , 1994 , p. 82) :

1 الاستعارة التصريحية (explicit metaphor): when the source is present and the target is absent such as (في المعركة) رأيت أسدا .

2. الاستعارة المكنية(implicit metaphor): when the target is present and it is expressed in terms of the source, which is absent such as " ولما سكت عن موسى الغضب". It happens that the target is absent and expressed in terms of the source as إياكم وخضراء الدمن.

الجرجاني was the first to distinguish two situations for metaphor depending on the presence and absence of the two elements of metaphor : the target and the source. Then الرازي , السكاكي , and القزويني divided metaphor into implicit and explicit metaphor according to what الجرجاني said in اسرار البلاغة and دلائل الاعجاز (مطلوب , 1987 , pp. 142-143; هاشم, 1994, p. 55). The explicit metaphor is clear, whereas for the implicit , one needs thinking and meditation because the source is not explained linguistically but it is in the mind [9] (الجرجاني 1959 , p. 32) . Both kinds of metaphor can be considered linguistic metaphors based on conceptual metaphors. The conceptual metaphor of the explicit metaphor is easy to understand, whereas the conceptual metaphor of the implicit metaphor needs thinking. The two kinds of metaphor are expressed in example (2.56).

The explicit and implicit metaphors are explained with examples in the following table:

Table 2.4. Kinds of Metaphor in Arabic

Kind of metaphor	source	target	Examples Linguistic metaphor	Conceptual metaphor
Explicit	+	-	رأيت أسدا (في المعركة)	الرجل الشجاع أسد
	+	-	رنت لنا ظبية	المرأة الجميلة ظبية
	+	-	أثمرت أغصان راحته	الأصابع أغصان
			لجناة الحُسن عُنابا	اطراف الاصابع المخضوبة ثمرة (العُناب)
Implicit	-	+	واشتعل الراس شيبا	الشيب نار
	-	+	"ولما سكت عن موسى الغضب "	الغضب انسان
	-	-	اياكم وخضراء الدمن	المرأة نبات
	-	+	إذ أصبحت بيد الشمال زمامها	الريح انسان
	-	+	أثمرت أغصان راحته	راحة اليد شجرة

مطلوب (1987, pp. 143-171) mentions different kinds of metaphor in addition to التصريحية and المكنية . These kinds are ascribed to different rhetoricians such as السكاكي and القزويني . Among these kinds الاستعارة العقلية , and الاستعارة المكنية which share the same idea of الاستعارة التخييلية and الاستعارة التمثيلية which are related to proverbs .

Concerning the sentence زيد اسد , الجرجاني (1959, p. 260) asserts that it is a simile not a metaphor because the target and the source are expressed linguistically.

مطلوب (1987 , Vol. 1 , p. 142) in معجم المصطلحات البلاغية وتطويرها mentions that الاستعارة (metaphor) has three elements :

المستعار منه, المشبه به (the source)

المستعار له , المشبه (the target)

المستعار (the borrowed element)

2.2.3. 6   الكناية in Arabic

الكناية means that someone says something to mean something else. The linguistic expression in this case has a literal and a figurative

meaning (الجرجاني, p. 66) . For example, someone is described as كثير رماد القدر or كثير الرماد to mean figuratively *hospitable* and literally that *his house is actually full of ashes because of his continuous cooking.*

الكناية is different from الاستعارة in the following aspects:

1. In الكناية , there is no relation of similarity between the linguistic expression and the figurative meaning . In metaphor this relation exists between المستعار منه (the source) and المستعار له (target).

2. In الكناية , there is no قرينة (a linguistic context) that prevents the mind from getting the literal meaning . So, there are literal and figurative meanings . In الاستعارة المكنية (implicit metaphor) [10] , there is قرينة (a linguistic context) that is related to the source but it cannot be used with the target .

Concerning the literal and rhetorical meaning, الجرجاني in دلائل الاعجاز (1989 , pp. 262-264) distinguishes two kinds of meanings:

The first meanings, المعاني الأُول , refer to linguistic meanings.

The second meanings, معاني المعاني , المعاني الثواني , refer to rhetorical and conceptual meanings.

It is to be mentioned that Lakoff and Johns' *Metaphors we live by* (1980) was translated into Arabic by جحفة (2009) . The term *metonymy* introduced in this book was translated mistakenly into الكناية . This translation is widely adopted by many researchers.

There is a significant difference between الكناية and metonymy related to the literal and figurative meanings of these two types of figurative expressions. The following examples illustrate metonymy according to Lakoff and Johnson (2003, p. 36) and their translations according to جحفة (2009, p. 55):

2.58 a. "The times hasn't arrived at the press conference yet (= the reporter from the Times "

b. لم تصل التايمز بعد الى الندوة الصحفية (أي صحفي مجلة التايمز)

2.59 a. " The ham sandwich is waiting for his check" .(= the person

who ordered the ham sandwich).

b. ينتظر طبق الدجاج فاتورة الحساب (الشخص الذي طلب طبق الدجاج)

2.60 a. " He likes to read the Marquis de Sade . (= the writing of Marquis)

b. يحب قراءة الماركيز دو ساد (أي كتابات الماركيز دو ساد)

The following examples illustrate الكناية (الجرجاني 1989: 262):

2.61   هو كثير رماد القدر

2.62   هي نؤوم الضحى

2.63   هو طويل النجاد

The main feature in الكناية is that the linguistic expression has a literal meaning in addition to its rhetorical meaning. The first three sentences with their translations cannot express the literal (actual) meaning, whereas the last three can fully express it. So, metonymy cannot be translated into الكناية because it violates the main condition of الكناية . Lakoff and Johnson (2003, p. 37) introduce the term synecdoche, which is translated by جحفة into المجازالمرسل , as a special case of metonymy. Synecdoche means the part represents the whole such as:

2.64 There are a lot of good heads in the university.

(= intelligent people)

 It is better to translate all the cases of metonymy including THE PART For THE WHOLE , into المجاز المرسل than into الكناية because metonymy and المجاز المرسل have only figurative meaning.

2.2.3.7 المجاز المرسل (Multi-related figurative expression) in Arabic

السكاكي (d. 626 AH, as mentioned in هلال , 1994, pp. 33-34)) is the first who coined the term المجاز المرسل(1317 AH: 195) though it was used by many scholars before him as المجاز without naming it**.**

This figurative form means to express something by using another term related to it without any relation of similarity, but instead there are other kinds of relations (السكاكي , as mentioned in هلال p. 34). Scholars do not agree on the number of these relations, أبو عبيدة mentions five relations, القزويني mentions 10 relations, الرازي mentions 18 relations, and السبكي mentions 30 relations (هلال, 1994) . There is قرينة (a linguistic context) that prevents the mind from getting the literal meaning in this kind of figurative expression.

This figurative form is called المرسل (free) because it is not restricted to one relation like الاستعارة , but rather it is a multi- related expression because it includes various relations , among them are the following:

الجزئية (The part for the whole)

الكلية (The whole for the part)

المحلية (Locality)

السببية (Causation)

اعتبار ما كان (Considering what was …)

اعتبار ما يكون (Considering what will be…)

المجاورة (Adjacency)

2.2.4 Principles of Cognitive Semantics in Arabic

It can be concluded that there are important principles inferred from the Glorious Quran and the Arabic literature concerning cognitive semantics. Some of these principles can be summarized as follows:

1. Concepts are not innate but they are learned and acquired by the child through using senses and cognition.
2. The meaning of linguistic units exists in the mind rather than in the external world.
3. The semantic structure associated with a linguistic unit does not represent all the meaning.

2.3 The Concept of Culture

2.3.1 Definitions and Functions

It is not easy to define culture because of its elusive nature. This statement is supported by the fact that there are 164 definitions of culture revealed in a review of anthropological literature in 1952 (Kroeber and Kluckhohn 1952 , as cited in Samovar et al. 2010, p. 23). Triandis introduces the following definition:

> Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place. (1994, p. 23)

In his book *Culture and Imperialism* (1993), Said views culture in depth. He uses the term culture in two senses. In the first, culture means the practices that exist in aesthetic forms such as "the arts of description , communication, and representation, that have relative autonomy from the

economic , social , and political realms" . The main aim of such practices is pleasure. In the second, culture is a source of identity. It is associated with "the nation or the state", so it differentiates "Us" from "Them". Culture is considered a theatre "where various political and ideological causes engage one another" (xii-xiii). Said uses "Us from Them" to mean the Orient and West respectively.

The antithesis "Us versus Them" is used in the American news reports to mean the West and Orient respectively. The West constructs itself as "civilized, powerful, mature, rational, and stable, as opposed to a barbaric, weak, immature, irrational, and unstable Orient. These orientalist conceptualizations have far-reaching inferences" (Sandikcioglu, 2000, 2001, as cited in Dirven et al. 2007, p. 1229). These views emphasize the significant relation between cognitive semantics, culture, and ideology.

Min (2007, pp. 215-229) mentions two kinds of culture: high and anthropological culture. The first deals with the intellectual and artistic achievements whereas the second refers to the customs, conventions, worldviews, and languages that distinguish a particular society from others. Sowell (2009, p. 430) determines the main functions of culture as follows:

1. It serves the practical needs and requirements of human life
2. It organizes and structures a society to perpetuate the species
3. It passes on the experience of old generations to the inexperienced and young generations to spare the latter the costly dangerous process of learning.

Meyer (2015, pp. 251-252) states, "We are all the same, we are different." Humans are fundamentally the same because they are motivated by the same psychological and physiological needs and motivations. Humans have the same emotions and feelings such as love,

sorrow, jealously, excitement, etc.. Therefore, in this sense, humans are all the same species, no matter which culture they come from. Individuals, on the other hand, are different from each other even when they live in the same society and even in the same family. Every individual has a different style and a set of different preferences. Therefore, we cannot find two individuals precisely the same. Each individual has his unique personality (p. 252). Yet, the culture in which individuals develop has a remarkable impact on how they see the world. People in any culture have to understand the world in a certain way.

Hall (1959, as cited in Samovar et al. 2010, p. 22) points out that there is no aspect of human life that is not touched and altered by culture. He concludes that culture is communication and communication is culture.

Kramsch (1998: 4) has a specific view concerning the way of thinking about culture. She asserts that to think about culture is "to contrast it with nature". The relationship between culture and language is the concern of different linguistic, social, and cultural studies.

Aitcheson (1999, p. 13) asserts that language is culturally transmitted but it is not entirely conditioned by the environment. There is a type of innate predisposition to acquire language in a newborn baby. This potentiality can be activated by continuous exposure to language. Aitcheson's view implies that language and culture are the same and they create each other.

2.3.2 Culture, Cognition, and Language

Talmy (2000, Vol.2) proposes a cognitive approach to culture. He says, "Cognitivism indicates that cultural patterns exist primarily because of the cognitive organization in each of the individuals collectively making up a society" (p. 373). Talmy refers to this cognitive organization

as the cognitive culture system. It operates in each individual according to its innately structured programme. The functions of this system are the acquisition of culture, exercise culture, and imparting of culture (p. 347).

Kövecses (2006, p. 3) puts forward the claim that cognition, language, and culture share the same component of *meaning* but in different ways. Meaning is created in the cognitive system, communicated through language, and human beings act on meaning in their culture. So, "meaning in its different facets is a crucial aspect of the mind, language, and culture."

Schmitt and Celce – Murcia (2010 , pp. 8, 114) refer to the intimate relation between culture and cognition. Cognition can be basically considered from a sociocultural perspective in which the individual- social integration is emphasized. According to this perspective, there is an essential relationship between the biological endowment and the sociocultural endowment out of which the individual emerges. Understanding human mind requires considering these two endowments together in order to avoid inaccurate and incomplete representation. Thus, humans develop their cognition and language through the integration of the intra – personal processes and mechanisms of a person with the inter – personal interface connecting the person and his environment. So, the social, cultural and biological components work together to develop cognition and language.

Slibon (2003 , pp. 157-160) argues that cognition should not be defined in a strict sense related to the physical world alone because communication is embedded in culture and culture is mainly carried and constructed by language. He distinguishes two approaches to cognition:

1. According to the first approach, cognition can be defined as "a collection of concepts and procedures that come into play regardless of whether an individual is engaged in verbal

behavior—speaking, listening, or verbal thinking" . This is the real-world cognition, which is called "an independent cognitive interpretation of reality" (Lucy, 2000, p. xii).

2. According to the second approach, cognition can be defined according to language use and cultural practice. This is the socio-cultural cognition.

The first cognition is basic and it does not change when people switch languages, but the second may well change.

Sharifian (2009, p. 166) introduces cultural cognition which is emergent "in the sense that it is a gestalt that is more than the sum of its parts and cannot be reduced to the cognition of a single individual in the group" . Hofstedee , Hofstede , and Minkovi (2010, p. 6) express the same view. They relate culture to the collective mind of people. They state that culture is "the collective programming of the mind which distinguishes the members of one group or category of people from others".

Tomasello (1999) uses the expression *cognitive collectivity* referring almost to the same idea. He states that children at the age of nine months attempt to imitatively learn from , and share attention with others. They are able "to participate fully in the cognitive collectivity" (p.7).

Robinson (1988) has a cognitive view of culture. She states, "culture itself is a process through which experience is mapped out, categorized and interpreted." Based on this view, culture is like a computer program that differs from culture to culture. "The program refers to cognitive maps. Unlike the somewhat fixed notion of world view suggested by Sapir and Whorf, the program is subject to Modification" (p.10).

2.3.3 Culture, Personality, and Human Nature

Culture is essential for successful communication and it has an important role in encoding and decoding a language. Culture is the body of knowledge, behaviours, values, and common beliefs which help to establish and interpret meanings (Yagiz & Izadpanah , 2013 , p. 935) **.** Culture should be distinguished from individual's personality and human nature. Hofstede et al. (2010, p. 6) explain these three levels in the following figure:
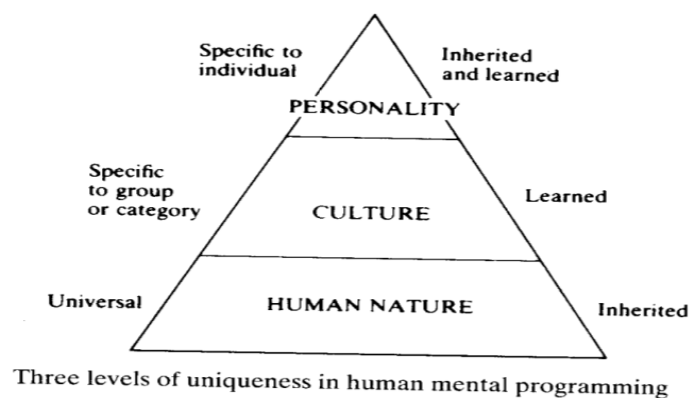
Figure 2. 9   Levels of uniqueness in mental programming
Adopted from Hofstede et al. (2010 , p. 6)

Cultural differences can be manifested by two levels: the first is represented by "values" and the second by "practices". The level of values forms the core of culture, whereas the level of practices includes symbols, heroes, and rituals (Hofstede, et al., 2010, p. 7). The manifestations of culture at different levels of depth are explained in the following *onion diagram*:
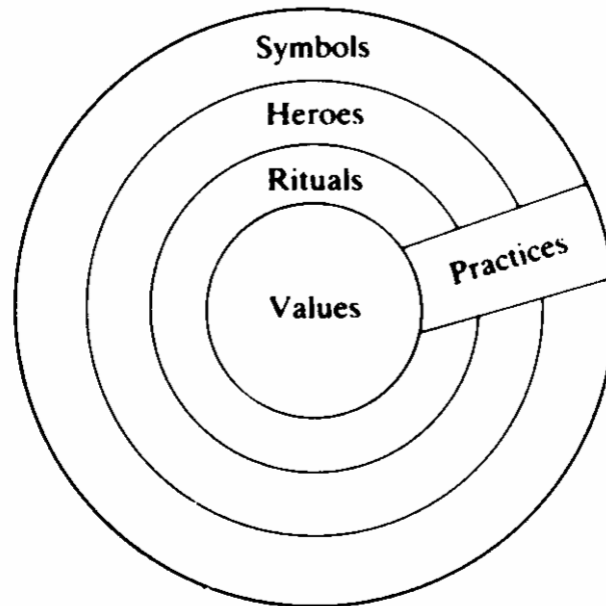
Figure 2. 10 Levels of practices and values

Adopted from Hofstede et al. (2010, p. 8)

The most significant values are rooted in culture, and cultural experiences help to explain how people perceive the world. The values deal with the following binary concepts among others (Hofstede et al., 2010, p. 9):

Good   vs.   evil

Beautiful   vs.   ugly

Clean   vs.   dirty

Normal   vs.   abnormal

Rational   vs.   irrational

According to the mentioned levels of culture, Hofstede et al. (2010) distinguish between two kinds of cultures:

National cultures, which are part of the mental software. Children acquire national cultures unconsciously during the first ten years of their lives from the family, the living environment, and school. The *basic value system* in children is formed by this age and it is difficult to make changes after it (p. 346).

Organizational cultures, which are acquired when people enter a work organization, with their values firmly in place. They consist mainly of the organization's *practices*, which are more superficial and can be changed faster (p. 346).

Greenberg (1966, p. xx) asserts that the universality of language emerges from being both "an aspect of individual behavior and an aspect of human culture". He observes that there are two ways to approach language: the first is "as a system of signals conforming to the rules which constitutes its grammars" and the other is as "a set of culturally transmitted behaviour patterns shared by a group of individuals" (Greenberg ,1972 , p. 1).

Linguistic knowledge is inadequate for achieving successful intercultural communication. This knowledge must be accompanied and supported by awareness of sociocultural conventions and contexts in which communication occurs (Scarino ,2010 , p. 325) .

2.3.4 Levels and Dimensions of Culture

There are different levels of culture and almost every individual belongs to different groups of people at the same time. These levels of culture are mentioned by Hofstede et al. (2010, p. 18) as follows:

1. a national level
2. a regional affiliation level which may includes religious, ethnic , and linguistic affiliation levels
3. a gender level
4. a generation level
5. a social class level

Hofstede et al. mention four dimensions of culture by which a culture can be measured compared with other cultures (2010 , p. 31). These dimensions are:

1. Power distance
2. Collection vs individualism
3. Femininity vs masculinity
4. Uncertainty avoidance

Hall (1976, as cited in Hofstede et al., 2010, p. 109) distinguishes cultures according to their way of communication along a dimension "from high -context to low- context ". In a high - context communication, little has to be said by the message because most of the information is either known by the persons involved or in the physical environment. In a low- context communication, on the other hand, much information is encoded in the message. The first is typical to collectivist cultures, whereas the second to the individualist cultures. Culture is powerful and enters into almost all the aspects of human life. Language is the most important aspect of culture and they are inseparable.

Hofstede et al. (2010, p. 10) compare between culture and personality. They point out that "culture is to a human collective what personality is to an individual". The personal practices and genetic factors constitute the personality of an individual i.e. the unique *you* whereas the collective frame of experience unites people and constitutes culture (Samavor et al., 2010, p. 22) . Culture is a "powerful force" by which people see the world and interact with each other in that world.

2.3.5 Elements and Characteristics of Culture

Many elements are involved to form a culture such as wok, food, security, social harmony, social control, among others. Samovar, Porter , and McDanial (2010, p. 24) mention the basic elements which help to appreciate and consider the universality and diversity of human culture. The universality of cultures comes from the fact that all cultures share the

same basic elements and from the acting out of these elements emerges the diversity of cultures. These basic elements are history, values, religion, social organization, and language.

Cultures have many characteristics in common . Understanding and considering these characteristics help people to be better communicators because their behaviour is habitual and they are unaware of the influence of culture on their perceptions (Samovar et al , 2010 , pp. 26 -39). These characteristics are:

1. Culture is learned through proverbs, folktales, legends, myths, arts, and mass media.
2. Culture is shared
3. Culture is transmitted from one generation to another
4. Culture is an integrated system
5. Culture is based on symbols

Benedict (1935, p. 2) explains why culture has a powerful influence on all aspects of human experience:

From the moment of his birth the customs into which he (the individual) is born shape his experience and behaviour. By the time he can talk, he is the little creature of his culture, and by the time he is grown and able to take part in its activities, its habits are his habits, its beliefs his beliefs, its impossibilities his impossibilities.

Samovar et al. (2010) point out that there have never been two persons exactly alike because behaviour is formed by different sources. Culture is just one of these sources. This means "we are more than our cultures." It is a fact that all cultures present a common frame of reference to people but people "are not captives of their culture" (pp. 40-41).

Hooker (2003, p. 60) refers to the interplay of personality and culture:

> Personality consists of the traits that are unique to an individual human being. It is partly genetic and partly learned. Because much of personality is acquired, it is strongly influenced by culture. Yet a very wide range of personalities can develop within a given culture, whence the danger of placing too much emphasis on 'national character.'

Sitaram and Cogdell (1976, as cited in Samovar et al. 2010, P. 41) assert that there are many factors at play in the individual 's life in addition to culture involved in the formation of his personality. Some of these factors are   the individual's genetic makeup, his social group experiences, the language he speaks, his age, gender, individual and family history, educational level, perceptions of others, political affiliation, current circumstances, the region where he grew up, and his religious experiences.

Halliday (1989, pp. 3-5) discusses the relationship between language and culture from a socio - semiotic perspective. He defined semiotics as "the study of sign systems" which means "the study of meaning in its most general sense". Language is one mode through which meaning is expressed. The other modes of meaning in any culture are of two types. The first is related to art forms including paintings, sculpture, music and so forth, whereas the second is related to modes of cultural behaviour such as modes of exchange, structure of the family, modes of dress, and so forth. These are bearers of meaning in any culture. Culture is defined as "a set of systems of meaning, all of which interrelate". Language and these systems of meaning together constitute human culture.

2.3.6 Metaphors of Culture

It is interesting to mention the seven metaphors of culture collected from different sources including Hall's *Beyond Culture*, Hofstede et al.'s *Cultures and Organizations: Software of the Mind* , and the websites of *Culture at Work* and *Culturally Teaching: Education across Cultures*.

Table 2.5 Metaphors of Culture.

Metaphor	Metaphor's Claim/assumption
Salad/Jelly beans	Like items in a salad or bag of jelly beans, cultures are individual; yet, they work together with other cultures to produce an even better combination.
Iceberg	Like the iceberg, only a small part of culture is visible; most of culture and its influences are hidden from easy inspection.
Tree	Like the tree, you only see the trunk, branches, and leaves but the root system, which gives the tree its structure and function, is hidden from view.
Melting pot	Cultures blend into one amalgam and lose their individuality. But, the blend is better than any one of the ingredients.
Software	Culture dictates what we do and don't do much as does a software program. Out of awareness, people are programmed, to some extent, to think and behave by their culture.
Organism	Culture, like an organism, uses the environment (other cultures) to grow but maintains boundaries so its uniqueness is not destroyed.
Mosaic	Like a beautiful mosaic is made up of pieces of different shapes, sizes, and colors, so is culture; the whole is more beautiful than any individual piece.

Adopted from http://tcbdevito.blogspot.com/2013/04/metaphors-of-culture.html

2.3.7 The Values of the American and Arab Cultures

The main values of the American and Arab cultures are presented to make the analysis of the selected proverbs easier to understand.

2.3.7.1 The Values of the American Culture

Kohls , the Executive Director of the Washington International Center, asserts in his booklet *The Values American Live By* (1984) that it is difficult to show the values which Americans live by in terms of a definitive list because every American citizen is so unique that the same list of values could never be applied to all citizens. Nevertheless, Kohls tries to develop a list of 13 typically American values that help foreign visitors to the USA understand the Americans from their own value system rather than the foreign visitors'. He points out that Americans consider all these values positive ones and they are not aware that people of other cultures consider some of these values negative and undesirable (1984, pp. 1-2). These values are listed as follows:

1. Personal Control over the Environment
2. Change
3. Time and its Control
4. Equality and Egalitarianism
5. Individualism and Privacy
6. Self-Help Concept
7. Competition and Free Enterprise
8. Future Orientation
9. Action / Work Orientation
10. Informality
11. Directness ,Openness , and Honesty
12. Practicality and Efficiency
13. Materialism and Acquisitiveness

2.3.7.2 The Values of the Arab culture

Nydell (2012 p.2) states that there are obvious differences among Arabs in various regions and countries. They have different kinds of food, manners of dress, housing, architectural styles, and political systems. Yet, Arabs are homogeneous in their outlook on life. All Arabs share basic beliefs and values that play a powerful role in determining the nature of Arab culture.

Neydell (2012, pp. 2-4) mentions the following lists of Arab values and basic Arab self – perceptions, which are central to Arab culture:

A. Basic Arab Values and Beliefs

1. One should always behave in a way that creates a good impression on others.

2. A person's dignity, honor, and reputation are of remarkable importance. Honor (or shame) is often viewed as collective. It is related to the entire family or group.

3. Loyalty to one's family takes priority over personal preferences.

4. Everyone believes in Almighty Allah and acknowledges His power.

2. Humans cannot control events. Some things depend on Almighty Allah's will, that is, fate.

B. Basic Arab Self-Perceptions

1. Arabs are generous and humanitarian. Arabs consider these traits as distinguishing ones. They distinguish Arabs from some other groups.

2. Arabs have a rich cultural heritage.

3. Although there are many differences among Arab countries, Arabs are a clearly defined cultural group.

Concerning the interest of Arabs in the new technology, Nydell (2012, p. xxxv) states,

The issue for Arabs is how they will be able to adopt Western tech-nology without adopting the Western values and social practices that go with it, and thereby retain their cherished traditional values. Their ideal society would retain its Islamic character, relying on Islamic values while undertaking reform.

2.3.7 What Can Proverbs Tell About Culture?

Proverbs are primarily social and cultural genre. They are windows through which different cultures are known and distinguished. They show how people think, behave, and act in a community. They reflect the culture of societies.

The proponents of Multiculturalism, who support cultural diversity, suggest metaphors such as *salad bowl* and *mosaic* to describe the modern American society in which different cultures blend but continue to be distinct in some aspects. The opponents of this term , who support the fusion of nationalities and the assimilation of immigrants to the United States , suggested the *melting pot* or *melting - together* metaphor. This metaphor can also describe a homogeneous society which becomes heterogeneous through inserting foreign elements and members with different cultural background (en.m.wikipedia.org) . Unfortunately, some Arab countries become heterogeneous through many means, such as the invasion, occupation, new technology, and globalization. These means help to create disharmony with the original culture, and accordingly, lead to the loss of *the Arabic and Islamic identity*.

Mieder's *Dictionary of American Proverbs* (1992) is based on actual field research. What makes the proverbs in this dictionary American, even if some of them are not of American origin, is the American's frequent use of these proverbs (pp. ix, xi).

Mieder (1992) mentions the following proverbs used to express the American culture. They show how the Americans have different views about life and death (pp. 366, 175,480):

2.65   Learn as you'd live forever, live as you'd die tomorrow.

2.66   Eat , drink, and be merry , for tomorrow we may die.

2.67   Say your prayers as if you were going to die tomorrow, do your work   as if you were going to live forever.

The following well-known saying expresses how Muslims view life and death [11]:

2.68 a.   اعمل لدنياك كأنك تعيش أبدا واعمل لآخرتك كأنك تموت غدا

     b.   (Work for your lifetime as if you were going to live forever and work for the Day of Judgment (Hereafter) as if you were going to die tomorrow.)

Notes to Chapter Two

1. Lakoff (1990) and Lakoff and Johnson (1999) use the term Cognitive Linguistics to include cognitive semantics and cognitive grammar.

2. Conceptual metaphors and categories are capitalized throughout the present study.

3. التميمي (2016) in her book السعادة في اللغة العربية : دراسة إدراكية دلالية analyses the concept of *happiness* in Arabic texts according to Lakoff and Johnson's conceptual metaphors.

4. Briffault ' s *The Making of Humanity* was first published in 1919 . It was hidden for (90) years and it has been published again in 2010.

5. Many observations confirmed experimentally have proved that "infants are born with the ability to acquire any language" and through experience with the language of the surrounding environment, they acquire their target language. Infant at the age of 2-8 months can discriminate many phonemic contrasts that are not phonemic in their language although the adult speakers of the same language cannot. This perceptual ability vanishes gradually and the infants at the age of 12 months discriminate only the phonemes of the language of the environment (Fernandez & Cairns, 2010, p. 108).

6. The first system of writing in the world was invented by the Sumerians who emerged in Mesopotamia around 3500 BC. It is called cuneiform. The Sumerians invented this way of communication to keep their records and documents. It is the most significant contribution of the Sumerians.

    https://www.ancient.eu/cuneiform /

7. التضمن implies the same idea of Filmore's frame .

8. الآمدي (1981, 51-52) and Palmer (1981, pp. 83-84) consider entailment a logical relation.

9. There is a confusion in using the words النفس (soul) and العقل (mind) . Some classical Arabic scholars used the word النفس instead of العقل. Bettelheim (1982 , p. vii) mentions that " the English translations of Freud's writings are seriously defective in important respects and have led to erroneous conclusions." Bettelheim states that Freud uses the Greek word "psyche" to mean "soul" not "mind" but it is mistakenly translated into "mind" (pp. 73-74).

10. The explicit metaphor الاستعارة التصريحية may refer to the literal (real) and figurative meaning of the linguistic expression as in :

رأيت أسدا

It has only a figurative meaning when there is قرينة (a linguistic context) related to the target as in:

رأيت أسدا يحكي بطولاته

الأسود حرروا المنطقة

11. There is no exact indication to the narrator of f this saying. It is said that it is for Imam Ali (PBUH) based on the saying of Prophet Mohammed (PBUH) (الكليني , Vol.2, p. 87):

"ان هذا الدين متين فأوغل فيه برفق ولا تبغض إلى نفسك عبادة ربك ، ان المنبت – يعني المفرط – لا ظهرا أبقى ولا أرضا قطع ، فأعمل عمل من يرجو أن يموت هرما ، واحذر من يتخوف أن يموت غدا" .

CHAPTER THREE

PROVERBS AS A UNIVERSAL GENRE

This chapter is devoted to presenting the proverb as a universal genre. It focuses on the proverb as a folklore, linguistic, and cognitive phenomenon.

3.1 General Remarks

Proverbs are informative and functional linguistic signs of cultural values, beliefs, and thought. They imply wisdom and truth that guide people in their social life for thousands of years. Proverbs were first used by the Sumerians and they were recorded by their cuneiform writing dated to 3.500 BC (Mieder, 2004, p. xii). They still have their effectiveness even in modern technological societies all over the world. Proverbs convey everyday observations and experiences of people in a concise, formulaic, figurative, and fixed form. The language and features of proverbs make them easy to memorize, recall, and use by individuals as an effective tool in communication.

It is to be mentioned that some proverbs are no longer used and they disappeared because their metaphors and messages do not fit the present time. For example, Mieder (2004, p. xi) mentions that the proverb *Let the cobbler stick to his last* which is dated to the sixteenth century (AD) is considered dead today because the profession of *the cobbler* no longer exists , so the new generation of people do not know the meaning of *last*, which is mentioned in the proverb.

Some proverbs, on the other hand, are added to up- to-date proverb dictionaries even though they date back to many centuries ago. For example, the Arabic proverb اعقلها وتوكل *(Trust in God but Tie your Camel)* was uttered by the prophet Mohammed (PBUH) in the seventh

century (AD). It is mentioned in the Oxford Dictionary of Proverbs (2008, p. 327) because it conveys a general meaning of providence and self-help and it may help to guide people in certain situations even though the word *camel* is no longer used nowadays.

Thus, proverbs are alive and have a great role in social interactions and they reflect the cultures of societies even if the expressions used in the proverbs are no longer used by people.

Proverbs in English and Arabic have almost the same definitions, characteristics, and features. Therefore, there is no need to allocate a section for each. Examples from both languages will be mentioned where required. [1]

3.2 Paremiography and Paremiology

Two terms emerged in proverb research in the 20th century: *paremiography* and *paremiology*. *Paremiography* is concerned with the collections and classification of proverbs. *Paremiology*, on the other hand, is concerned with the form, definition, style, structure, function, content, and value of proverbs. There is an impressive history of these two major aspects of proverb research that are considered the two sides of the same coin (Mieder, 2004, p. xii).

Paremiograpghy has a remarkable history. It began from classical antiquity to the modern age. There are main proverb collections with detailed information about the origin, history, and classification of proverbs. There are proverb collections of different languages including Danish, English, French, Spanish, Germán, and Italian from the late 15th century onwards available as reprints (Mieder, 2004, p. 402).[2]

The first collections of proverbs were bilingual Sumero-Akkadian and Akkadian which dated to about 3,500 BC. Proverb - like forms also appeared in a Babylonia source dated to 1,440 BC (Gorden, 1959 &

Beardslee, 1970, as cited in Honeck 1997, p. 4). Proverbs were inscribed on "Sumerian cuneiform tablets as commonsensical codes of conduct and everyday observations of human nature" (Mieder, 2004, p. xii).

Paremiology also has a long history which can be traced back to Aristotle who has important contributions and additions to the study of proverbs (Mieder, 2004, p. 2). Taylor (1890-1973) wrote his remarkable book *The Proverb* (1931) in which he discussed proverb questions as definition problems, metaphorical proverbs, the classical origin of some proverbs, and types of proverbs (Mieder , 2004, p. xiv).

Proverbs have been collected and studied from different perspectives and "some of the very best research on proverbs combines the two [paremiograpghy and paremiology] in perfect harmony" (Mieder, 1997, p. 399).

3.3 Proverbs as a Folklore Genre

The prominent figure in folklore studies is Dundes. He declares that folklore is "as old as humanity," so it is the most important evidence of culture and humanity. He asserts that folklore is a people's "symbolic autobiography" and gives an "inside out" view of society. Dundes views folklore as a mirror of culture, a projection of mind, a lens for society, and a key to behaviour (Dundes, 2007, p. viii).

Dundes was influenced by Saussure's ideas of signs and the distinction between langue and parole, so he relates *folkloristics* to *semiotics* considering the expressive culture as a symbolic system. He asserts that the symbol employed in a folkloristic context is associated with a general system of symbols. He prefers the rhetoric of symbols over signs because meanings do not exist only in language but also in the whole domain of culture (2007, p. 273).

Kerschen (1998, p. 1) defines folklore , which is often called the "voice of the folk" , as an oral tradition in songs, myths, stories, legends, riddles , jokes, games, proverbs and sayings, , crafts, epitaphs ,dances and the like. Folklore is an expression of a people's culture that includes its customs, beliefs, and practices.

Brunvand (1978, p. 1) mentions that folklore reveals and reflects what exists in the human mind and which consequently appears in the recognized records of culture that constitute the heritage of a certain people. Therefore, folklore is an important sign of a people's thinking, attitudes, and way of life.

The characteristics of proverbs make them unique and different from the other folklore genres. They have a remarkable impact on people life and they are considered the best indicators of attitudes, lessons, and beliefs (Kerschen, 1998, p. 3).

Seitel (1969, p. 159, as cited in Kerschen, 1998, p. 5) emphasizes the importance of studying proverbs for the folklorists. He considers "proverbs to the folklorist as white rats to experimental psychologists and as kinship terms to cultural anthropologists." He points out that proverbs can be investigated to discover the principles implied in different phenomena. Proverbs are considered the simplest form of the metaphorical genres related to folklore that is used clearly and directly to serve a social purpose.

3.4 Definitions of Proverbs

3.4.1 General Definition

Arora (1984, p. 13) presents the term *proverbiality* referring to the optimal status of an expression to be a proverb. She mentions various poetic and structural devices and markers assigned to proverbs. She

asserts that "the more markers a given saying possesses, the greater its chances of being perceived as a proverb at initial hearing."

It is not easy to define proverbs depending on certain properties and criteria because there are other linguistic forms that share some of these criteria. So, it is difficult to draw a clear line between proverbs like *The early bird catches the worm* and other related linguistic forms as cliché and popular sayings like *When you're hot you're hot* and *Fools rush in where wise men fear to go* respectively (Norrick , 2014, pp. 14-15) .

Taylor (1962, p. 3, as cited in Mieder, 2004, p. 3) asserts that the attempts to define *proverbiality* and *proverbs* based on specific properties and criteria are fruitless and futile. He expressed his view in the following often - quoted paragraph:

> The definition of a proverb is too difficult to repay the undertaking; and should we fortunately combine in a single definition all the essential elements and give each the proper emphasis, we should not even then have a touchstone. An incommunicable quality tells us this sentence is proverbial and that one is not. Hence no definition will enable us to identify positively a sentence as proverbial. Those who do not speak a language can never recognize all its proverbs, and similarly much that is truly proverbial escapes us in Elizabethan and older English. Let us be content with recognizing that a proverb is a saying current among the folk. At least so much of a definition is indisputable.

However, paremiologists propose different definitions for proverbs. Whiting (1932, as cited in Honeck, 1997, p. 12) points out that proverbs were highly valued by Greeks and Romans. Socrates referred to

their brevity, common usage, and philosophical tone. Aristotle was more analytical. He defines proverbs by their essential aspects which are" antiquity, conciseness, and ease of quotation".

An early definition of a proverb was introduced by Thomas More in 1528, which is that a proverb is "an old said saw" [3] (Honeck, 1997, p. 12). Apostolius of Byzantium defines the proverb in the fifteenth century as "a statement which conceals the clear in the unclear, or which through concrete images indicates intellectual concepts, or which makes clear the truth in figurative fashion" (Whiting, 1932, p. 287, as cited in Honeck 1997, p. 12). Apostolius also mentions the main characteristics of proverbs, which are the use of proverbs in daily speech, their applicability to a number of events, their usefulness, and their exhortative uses.

Norrick (2014, p. 14) provides a general definition of proverbs. He states that "proverbs are recurrent, pithy, often formulaic and/or figurative, fairly stable and generally recognizable units used to form a complete utterance, make a complete conversational contribution and/or to perform a speech act in a speech event.˝

3.4.2 Linguistic Definition

From a linguistic point of view, a proverb is a phonological, syntactic, semantic, and pragmatic entity (Honeck, 1997, p. 11). Silverman-Weinreich (1978, as cited in Honeck, 1997, pp. 13-14) points out that there are certain linguistic properties represented by formal markers employed to fulfill the functions of proverbs. These formal markers exist in the phonological, syntactic, and semantic levels.

3.4.3 Functional Definition

Silverman-Weinreich (1978, as cited in Honeck, 1997, pp. 13-14) presents *a function- based* definition of proverbs. She asserts that the

function of proverbs is " to point out that a given specific situation or occurrence illustrates an accepted general rule with which the hearer must already be acquainted."

Hertzler (1933 , p.315, as cited in Kerschen 1998, p. 3) asserts that proverbs do not necessarily represent truth but they show the ideals and rules of conduct . They are drawn from the experiences of people, so they are "among the most accurate index of that people's life and thought. They may not be true or represent truth, but they indicate what the people hold to as their rules and ideals of life and conduct."

Kerschen (1998 , p. 3) points out that proverbs do not express high moral ideas but rather only practical ways for people "to survive in the real world".

Burne   (1914 , p. 280 , as cited in Kerschen , 1998 , pp. 3 - 4) shows the impact of proverbs on people's morality by implying what is good or evil, who is respectable and whose conduct is unacceptable , and what people advise and what they condemn.

3.4.4 Structural Definition

Daundes (1975) proposes a structural definition of proverbs including the elements *topic* and *comment* . He states, "The proverb appears to be a traditional propositional statement consisting of at least one descriptive element, a descriptive element consisting of a topic and a comment" (p. 970). The proverbs must have at least two words. Proverbs that contain a single descriptive element are non-oppositional. Proverbs with two or more descriptive elements may be either oppositional or non-oppositional. Daundes mentions the following examples:

3.1 Money talks   (two words)

3.2 Man proposes but God disposes   (oppositional structure)

3.3 Where there's a will , there's a way   (non-oppositional structure)

Some common fixed patterns are mentioned by Mieder (2004: 6-7):

Better X than Y	Better poor with honor than rich with shame
Like X, Like Y	Like father, like son
No X , no Y	No work, no pay
One X doesn't make a Y	One robin doesn't make a spring
If X , then Y	If at first you don't succeed , then try , try
	again

Norrick (1985, p. 45) concludes that the well known proverb has a minimal recognizable unit, called *kernel*, by which the entire proverb can be recalled.

3.5 Proverbs vs. Anti- Proverbs

Proverbs provide a framework for limitless transformations which are called anti- proverbs . This term was coined by Mieder and it has been accepted by proverb scholars throughout the world. There are other labels for this phenomenon in English as *transformations, variations, alterations, mutations, parodies , wisecracks, fractured proverbs, or deliberate proverb innovations* (Litovkina, 2014 , p. 326-327).

Litovkina (2014, p 328) points out that the anti- proverbs are , like proverbs , so common and pervasive in everyday life. They are not a new phenomenon born at the age of the internet and mass media. It is traced back to the eighteenth century in which many proverbs were questioned by a number of writers, poets, and philosophers who created different proverb transformations. In the last decades, this phenomenon became widespread all over the world and some of the anti-proverbs are heard more than the traditional forms.

Mieder (2004, p. 28) declares that anti – proverbs indicate that the fixity of proverbs is by no means so strict as it was believed to be. He

defines anti- proverbs as "parodied, twisted, or fractured proverbs that reveal humorous or satirical speech play with traditional proverbial wisdom". Anti-proverbs usually follow the same structure of the original proverb with changing some of its individual words or by adding a contradictory word or phrase. For example, the proverb "A fool and his money are soon parted" has the following innovative variations that indicate that proverbs have an impressive regenerational power:

3.4 A fool and his father's money are soon parted.

3.5 A fool and his money stabilize the economy.

3.6 A fool and his wife are soon parted.

3.7 A married man and his money are soon parted.

3.8 If a fool and his money are soon parted, why are there so many rich fools? and

3.9 There was a time when a fool and his money were soon parted, but now it happens to everybody.

Litvokina (2014, p. 327) mentions that anti –proverbs may be based on wordplay or puns and they may be generated to derive play forms. She gave the following anti- proverb for the proverb *A fool and his money are soon parted*:

3.10 A fool and his monkey are soon parted.

The reasons behind the emergence of anti- proverbs is that some traditional forms of proverbs do not fit the modern age so anti-proverbs exist as reactions to these traditional proverbs to include social comments and humor for conveying new messages suitable for this age. Some examples are below with the original proverb cited first (Mieder, 2004, p. 151).

3.11 a. Too many cooks spoil the broth
      b. Too many legislators spoil reform

3.12 a. Nobody is perfect

      b. No body is perfect

3.13 a. Experience is the best teacher

      b. Expedience is the best teacher

3.14 a. Absence makes the heart grow fonder.

      b. Absence makes the heart go wander.

For the last proverb, Litvokina (2014, p. 328) mentions the following anti- proverb:

      c. Absence makes the heart grow fonder – for somebody else.

Concerning the formation of anti-proverbs, Litvokina (2014, p. 327) mentions that some anti-proverbs examine the truth of a proverb by:

1. employing antonyms as :

    3.15 a. An exception disproves the rule , for

        b. An exception proves the rule.

2. transforming the proverb into the opposite form as :

    3.16 a. A friend that isn't in need is a friend indeed for

        b. A friend in need is a friend indeed.

3. posing a naïve question as

    3.17. a. If love is blind, how can there be love at first sight? for

        b. Love is blind.

Litovkina and Mieder (2006, p. 12) mention in their book *Old Proverbs Never Die, They Just Diversify* a list of ten Anglo- American proverbs which are the most frequently transformed with the number of anti-proverbs for each:

3.18 If at first you don't succeed, try, try again. (65)

3.19 Old soldiers never die (, they simply fade away). (79)

3.19 Money talks. (65)

3.20 An apple a day keeps the doctor away. (63)

3.21 A bird in the hand is worth two in the bush. (49)

3.22 Never [Don't] put off till tomorrow what you can do today. (48)

3.23 A fool and his money are soon parted. (47)

3.24 Early to bed, early to rise, makes a man healthy, wealthy and wise. (46)

3.25 To err is human (, to forgive divine). (45)

3.26 Opportunity knocks but once. (43)

3.6 The proverb vs. Proverbial Phrase

Norrick (2014, pp. 8-9) considers the proverb as a traditional figurative form which can constitute a complete unit on its own. Norrick distinguishes the proverb proper from other linguistic forms which share some characteristics of the proverb as proverbial phrases, maxim , clichés, popular sayings , slogans, winged words, aphorisms , binominals, wellerism , and superstitions. The most important distinction should be made between the proverb and the proverbial phrase because both of them are traditional and figurative forms. The ability of the proverb to form a complete unit distinguishes it from the proverbial phrase, which cannot stand alone as a complete unit. Proverbial phrases include idioms , proverbial comparison , and proverbial simile with *as*, *like*, or *than* among other forms. The idiom *to kick over the traces*, for example, cannot form a complete unit because it lacks a subject. Other examples of *proverbial comparison* and *proverbial simile* are: *older than the hills* and *as brown as a berry* respectively. Some of the proverbial phrases are considered proverbs as *like father, like son* and *better late than never* (Norrick, 2014, p. 14).

3. 7 Proverb vs. Proverb-Like Statement

There is no definite definition adequate to cover all the properties of proverbs nor identify them. For example, the statement *Confidence speaks louder than competence* is not a proverb but it is a proverb-like statement because it has the same structure of the common proverb *Action speaks louder than words* but it does not have the most important feature of *proverbiality* which is *traditionality*. This statement has some perceived generalization about some people who cannot express themselves well because they lack self-confidence for certain reasons though they are skillful and intelligent (Mieder, 2004, pp. 4-5).[4]

Winick (2003, p. 595) asserts that *traditionality* is not important for creating new proverbs. He states, "Proverbs are brief (sentence-length) entextualized utterances which derive a sense of wisdom, wit and authority from explicit and intentional intertextual reference to a tradition of previous similar wisdom utterances."

Mieder disagrees with Winick's view because Mieder believes that the fact that some statements are proverb-like does not make them folk proverbs (2004, p. 5).

3.8 Characteristics of Proverbs

3.8.1 General characteristics

Norrick (1985, p. 180) distinguishes proverbs from other genre forms depending on *a systematic and feature- based ground*. The features mentioned by Norrick are classified into three groups depending on *positive, negative, and optional senses* in using proverbs. The features of proverbs used to express *a positive sense* include being propositional, general, didactic, fixed, spoken, and used basically in conversation. Proverbs are negative in being entertaining. Proverbs are optional in being figurative, humorous, and prosodic / poetic.

Norrick (2014, pp. 9- 13) mentions the main characteristics of the proverb which distinguish it from other sayings .

1. Self – containedness
2. Traditionality (items of folklore)
3. Fixity in form
4. Didactic tendency
5. Metaphoricity

Honeck (1997, pp. 164) refers to two important characteristics of proverbs by which paremiologists measure the *proverbiality* of a proverb. The first is the proverb's range of *applicability*. Literal proverbs are heavily based on abstract concepts that are restricted in their application. They are applied to situations that are literally related to the concepts stated in the proverb. Many paremiologists do not consider the following literal proverbs, among others, as proverbs because of their restricted applications. Other paremiologists consider them proverbs because of their poetic style and potential applications to various situations within their literal domain:

3.27 Haste makes waste.

3.28 Practice makes perfect.

3.29 Money talks.

3.30 A penny saved a penny earned.

The second characteristic is *figurativeness*. The proverb should have a figurative meaning, which can be achieved when the intended and literal meanings diverge. Accordingly, a statement with abstract concepts is not a proverb because the intended and literal meanings are close to each other, but a statement with concrete concepts is a proverb because the literal and intended meanings of concrete proverbs diverge. Concrete proverbs trigger images that become the sources of figurative interpretations (Honeck, 1997, p. 165).

3.8.2 The Stylistic Features of Proverbs

Mieder (2004, pp. 7-8) mentions the main stylistic markers of proverbs as follows [6]:

Parallelism   easy come , easy go

زر غبا تزدد حبا

Rhyme   a little pot is soon hot

لا تهرف بما لاتعرف

Ellipsis   once bitten, twice shy

كليهما وتمرا

Alliteration   practice makes perfect

There are some rhetorical devices which serve to make proverbs more powerful and effective. They are mentioned below with examples:

Paradox

3.31   The longest way around is the shortest way home

3.32   يصبح ظمآنا وفي البحر فمه

Personification

3.33   Hunger is the best cook

3.34   ان العجز والتواني تزاوجا فانجبا الفاقة

Metaphor

3.35   A watched pot never boils

3.36   ان الذليل الذي ليس له عضد

Hyperbole

3.38   All is fair in love and war

3.9 Origin of Proverbs

It is difficult to trace the origin of a proverb in a particular language. Proverbs are created by individuals either intentionally or unintentionally. So, "a proverb is the wit of one, and the wisdom of many". It is used first within the family circle then it is disseminated in a larger place as a city, a country, a continent, and then it becomes globally spread. For example, the ancient proverbs have spread all over the world. Today the influence of mass media makes the proverb-like statements be proverbs (Mieder , 2004, pp. 9-10).

Some proverbs exist in many languages with the same meaning but they differ in their metaphors, vocabularies, and structures. The origin of these proverbs in their respective languages is different (Mieder , 2004, p. 10). Human experience, wisdom, and insights are universal, so they have international currency (Mieder , 2004, p. 11). For example, the English proverb *Beauty is in the eye of the beholder* and the Arabic proverb القرنبى في عين امها حسنة have almost the same meaning, which is expressed in different ways.

Mieder states that some English proverbs that exist in different languages have almost the same metaphors. For example, the proverb *where there is smoke, there is fire* exists in 54 languages, the proverb *Walls have ears* exists in 46 languages, and the proverb *love is blind* exists in 37 languages in addition to their equivalent Arabic proverbs respectively لا دخان بلا نار ، الحيطان لها آذان , and الحب أعمى .

Most proverbs are essentially identical in all languages. They are considered effective means of metaphorical communication all over the world. They express universal human experiences and they indicate strong human bond among people. Some proverbs are culture-specific because they represent specific values and tradition of a culture.

3.10 Sources of Proverbs

Mieder (2004) mentions the following sources of European, Asian , and African proverbs:

1. The most valuable source is the Greek and Roman antiquity, which began with Aristotle, Plato, Homer, and others. The proverbial wisdom of Greek and Roman antiquity spread all over Europe through spoken and written forms. The Latin proverbs were translated into English and different European languages. English is the second language in many countries, so the English translations of the Latin proverbs are used internationally. The following proverbs are examples (2004, p. 10):

   3.39 Where there is smoke, there is fire.

   3.40   Barking dogs do not bite.

   3.40   One swallow does not make a summer.

   3.41   Walls have ears.

   3.42   One hand washes the other.

2. The second source is the Bible. It has a great influence on the spread of proverbs because it is a widely translated book. The Bible contains different kinds of proverbs among which are the following (2004, p.11):

   3.43   He who digs a pit for others – falls in himself.

   3.44   There is nothing new under the sun.

   3.45   An eye for an eye, a tooth for a tooth.

   It is to be mentioned here that the last proverb is the basic principle in the law code of Hammurabi العين بالعين والسن بالسن in 1790 BC .

3. The third source is the Medieval Latin. Latin used in the Middle Ages is considered a lingua franca. It developed many new proverbs that are not dated back to classical times. Many common proverbs are used today (2004, p. 12):

3.46.   Strike while the iron is hot.

3.47   New brooms sweep clean.

3.48   All that glitters is not gold.

3.49   When the cat is away, the mice will play.

3.50   No rose without thorns.

3.51   Clothes do not make the man.

4. The last source mentioned by Mieder is the American proverbs, which have been disseminated throughout Europe in the middle of the twentieth century by the means of the mass media. The following examples are well- known American proverbs(2004, pp. 12-13):

3.52   A picture is worth a thousand words.

3.53   It takes two to tango.

3.11 Classifications of Proverbs

3.11.1 Topics of Classification

Thousands of proverbs that exist in different languages and cultures represent different aspects and themes in human life. Kuusi (as cited in Mieder, 2004, pp. 16-18; Lauhakangas, 2014 pp. 59-61) [5] developed an international system for classifying proverbs. It starts with 13 basic themes that represent central aspects in human life. These aspects include the following:

1.The practical knowledge of nature

2. Faith and basic attitudes

3. The basic observations and socio-logic

4. The world and human life

5. Sense of proportion

6. Concepts of morality

7. Social life

8. Social interaction

9. Communication

10. Social position

11. Agreements and norms

12. Coping and learning

13. Time and sense of time

These themes also include 52 main classes. For example, the main theme of "social life" has eight main classes:

Social life

1. Kinship

2. Development, a person's background

3. Child: parents / upbringing

4. Man: woman / ranking and position

5. Marriage

6. Youth: old age

7. Health: illness

8. Death / the dead

  The main classes are also subdivided into 325 subgroups. This classification is organized to include different languages and cultures.

  The idea of a universal proverb type encompasses similar proverb types chosen from different nations and countries having a common idea. The intention of this classification is to establish universals of human behavior and thinking based on database of different parts of the world. It is useful for comparative studies because some proverbs are used to express the same idea with different metaphors.

  The database of Kuusi's studies is very large. It is based on comparative ground for classifying proverbs, which are chosen from

different parts of the world. Mieder gave the following classification of the universal proverb types with English examples:

C   **Main theme**: basic observation and socio-logic

C6   **Main class**: appearance: internal values

C6 c **Subgroup**: everything is not as it appears

3.54   All that glitters is not gold.

3.55   All are not hunters that blow the horn .

3.56   A wolf in sheep's clothing.

The Arabic examples are:

3.57   ماكل بيضاء شحمة ولا كل سوداء تمرة

3.58   تجشأ لقمان بغير شبع

3.59   كالحادي وليس له بعير

3.60   ترى الفتيان كالنخل وما يدريك ماالدخل

Honneck (1997, p. 88) classifies proverbs into cultural and noncultural proverbs. Cultural proverbs are familiar to and used by most members of a society, whereas noncultural proverbs are expertise - specific and private proverbs used by experts in some field. Honeck's claim in this respect is inaccurate because what he calls expertise – specific proverbs can be used by people out the specific field. For example , the following proverbs mentioned by Mieder (1992) are related to health and medicine but they are widely used by people :

3.61   Eat few suppers and you'll need few medicine.

3.62   Physician , heal thyself.

3.63   قلل طعامك تحمد منامك

3.64   ياطبيب طُب لنفسك

3.11.2 Types of International Proverb Collections

Mieder (2004, pp. 20-22) mentions four types of multilingual international proverb collections, which are considered multilingual dictionaries. Theses collections are useful for translation and proverb studies:

1. The first type of collections provides proverb equivalents in which proverbs are arranged alphabetically with a key word written in the compiler's language. For example, the entry for the proverb *love is blind* in Gluski's *Comparative Book of English, French, German, Italian, Spanish and Russian Proverbs with a Latin Appendix* is as follows (1971, p. 159), with the addition of the Arabic equivalent:

3.65   *En* Love is blind.

3.66   *Fr* L'amour est aveugle.

3.67   *De* Die Liebe ist blind.

3.68   *It* L'amore e ceco.

3.69   *El* El amor es ciego

3.70   *Ru* Liubov' clepa.

3.71   [Ara. الحب اعمى]

2. The second type of collections provides proverbs from different parts of the world written in one language. An example of this type is Mieder's *Encyclopedia of World Proverbs*. The following proverbs are under the noun *life* (1986, pp. 276–277):

Life

3.72 A good *life* defers wrinkles. *Spanish*

3.73 All of *life* is a struggle. *Yiddish*

3.74 *Life* is more fragile than the morning dew. *Japanese*

3.75 Living *life* is not like crossing a field. *Russian*

3.76 Long *life* has misery. *English*

3.77 When *life* is exhausted, death comes. *Vietnamese*

3. The third type of collections provides how proverbs of different cultures express certain themes. For example, Cordry's *The Multicultural Dictionary of Proverbs* presents some proverbs from different cultures concerning *possession* (1997, pp. 204–205):

Possession

3.78 Better to *have* than to wish. *English*

3.79 Blessed are those who *possess. Latin*

3.80 Everything goes to him who has *nothing. French*

3. 81 Father's *having* and mother's having is not like having oneself.
   Chinese

3.82 You can't *take* it with you. *American*

4. The fourth type of international proverb collections lists proverbs from different cultures and languages arranged in groups of their own. Ley's *International Dictionary of Proverbs* (1998) is arranged in this way. The dictionary includes proverbs selected from 300 different societies and languages translated into English. Ley offers the following selection from Iraq (1998, pp. 192–193):

Iraq

3.83 A beautiful *bride* needs no dowry.

3.84 Tell me who your *friends* are, and I'll tell you who you are

3.85 The *poor* are the silent of the land.

3.86 The *day* will wipe out all the promises of the night.

3.87 One night of *anarchy* does more harm than a hundred years of
   tyranny.

3.88 Whoever writes a *book,* should be ready to accept criticism.

3.89 *Stealing* leads to poverty.

3.90 Sometimes you have to sacrifice your *beard* in order to save your
   head.

3.12 Views of the Proverb

Proverbs have fascinated the laymen and the scholars as well. The study of proverbs is conducted and practiced by different scholars from different fields including psychologists, linguists, sociologists, educators, students of religion, cultural anthropologists, and folklorists (Honeck , 1997, p. 4). Accordingly, there are different views, goals, assumptions, findings, and perspectives of proverbs.

Honeck mentions seven distinguishable views concerning the proverb. Some of these views have scientific goals and the others are differently oriented. The scientific views, which play a great role in explaining proverb cognition, are the cognitive, cultural, and formal views. The other rarely have scientific aims (1997, pp. 5-6). The following table illustrates these views:

Table 3.1   Views of proverb

View	Major Goal	Basic Assumption	Primary Disciplines	Main Methods
Cognitive	Explain proverb cognition	Proverbs are theoretical mental entities	Psychology, linguistics	Experiment
Cultural	Describe proverb's cultural functions	Proverb is a culturally familiar form	Cultural anthropology, folklore studies	Ethnography, field studies
Formal	Define proverb, develop taxonomy	Proverb is a unique language form	Linguistics, semiotics	Linguistic analysis
Literary	Describe use of proverbs in prose/poetry	Proverbs have unique poetic properties	Language and literature studies	Literary analysis
Personal	Personal uderstanding of proverbs	Personal understanding is valid	—	Phenomenology
Practical	Document or implement uses of proverbs	Proverbs have important uses	Varies	Varies
Religious	Describe and interpret proverb use in religious texts	Proverbs provide moral lessons	Religion studies	Historical and text analysis

Adopted from Honeck (1997, p. 42)

In order to explain how people use and understand proverbs, the synthesis of these views is needed.

Honeck asserts that the essence of the cognitive view is that "there are universal principles that underlie proverb cognition , irrespective of the individuals who use proverbs or the particular situations and cultures in which they are used" (1997, p. vii).

The cognitive view considers the cultural specifics "as means to an end and not as end by itself ". It rejects the idea that the sociocultural events and factors are considered the starting point for a complete and satisfying understanding of proverbs (Honeck , 1997, p. 37).

Honeck also asserts that the cognitive view holds that proverbs can be understood in terms of "basic nonlinguistic mental structure" because language expresses thought (1997, p. 152).

The cultural view, on the other hand, basically implies that proverbs are   shared and familiar cultural products. They are used by people to comment on human concerns and talk about things that have a cultural significance. Proverbs meanings have cultural lexicon prestored in memory including built-in generated generic meanings. Since the knowledge underlying proverbs is collective and shared by all individuals in a culture, there is no room for misunderstanding. Accordingly, and people get the meaning of proverbs quickly and effortlessly, except in certain cases when the proverb implies more than one meaning (Honeck, 1997, p. 153).

The proverb is a complex, interesting, intriguing, and important verbal unit. In order to explain how people use and understand proverbs, an interdisciplinary perspective is needed for integrating the various views of the proverb (Honeck, 1997, p. vii).

3.13 Proverbs as a Cognitive Phenomenon

Since the present study is a cognitive semantic one, it is important to describe proverb cognition and some related topics. Honeck (1997, p. vii) concentrates on the cognitive view of proverbs which emphasizes the fact that there are "universal principles that underlie proverb cognition".

3.13.1 Proverb Cognition

Although proverbs are a social phenomenon used to get certain goals and perform particular functions, they are forms of "serious intellectual work not idle chit-chat" (Honeck, 1997, p. 93).

Honeck (1997, pp. 88-89) introduces the term *proverb task* (P-task), which refers to the set of cognitive accomplishments required and involved in proverb production and comprehension. There is a speaker P-task and a listener P-task. The speaker P-task includes the following subtasks:

1. Understand one's situation

2. Access a thought complex

3. Select an appropriate proverb

4. Produce the proverb

5. Use the proverb

The listener P-task, on the other hand, includes the following subtasks:

1.Understand one's situation

2.Construct a literal meaning for the uttered proverb

3. Recognize that the literal meaning does not fit the situation

4. Construct a new meaning , which is the figurative meaning, using the literal meaning and relevant background knowledge

5. Map the topic meaning with the figurative meaning

6. Get the point of mapping

7. Remember the proverb and its nonliteral meaning

3.13.2 Language, Thought, and Proverbs

The relation between language and thought has been a matter of controversy for ages. Honeck (1997, pp. 94-96) mentions three views concerning this relationship explaining the position of the proverb in each:

1. The identity view: this view holds that language and thought are the same . There is no nonlinguistic thought and there is no linguistic form without thought. Proverbs cannot be placed within this view framework for many reasons. One of these reasons is that , according to this view, a proverb that is merely uttered by a five-year- old child unthoughtfully has the same cognition position when it is used appropriately by an adult. The second reason is that this view cannot account for the occurrence of the same proverb in different situations with different meanings. It also cannot account for the phenomenon of synonymy in proverbs.

2. The noninteraction view: this view considers language and thought different from each other and they are noninteracting and independent activities . Language can exist without thought and vice versa. Proverbs cannot be placed within this view framework because the primary goal of proverbs is to perform certain functions and convey different meanings in different situations.

3. The interaction view: this view holds that language and thought are different activities but there is an interaction between them on occasion. There are two versions of this view .The first is the conceptual hypothesis which holds that language expresses thought. The second is Sapir- Whorf hypothesis which holds that language determines and shapes thought. Proverb cognition is placed within this view in its two   versions.

Honeck adds that the relationship between language, thought, and proverb implies an important property, which is that "proverb compactness is consistent with a mental law of least effort". A proverb is

represented by a small condensed form with a great deal of conceptual power (1997, p. 98).

The topic of a proverb may not always be shared by all the users of a language. The speaker may sometimes have to explain how the uttered proverb is related to a certain topic (Briggs, 1985 as cited in Honeck, 1997, p. 113).

3.13.3 The Proverb Triangle

Honeck (1997, p. 115) introduces *the proverb triangle equation* operated in a comprehension P-task. The three elements involved in a p-task comprehension namely the topic, the proverb, and the cognitive ideal are equated with referent, symbol, and thought respectively. This scenario is explained in the following figure:

thought = the cognitive ideal

referent= topic   symbol= proverb
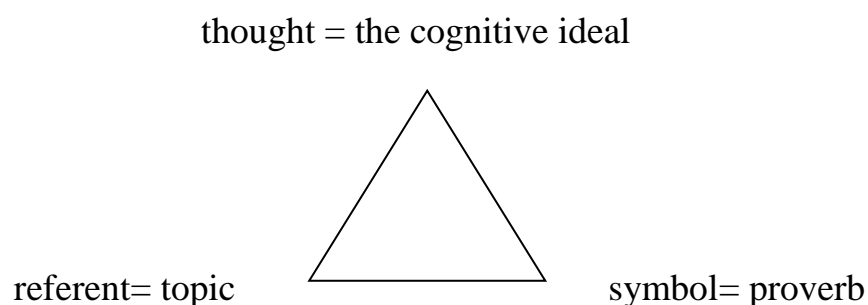
Figure 3.1. The proverb triangle equation

The conceptual properties of the topic in a situation, the proverb figurative meaning , and the cognitive ideal should be matched and integrated . Some conceptual constraints operate to produce an overall conceptual fit (Honeck, 1997, p. 115) .

To achieve effective proverb cognition , a great skill in integrating information and knowledge is needed. Since proverbs are social and pragmatic tools used to perform certain functions in certain situations, the great stress will be on the working memory to organize and integrate information in " an online P-task". The P- task comprehension involves a

combination of pattern matching and pragmatic reasoning (Honeck, 1997, p. 119).

3.13.4 The Proverb and Memory

Honeck explains the relation between understanding proverbs and memory. He points out that using and understanding proverbs require a complete mind because successful proverb performance requires involving long - term memory and working memory (1997 , pp. 97-98). Long –term memory can be classified into three kinds:

1. Episodic memory : it is the individual's personal and unique memory of a particular event which is different from other's memory of the same event and experience , such as the details of the death of your mother or father.   This kind of memory is mainly personal and time-dated .

2. Semantic or generic memory : it includes knowledge of various and general facts in addition to the knowledge of word meaning. This memory is less personal , less specific , and less time-dated , such as knowing that the sun rises in the east.

3. Procedural memory : this part of memory is responsible for knowing how to perform various things and the procedures followed to do things and get things done , such as walking, opening a door and reading a book. For understanding proverbs, such as the following, the semantic and procedural memories are activated (Honeck, 1997, 98):

 3.91 A net with a hole in it won't catch any fish.

Honeck declares that the brain damage affects proverb processing and it reduces the ability of people " to process inputs on an abstract level" (1997, p. 216).

Kiang et al. (2007, pp. 653-663) conduct a study to investigate *proverb interpretation abnormalities in schizophrenia* by examining 18 schizophrenia patients and 18 normal control participants. Kiang et al.

found that *schizophrenia* patients produced less abstract description and less accurate interpretation of proverbs than what the control participants did. The difficulties in interpretation are correlated with working memory impairment and impairments in sensory –memory, social / occupational , and executive function.

3.13.5 Proverbs and Priming Technique

Cognitive scholars have developed techniques for investigating the ways in which information is stored in long-term memory and also for probing memory. One of these techniques is priming. (Honeck, 1997, pp. 195-196). The key words in this technique are *prime* and *target*. A stimulus that one has just experienced (prime) will affect how he responds to a latter stimulus (target). So, priming is a general property of human cognition involving " residual activation from previously experienced stimuli " (Fernandez & Cairns, 2010, pp. 190-191). Fernandez and Cairns assert that the prime and the target are related either semantically or phonologically. The words *nurse* and *doctor* , for example, are related *semantically* , whereas *fable* and *table* are related *phonologically*.

Priming technique is used by cognitive scientists to do interesting experiments with proverbs investigating their familiarity (Honeck, 1997: 196-197).

The following are proverbs of semantic priming:

3.92   Don't judge a *book* by its *cover*

3.93   Like *father* , like *son*

3.93   Too many *cooks* spoils the *broth*

3.94   Make *hay* while the *sun* shines

3.95   *Birds* of a *feather* flock together

The following are proverbs of phonological (form) priming:

 3.96 *Hoe* your own *row*

 3.97   First *hired* , last *hired*

 3.98 A little *pot* is soon *hot*

 3.99   There is many a *slip* between the cup and the *lip*

3.13.6 The Proverb and the Cognitive Ideal

Societies in general try to capture an ideal , a standard , or a norm to continue living properly. Honeck (1997, pp. 137-138) distinguished two kinds of ideals : the generic and the specific. The generic ideal is universal. It underlies and stimulates the proverb according to which people should behave and events should occur. Proverbs tell people what these ideals are, how to achieve them, and what constitutes a deviation. Thus, proverbs "*tread in perfection*" that exists in the physical, psychological, biological, and socio-cultural realms. On the socio-cultural level, societies value some thoughts and behaviors in different ways.

The specific ideal, on the other hand, is implied in the linguistic expression of the proverb including its words and syntax. It can be considered the surface level ideal that represents the generic ideal. It is highly determined by culturally or personally unique terms. The proverb is motivated by the generic ideal and represented by the specific ideal.

3.13.7 Categories of Proverbs

Honeck asserts that the cognitive ideal hypothesis has implications for classifying proverbs into two basic categories (1997, pp. 139-141):

1. Ideal – confirming proverbs which express explicitly what the ideal is and how to achieve it. Consider the following proverb:

3.100   A stitch in time saves nine

It tells people what to do immediately when something wrong happens before things get worse. If things get worse, much work is needed and involved.

2. ideal- disconfirming proverbs which express implicitly what the ideal is and they describe explicitly a deviation from it in certain situations. The following proverb is an example:

3.101   You cannot shoe a running horse.

The cognitive ideal is that there is an optimal time to do things and carry out a physical activity. So, it is better to shoe a horse when it is still. The cognitive ideal is made explicit by means of binary contrasts such as one -nine, moving -static , beautiful-ugly, physical possibility - impossibility, among others.

These two categories of proverbs, which are based on the cognitive ideals, provide a basis for the pragmatic use of proverbs and their practical messages as advice, approval, and warning, among others. The pragmatic use of proverbs is not the concern of the present study (Honeck, 1997, p. 142).

3.14 Proverbs and Semantic Relations

Three semantic relations are involved in proverb studies: synonym, antonymy, and polysemy. It has been noted that many proverbs have the same base meaning and generic ideal with different literal forms such as the following pair and triple, among others (Honeck, 1997, pp. 138,187):

3.102   The grass is always is greener on the other side.
3.103   The loaf in another person's hand is always bigger.

3.104   A stitch in time saves nine
3.105   A patch on the tire saves a trip to the garage
3.106   One shingle today saves a roof tomorrow

3.107   Make hay while the sun shines
3.108   Strike while the iron is hot

3.109   You cannot shoe a running horse

The last three proverbs, for example , have the same generic ideal and express the same idea that " there is an optimal time to do something" (Honeck , 1997, pp. 140-141) .

It is supposed that people in a culture share the same meaning of proverbs. Yet, it can be noted that some proverbs have contradictory meanings. Empirical studies suggest that contradictory proverbs can be considered truthful and they can be used effectively in appropriate situations. Honeck mentions the following well - known antonymous proverbs, among others (1997, pp. 189-190):

3.110   Look before you leap.
3.111   He who hesitates is lost.

3.112 Too many cooks spoil the broth.
3.113 Many hands make light work.

3.114   Absence makes the heart grow fonder
3.115   Out of sight, out of mind.

The last point to mention in this respect is that some proverbs have more than one meaning (Norrick 2014, p. 17). The proverb that is mentioned frequently by scholars to investigate proverbs polysemy is the following:

3.116 The rolling stone gathers no moss

This proverb has two interpretations. The first is that "a person on the move remains young". The second is "a person on the move remains poor." It depends on the lexical meaning of the words in the proverb in question.   Kirshenblatt - Gimblett (1973 , as cited in Honeck , 1997, p. 124) , depending on anecdotal data , asserts that this proverb is understood in three different ways in Scotland, England, and in Texas depending on people's view of *moss*. In Scotland, *moss* is viewed

negatively and accordingly people should be *active* and *on move*. In England, *moss* is viewed positively and *stability* has positive aspects. In Texas , *moss* is viewed negatively and it is pleasing to keep moving and not to be loaded with family and possessions. She asserts that the proverb performances should be taken into consideration rather than the proverb meanings**.**

3.15 Figurative and Non-Figurative Proverbs

Norrick (1985, pp. 1-2), in his book *How Proverbs Mean: Semantic Studies in English Proverbs,* distinguished between figurative (metaphorical) proverbs and non- figurative (non- metaphorical , literal) ones . He formulates the term Standard Proverbial Interpretation (SPI) which refers to the *proverb's own customary meaning* . When the SPI of a proverb coincides with the literal interpretation, the proverb is literal. When the SPI differs from its literal meaning , it is figurative. The following table illustrates the point:

Table 3.2. Literal and figurative proverbs

Proverb	Literal reading	SPI	Kind of proverb
Like father, like son	Father and son are alike	Father and son are alike	literal
The fairer the paper, the fouler the blot	The foulness of the blot is directly proportional to the fairness of the paper	The offensiveness of a defect is directly proportional to the desirability of its environment	Figurative
The early bird catches the worm	The early bird gets the worm	The early agent gets the needed object	Figurative
First comes, first served	he who comes first is served first	He who comes first is served first	Literal

Honeck (1997, pp. 65-66) has another view concerning the distinction between literal and figurative proverbs. He argues that a proverb is said to be literal when it refers to familiar instances of the categories mentioned in it . It is figurative when it is used to comment on and refer to "a topic beyond the scope of the categories suggested by the proverb." Honeck suggests that the literal proverbial statement " should not be called a proverb."

Lewandowska and Antos (2014, p. 167 note 92) argue that figurative proverbs are considered true metaphorical concepts (MCs) because they are based on images. Non –figurative proverbs, on the other hand, can be understood by literal reading.

Mieder (2004, p. 8) relates *metaphoricity* of proverbs to *indirectnbess*. Verbal folklore in general and proverbs in particular are based on indirectness , so the most important feature of proverbs is using metaphor which is employed in some proverbs in a figurative and indirect way to serve certain situations. Much can be said and implied wisely by using the following metaphorical proverbs:

3.117 Every cloud has a silver lining

3.118 Don't look a gift horse in the mouth

3.119 Don't count your chickens before they are hatched

Metaphorical proverbs serve to generalize a particular situation into a broader common phenomenon that occurs in life .For example, the proverb *When in Rome , do as the Romans do* can be applied to different situations in which people of a particular culture (or subculture) do not behave according to the cultural norms and customs of a different cultural setting (Mieder , 2004, p. 8).

In general, Mieder points out that metaphorical proverbs are more powerful , popular , and effective than non- metaphorical ones. Non-metaphorical proverbs, on the other hand, are popular and employed in

different situations (2004, pp. 7-8). The following are non-metaphorical proverbs:

3.120   Knowledge is power

3.121   Honesty is the best policy

3.122   Virtue is its own reward

Although Mieder considers the three previous proverbs non-metaphorical, they can be considered structural conceptual metaphors according to cognitive semantics. For example, the proverb *Time is money* is considered a proverb, as mentioned in the Oxford Dictionary of Proverbs (2008) and A Dictionary of American Proverbs (1992), and a conceptual metaphor (Lakoff & Johnson, 2003, p. 8). The proverb *knowledge is power* can be considered a conceptual metaphor because knowledge can be expressed in terms of power as in :

3.123   If you get more knowledge, you will be strong and effective

3.124 Getting more knowledge makes you powerful.

3.125 The more you know, the more you influence others

Gibbs in his remarkable book *The poetics of Mind* (1994) makes a distinction between metaphorical proverbs and linguistic metaphors. He asserts that most proverbs specify a rich , concrete , memorable image which represents a source domain , but they do not contain the target domains as linguistic metaphors do. For example , *a rolling stone* and *sleeping dogs* in the following proverbs respectively refers to the source domains :

3.126   A rolling stone gathers no moss.

3.127   It's better to let sleeping dogs lie. [7]

The target domains are related to human behavior or events explicit in specific situations in which the proverbs are used. Thus, the mapping between the source domain (explicit in the proverb) and the target domain

(explicit in the situation) does not depend on mentioning people or events in the proverbs (Gibbs, 1994, p. 310).

In linguistic metaphors, a conceptual domain is expressed in terms of another conceptual domain as in the following examples in which the target domain (time) is expressed in terms of the source domain (money): Gibbs (1994, pp. 10-11):

3.128 You're running out of *time*.

3.129 I don't have enough *time* to spare for you

Based on the previous views , figurative proverbs mainly imply concrete concepts and they are motivated by structural conceptual metaphor. The scholars who adopted these views do not mention the relationship between proverbs and the other kinds of conceptual metaphors. Metaphorical and literal proverbs can be triggered by ontological, orientational, container, and conduit metaphors. The following proverbs are considered synonymous, so they are supposed to be triggered by the same orientational metaphor to be a coherent system rather than individual and random cases. Otherwise, this claim will be invalid:

3.130   Make hay while the sun shine

3.131   Strike while the iron is hot

3.132 You cannot shoe the running horse

The orientational conceptual metaphor of the above proverbs is:

 NICKING THE OPTIMAL TIME TO DO SOMETHING IS UP

or

 SEIZING OPPORTUNITY IS UP

The same is true concerning the contradictory proverbs. The following proverbs are contradictory . The proverb is mentioned first followed by its orientational conceptual metaphor:

3.133 Look before you leap

   TAKING ADVENTURE IS DOWN

3.134   He who hesitates is lost

   TAKING ADVENTURE IS UP

3.135 Absence makes heart fonder

   BEING FAR AWAY IS UP

3.136 Out of sight, out of mind

   BEING FAR AWAY IS DOWN

Literal proverbs have no images to be the sources of structural conceptual metaphors, so they can be triggered by orientational conceptual metaphors.

The orientational metaphors "have a basis in our physical and cultural experience", so these metaphors may vary from culture to culture. Most of orientational metaphors have something to do with spatial orientational such as up-down, in-put , on-off, front-back , deep-shallow, and central- peripheral (Lakoff & Johnson , 2003, p. 15):

3.137   No waste , no want

   WASTING IS DOWN

3.138 Patience is a virtue

PATIENCE IS UP

Proverbs that are used to encourage positive achievements are conceptualized "up", and those used to avoid negative achievements are conceptualized "down".

Some proverbs are triggered by in-out, as in the following:

3.139 To err is human

   MAKING ERRORS IS IN THE SCOPE OF HUMANS

   MAKING ERRORS IS IN HUMAN REALM

3.140 Nobody is perfect

PERFECTNESS IS OUT OF THE SCOPE OF HUMANS

PERFECTNESS IS OUT OF HUMAN REALM

Some proverbs have figurative meaning and can be understood easily by people in different cultures because they imply universal images and phenomena, as in :

3.141 No rose without throne.

3.142 Little by little the bird builds its nest.

Some figurative proverbs are ambiguous and it is not easy to understand their meaning unless one knows the traditions and culture of the people who use these proverbs as in:

3.143   Don't throw the baby out with the bath water

3.144   التمر في البئر وعلى ظهر الجمل

(The dates are in the well and on the back of the camel).

It can be concluded that although figurativeness is always associated with proverbs as one of their distinctive features, some proverbs have literal meaning and have nothing to do with figurativeness.

3.16 Approaches to Contrastive Studies of Proverbs

In linguistics, the terms contrastive and comparative mean two distinctive approaches. The first focuses on the differences between linguistic items, whereas the second on the similarities between sets of the same class of items. In paremiology and paremiography, these two terms are used as synonymous according to some scholars (Petrova, 2014, p. 344).

Proverbs in all languages have great areas of sameness in different aspects such as in the themes they address and the messages they convey. They are, on other hand, different in employing various images to express these themes and messages. These images are related to plants, animals, kinship terms, local food and dishes, weather conditions, social practices and other unique cultural settings. Some cultures also value things and concepts in different ways (Petrova ,2014, p. 243).

Many studies have been conducted to investigate proverbs from syntactic, pragmatic, and stylistic perspectives. Some of these studies are contrastive and others are mono- linguistic studies. One of the contrastive studies conducted in Iraq is Hussein's study (2005) entitled   *A Study of the Speech Acts of Commands, Advice, and Warning in English and Arabic Proverbs in the Prophetic Traditions*. The aim of this contrastive pragmalinguistic analysis is to investigate three directive speech acts, namely command, advice, and warning in the selected English biblical proverbs and Arabic religious proverbs extracted from the traditions of the prophet Muhammad (PBUH). The main conclusion of the study is that the speech act of command in English and Arabic is expressed directly in proverbs in the form of imperative sentences, whereas speech acts of advice and warning are expressed indirectly and in declarative sentences.

New approaches to contrastive paremiology have recently emerged to conduct cross-cultural analysis to explore the universality and diversity of proverbs. Petrova mentions the following approaches (2014, pp. 254-257):

1. The cognitive approach
2. The semantic approach
3. The linguocultural approach
4. The culturematic approach

In some studies, the cognitive and semantic approaches can be combined for investigating proverbs as in the present study.

3.17 Related Studies

The cognitive – semantic approach can be employed to analyse different kinds of data from various fields. Some conducted studies are contrastive and others mono- linguistic studies. The following are examples of related studies:

3.17.1 Lei's (2010) Study

It is an MA thesis entitled A *Cognitive Study of English Proverbs*. It aims at analysing English proverbs using two cognitive tools namely metaphor and metonymy .The model of analysis was based on Lakoff and Johnson 's Conceptual Metaphor Theory (1980) and Gibbs et al' s Conceptual Metonymy Theory (1996). The selected proverbs are classified into four groups according to the source domain. The researcher concludes that the selected proverbs contain metaphor and metonymy considerably, conceptual metaphors have great importance in the process of understanding proverbs, and life experience of people has an important role in understanding proverbs.

3.17.2 Lutfi's (2012) Study

It is a PhD dissertation entitled *A Cognitive Semantic Study of Some Neo – Classical and Romantic Poems*. The aim of the study is to analyse some neo – classical and romantic poems to explore the role of cognitive semantic competence in poetic creativity. The researcher adopts three theories of cognitive semantics for analysing the data: Image Schema, Mental Spaces, and Construals. The main conclusion of the study is that understanding poetic language depends heavily on encyclopedic knowledge.

3.17.3 Latif 's (2014) Study

It is an MA thesis entitled *A Cognitive Analysis of Conceptual Metaphor in English Jokes*. The main aim of the study is clarifying the role of metaphor as an important device of creating humour and how conceptual metaphor helps people to understand the way in which humour works. The adopted model is based on Lakoff and Johnson's (2003) and Kovecses (2002). The researcher concludes that metaphor in jokes is not just a device for understanding the meaning of the jokes, but it can be considered the main part that makes the jokes funny.

3.17.4 As-Samarra'i's (2015) Study

It is a PhD dissertation entitled *Conceptual Metaphors for Morality in English – Christian and Arabic Islamic texts: A contrastive study*. The study aims at investigating the differences and similarities in conceptualizing morality in English and Arabic religious texts. The adopted model in this study is suggested by Pragglejaz Group (2007) entitled "MIP: A Method for Identifying Metaphorically Used Words in Discourse. The researcher concludes that conceptual metaphors related to morality and immorality exists in the religious texts of both languages with different linguistic metaphors.

3.17.5   Jibir-Daura's (2016) Study

It is a paper entitled *Analysis of Hausa Proverbs with Conceptual Blending Theory*. It aims at showing that understanding proverbs depends on individual's perception of the situation. The researcher concludes that Blending Theory has explanatory power to analyse proverbs from Hausa language.

The previous studies concentrate on limited aspects of culture neglecting the other ones. The present study fills this gap by focusing on six representative aspects of culture in two entirely different cultures.

Notes to Chapter Three

1. The Arabic proverbs are selected from the collection of الزمخشري
entitled المستقصى في جمع الامثال .

2. It is worth mentioning that there are many collections for Arabic
proverbs dated to the 12th century as المستقصى في جمع الامثال for الزمخشري,
مجمع الامثال for الميداني, and جمهرة الامثال for العسكري .

3. The word *saw* means "a short phrase or sentence that states a general
truth about life or gives advice (old-fashioned)" , Oxford Advanced
Learner's Dictionary (2000).

4. Mieder mentions the statement *where there are stars, there are
scandals* as an example for proverb-like statement. The researcher
replaces it with *confidence speaks louder than competence* to be an
example for proverb – like statement because it deals with psychological
and social behavior.

5. Matti Kuusi (1914-1998) died before publishing his book. His
daughter Lauhakangas has carried on his interesting work and published
her book The *Matti Kuusi International Type System of Proverbs* in 2001.

6. The Arabic proverbs are selected from الزمخشري (1979).

CHAPTER FOUR

METHODOLOGY

Based on the fact that proverbs are considered a cognitive and cultural phenomenon, the present study investigates the impact of socio-cultural factors on meaning construction in selected English and Arabic proverbs. There are similarities and differences in the conceptualizations related to CMs and CINs, which are employed and involved in understanding the proverbs of the American and Arab cultures. Cognitive semantics unifies the shared and the culture- specific aspects found in the selected proverbs.

4.1 Model of Analysis

To achieve the aims of the study and verify its hypotheses, a model of analysis based essentially on the CIT combined with CMT has been adopted. The components of these theories are interrelated to construct the meaning of the proverbs. The input spaces, the generic space, the blend, and CMs are essential for constructing the meaning of the proverbs. The blend employs a great range of cultural background knowledge that is activated unconsciously to help in meaning construction. Accordingly, the term *cultureme* is added to the model of analysis referring to the cultural elements that help to construct the meaning of each proverb. It is employed to show whether the cultural elements are expressed by form and content or only by content.

The elements of the adopted model are tools of meaning construction: CINs, CMs, and culturemes. It is a cultural cognitive semantic model that shows the interaction between meaning, metaphor, blend, and culture. This model has been chosen because it is comprehensive and powerful to account for cognitive processes and

cultural knowledge. Therefore, it helps to show the impact of socio-cultural factors on meaning construction in the selected proverbs. The following diagram illustrates the elements of the adopted model:
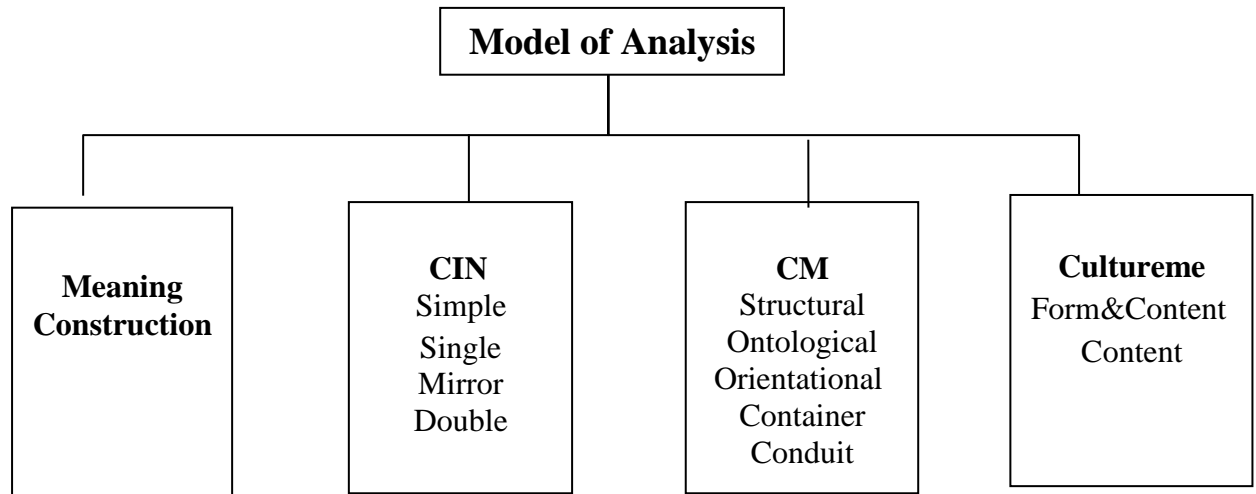
Figure 4.1 Model of Analysis

4.1.1 Meaning Construction

Meaning construction in cognitive semantics proceeds on the basis of linguistic expressions which are considered prompts for highly complex conceptual meaning based on complicated encyclopedic knowledge. Language encodes meaning that is "prompt" for constructing richer patterns of conceptualization (Evans & Green, 2006, p. 365).

Turner (1991, p. 206) states that expressions have no meaning by themselves but they are prompts for people to construct meanings dependent on conceptual processes and the detailed knowledge of the speaker/hearer. The process of meaning construction indicates that there is no clear- cut distinction between semantics and pragmatics. Semantic and pragmatic knowledge can be considered aspects of encyclopedic knowledge that work together for constructing meaning (p. 367).

Meaning construction depends on certain conceptual mechanisms such as CM and conceptual metonymy that have a central importance in meaning construction.

Fauconnier (1997, p. 11) points out that meaning construction involves two processes:

1. **Building *mental spaces*,** which are "partial structures that proliferate when we think and talk, allowing a fine-grained partitioning of our discourse and knowledge structures".

2. **Establishing *mappings* between those mental spaces**. The mapping relations are guided by the local discourse context, which means that meaning construction is always situated or context-bound.

Cognitive semantics treats meaning construction as a fundamentally conceptual process. Meaning is not a property of individual words and sentences, but rather "meaning arises from a dynamic process of meaning construction" which is called conceptualization. Dynamic meaning construction often results in a conceptual representation that is "more than the sum of its parts" (Evans & green, 2006, p. 363).

4.1.2 Kinds of CIN

Fauconnier and Turner (2002, p. 89) summarize the fundamental cognitive operation of CIN which is central to the "way we think" by saying that conceptual integration is "at the heart of imagination". It connects input spaces, projects selectively to a blended space, and develops emergent structure through composition, completion, and elaboration in the blend. Evans (2007, p. 114) defines conceptual integration network (CIN) as a structure employed in CIT to" model the way in which a blended space is achieved." The purpose of the CIN is to "facilitate conceptual integration of existing conceptual structure from

different mental spaces and background frames" to produce emergent structure (Evans , 2007, p. 114).

Fauconnier and Turner (2002, p. 92) identify the reasons behind establishing the integration network as follows:

1. Giving people global insight

2. Providing human-scale understanding

3. Creating new meanings

Accordingly, conceptual integration makes human beings efficient and creative.

Fauconnier and Turner (1998, p. 183) mention the relation between conceptual integration and grammar. They assert that one function of grammatical constructions is "to prompt for conceptual integrations of certain types." They can be employed to evoke compositions of CINs. The syntax and vocabulary of a sentence may reflect the frame that structures the blend (p. 145).

There are four kinds of CIN: simple, mirror, single-scope, and double-scope (see 2.1.4.4.3).

4.1.3 Kinds of CM

CMs can be considered as preconditions for certain blends because conceptual blends depend on the identification and combination of counterpart elements which exist in the two inputs to form new and meaningful ones (Grady, Oakley, and Coulson, 1999, p. 110 ; Grady , 2007, p. 200). The kinds of CM employed in the analysis are: structural, orientational, ontological, container, and conduit (see 2.1.4.2.1).

Metaphor and blending are pervasive phenomena in human thought and they are concerned with linguistic and non-linguistic examples. Their effects are obvious in everyday language. Fauconnier and Lakoff (2013 , pp. 393, 397) assert that it is a mistake to consider CM and CIN as competing views. The relationship between them is complementary rather

than contradictory; "there would be no conceptual blending without conceptual metaphor." Grady et al. (1999, p. 101) assert that CMT and CIT share many aspects among them are the following:

1. Both view metaphor as a conceptual rather than just a linguistic phenomenon.

2. Both involve systematic projection between conceptual domains .

3. Both present constraints on the projection.

4. Both are based on the fact that *words are polysemous* (Dancygier, 2016, p. 28).

Grady et al. (1999, pp. 101- 124) and Grady (2007, pp 188-214) make a distinction between CMT and CIT as illustrated in the following table:

Table 4. 1. The Distinction between CMT and CIT

CMT	CIT
It involves two conceptual domains source and target.	It involves four mental spaces: two inputs, generic, and the blend.
Mapping is directional from source to target.	Mapping is not directional.
It offers tools for analysing particular correspondences between the two domains.	It offers a network for combining distinct relations and associations to form a whole emergent structure which implies inferences that don't exist in the inputs.
It is mainly concerned with conventional patterns of association and stable structures which may be stored in long – term memory.	It is an on-line and dynamic process that occurs while thinking and in the moment of understanding.

Fauconnier and Turner (1994, p. 24) assert that CMT accounts for passably cases but it is radically inadequate to account for other complex cases. The conceptual integration model is described as many – space

model including the middle spaces (the generic and the blend) and the inputs.

Fauconnier in an interview conducted by Coulson (2011, p. 413) characterizes the relationship between CMT and CIT by saying that conceptual metaphor framework "does apply to the case of metaphor in ways that fruitfully extend Conceptual Metaphor Theory." The blending framework is more powerful than CMT because it can account for certain cases "in which the metaphorical image cannot be a straightforward projection of source into target (Grady, 2007, p. 190).

Grady et al.(1999, p. 103) argue that one of the motivations for CIT is that it can account for certain phenomena which are not explicitly addressed by the CMT. For example, in the CM ***This surgeon is a butcher***, there is a projection from the source domain of "butchery" to the target domain of "surgery":

Table 4.2. CM Surgeon is a butcher

Butchery		**Surgery**
Butcher	→	Surgeon
Animal	→	Human being
Commodity	→	Patient
Cleaver	→	Scalpel
Abattoir	→	Operation room
Serving flesh	→	Healing

The analysis of this CM by the cross-domain relationships cannot explain the main meaning of *This butcher is a surgeon*, which is the notion of *incompetence*. This notion is not projected from the source to the target domain. It can be understood by CIN . The following figure illustrates the CIN of *surgeon as butcher*:
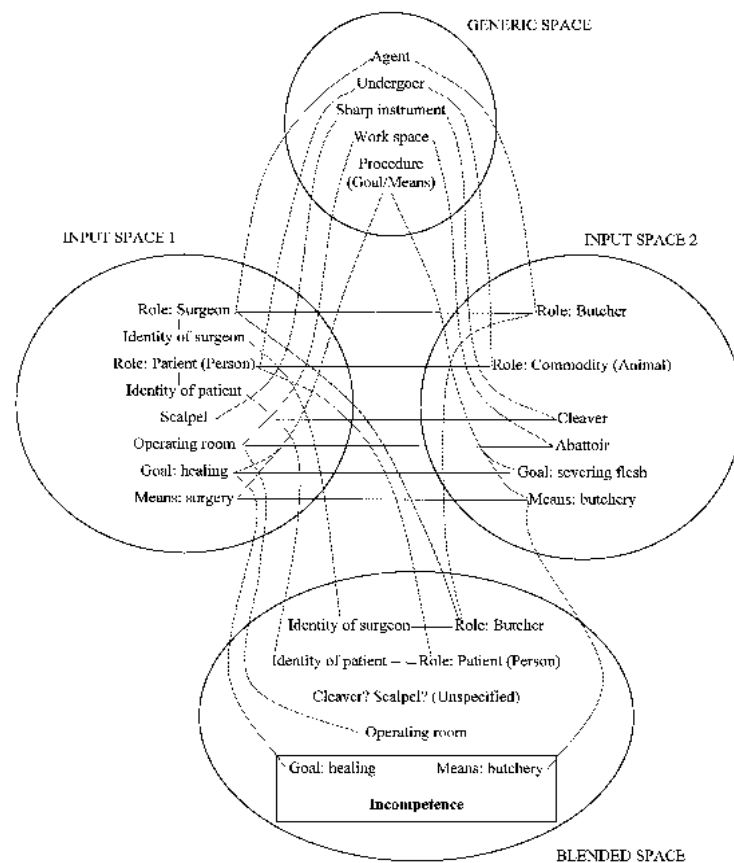
Figure 4.2. CIN Surgeon as butcher. Adopted from Grady et al. (1999, p. 105)

The butcher may be competent in his work and highly respected, though he is less prestigious than a surgeon. CIT can account for the notion of incompetence. The central inference that the *surgeon is incompetent* results from the incongruity of the surgeon's ends with the butcher's means in the emergent structure developed in the blend (Grady et al., 1999, pp. 104-105, 110). The generic space contains a person using a sharp object to cut flesh.

Dancygler (2016, pp. 30-33) points out that CMs can be interpreted as CINs (blends) and specifically single – scope networks. He illustrates his argument by interpreting ARGUMENT IS WAR as a CM and as a single-scope network as explained in the following figures:
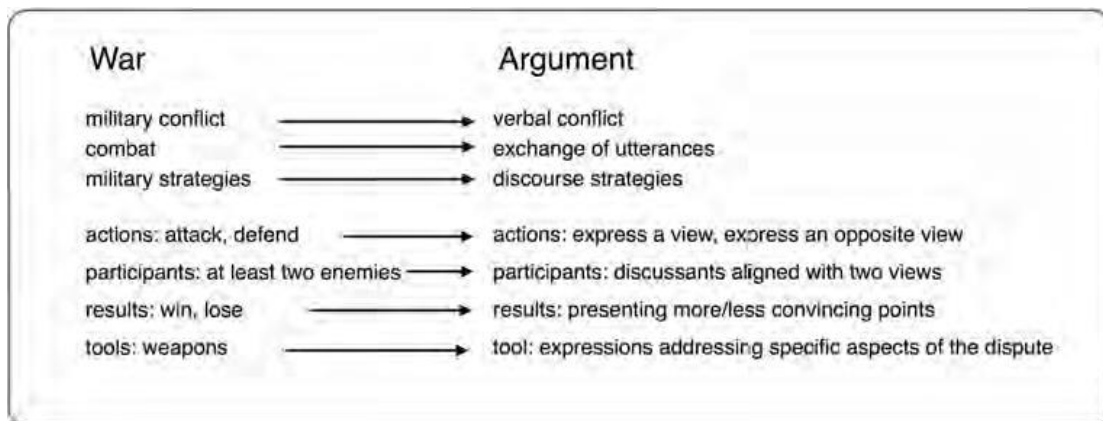
Figure 4.3. CM ARGUMENT IS WAR.

Adopted from Dancygler (2016, p. 30)
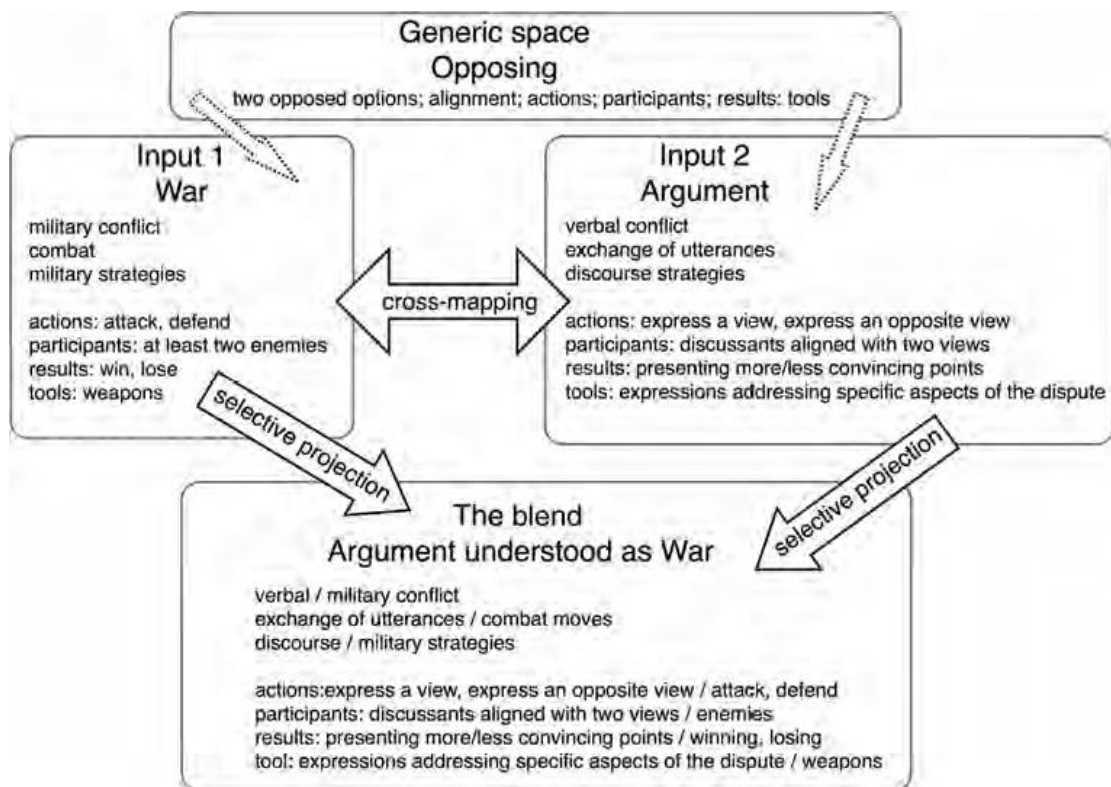
Figure 4. 4.   CIN Argument is war. Adopted from Dancygler (2016, p. 33)

4.1.4 Kinds of Cultureme

In linguocultural and culturematic approaches, a unit called *cultreme* has been developed for conducting studies of proverbs. It can be defined as "axiological marked verbalized content, explicated through a semantic transformation of the question –answer kind and represented by a noun or noun phrase" (Petrova, 2014, p. 257). Examples of *cultureme* are mentioned below:

Proverb: *Knowledge is power*

Cultureme: Knowledge (+)

Proverb: *Haste makes wastes*

Cultureme: Haste (-)

The term *cultreme* is employed in the present study in a different way. It is added to the model of analysis referring to the cultural elements that help to construct the meaning of each proverb. It is employed to show whether the cultural elements are expressed by form and content (linguistically and by the conveyed message) or only by content (by conveyed message). The following English and Arabic proverbs illustrate how the term *culureme* is used in the analysis of the present study:

4.17 A good fence makes a good neighbour

The cultureme in this proverb is of *form and content* type because the proverb expresses linguistically (through the vocabulary items fence and neighbour) an American cultural phenomenon. Each American's house should have a front yard of grass separated from the other's by a fence.

التمرة إلى التمرة تمر 4.18

([Add] a date to a date [to get dates])

The cultureme in this proverb is also of *form and content* type because the proverb contains the word التمرة , which distinguishes Arab countries from others. Arab countries are famous of growing palm trees.

<div dir="rtl">

4.19   كل إناء بما فيه ينضح

</div>

(A vessel oozes with what it holds).

The cultureme in this Arabic proverb is of *content* type because there is no cultural term nor a linguistic item that indicates the message or a cultural phenomenon in this proverb.

4.2 Data Selection

The selected data of the present study consist of 60 English proverbs and 60 Arabic proverbs. They are to be analysed in terms of CIN, CM, and culturemes. The topics of the proverbs are selected from Kuusi international system mentioned earlier (see 3.11.1) to cover some cultural aspects conveyed by the selected proverbs. The selected topics imply different traditions, beliefs, and values related to the American and Arab cultures. The English and Arabic proverbs are classified according to these topics as follows:

Table 4.3 Classification of English and Arabic Proverbs

Topic	No. of English proverbs	No. of Arabic proverbs
1. Social interaction	10	10
2. Communication	10	10
3. Coping and learning	10	10
4. Human life	10	10
5. Social life	10	10
6. Social position	10	10
Total	60	60

4.2.1 Criteria for Data Selection

The following criteria have been set up for selecting the six topics and the proverbs related to each topic:

1. The topics are selected from the international system of classifying proverbs to show how the people of the different cultures conceptualize the concepts related to these topics.

2. The selected topics hopefully represent the main aspects of culture, namely, social interaction, communication, coping and learning, human life, social life, and social position.

3. The English proverbs are selected from Mieder's *A Dictionary of American Proverbs* because they are in common use by Americans.

4. The Arabic collections have been selected because they reflect the values of the real Arabs before the coming of modernization and globalization.

4. 2.2 English Data

The English data are selected from Mieder's *A Dictionary of American Proverbs* (1992), which is "the first major proverb compilation in the English language on actual field research" (Mieder, 1992, p. ix). Mieder pointed out that the proverbs included in this dictionary are from many sources (authentic American, biblical, British, and international). They are said to be American because they are in common use by Americans as traditional bits of wisdom (1992, p. xi).

4.2.3 Arabic Data

The expression ضرب المثل is used in Arabic when writing or speaking about proverbs. القرطبي (1995, Vol. 1, p. 242) states that the meaning of " ضربت له مثلا" is "مثلت له مثلا" .

A great number of Arabic proverbs begin with words on the rhyme of افعل (af 'al) to convey certain attributes ascribed to certain persons, animals, or phenomena such as:

4.20 أكرم من حاتم

4.21 أوفى من السموال

4.22 أجوع من كلبة حومل

4.23 أسير من مثل

The traditional collections of proverbs contain authentic Arabic proverbs that reflect the values of the real Arabs. Most of the modern Arabic proverbs are not authentic, but they are translated from English or other languages. The following are some English proverbs with their Arabic equivalents mentioned in المورد (1987):

4.24.a. All that glitters is not gold

b. ماكل ما يلمع ذهب

4.25. a . Prevention is better than cure

b. الوقاية خير من العلاج

4.26 a. Speech is silver, but silence is golden

b. الكلام من فضة ولكن السكوت من ذهب

4.27 a. History repeats itself

b. التاريخ يعيد نفسه

4.28.a. A bird in the hand is worth two in the bush

b. عصفور في اليد خير من عشرة على الشجرة

The Arabic data are selected from two collections. The first was written by الميداني (d. 518 AH) entitled مجمع الأمثال (1988) and the second by الزمخشري (d. 538 AH) entitled المستقصى في أمثال العرب (1979) . These two collections contain authentic Arabic proverbs said by Arabs in actual situations. Some of these proverbs were originally said by the Prophet Mohammed (PBUH). The two collections contain almost the same

proverbs. All the selected proverbs exist in both collections except the following, which are chosen from مجمع الأمثال :

عند الجريرة تشترك العشيرة 4.29

كلام كالعسل وفعل كالأسل 4.30

النساء حبائل الشيطان 4.31

لا ترفع عصاك عن اهلك 4.32

خير المال عين خرارة في ارض خوارة 4.33

الدراهم مراهم 4.34

الطمع الكاذب فقر حاضر 4.35

4.3 Steps of Analysis

The following steps are followed in the analysis of the selected proverbs:

1. Meaning construction is explained by setting the input spaces, the generic space, and the blend.

2. The kind of CIN is determined depending on the way of constructing the meaning.

3. The kind of CM is determined by the linguistic form of the proverb.

4. The kind of cultureme is determined depending on the linguistic form of the proverb and the conveyed message.

CHAPTER FIVE

ANALYSIS AND DISCUSSION OF ENGLISH DATA

This chapter presents the analysis of the English data and discussion of the results.

5.1 Analysis of the English Data

This section includes the analysis of the English data, which contain 60 proverbs distributed to six topics: social interaction, communication, coping and learning, human life, social life, and social position. The analysis includes meaning construction, the kind of CINs, CMs, and culturemes. Each topic is followed by a table that illustrates the kinds of CINs, CMs, and culturemes used in the proverbs related to the topic in question.

5.1.1 Social Interaction

The proverbs under this topic are related to neighbouring, friendship, fellowship, hospitality, generosity, privacy, and individuality.

a. A good fence makes a good neighbour

1. Meaning construction

The word *makes* activates the frame of *causation* in people's mind. Two inputs are set up. The first contains the frame A makes B. The second contains the values *a good fence* for the role A and *a good neighbour* for the role B. The generic space contains cause and effect. The cross - mapping connects the roles in the first input to the values in the second and they are projected to the blend. The composed meaning is *a good fence makes a good neighbour*. The cultural knowledge provides information about a traditional and cultural phenomenon in America.

Each American's house should have a front yard of grass separated from the other's by a fence. This phenomenon reflects the Americans' tendency to conformity, egalitarianism, and equality. It also helps to recognize that *fence* indicates *privacy* and *social boundary* that characterize the American people. The *fence* is used to keep distance between neighbours. The VRs are cause - effect, role - value, space, and uniqueness.

2. Kind of CIN: simple network

3. **CMs**: Structural

ABSTRACT CONCEPTS ARE OBJECTS

PRIVACY IS A FENCE

Ontological

PRIVACY IS AN ENTITY

4. Cultureme: form and content

b. Love your neighbour but don't pull down your hedge

1. Meaning construction

Two inputs are set up. The first contains the frame of loving others including the elements: a *person, love,* and *others*. The second contains the frame of putting a physical boundary including the elements: *a person*, *put*, *hedge*, *neighbours, separation, privacy, individuality,* and *property*. The generic space contains agent and patient. The cross - mapping connects elements from the two inputs. The element *a person* is connected to *a person* and *others* to *neighbours*. The elements *love* and *hedge* are projected to the blend by selective projection. The concept of *love* is involved in the relation of neighbourhood**.** The cultural background, as in the previous proverb, provides information about a traditional and cultural phenomenon. Each American's house should have a front yard of grass separated from the other's by a fence (hedge). The Americans love their neighbours but they prefer keeping their *privacy* and

individuality. They achieve their privacy by separating themselves by a physical boundary. The VRs are space, intentionality, and uniqueness.

2. CIN: double - scope network

3. CMs: structural

   ABSTRACT CONCEPTS ARE OBJECTS

   PRIVACY IS A HEDGE

   Ontological

   PRIVACY IS AN ENTITY

4. Cultureme: form and content

c. A person is reflected in the friends he chooses

1. Meaning construction

   Two inputs are set up. The first contains the frame of *choosing a friend* including the elements: *a person, choice,* and *friends*. The second contains the frame of reflecting in a mirror including the elements: a *person, a mirror, reflection,* and *oneself*. The generic space contains agent and patient. The cross – mapping connects the elements from the two inputs. The element *a person* is connected to *a person*, *reflection* to *choice*, and *oneself* to *friends*. The background knowledge informs about the concept of friendship in the American society, which is based on similarity in interest and personality. The VRs are identity, similarity, and uniqueness.

2. kind of CIN: single - scope network

3. CMs: structural

   PEOPLE ARE OBJECTS

   A PERSON IS A MIRROR

   Ontological

   FRIENDSHIP IS AN ENTITY

4. Cultureme: content

d. A friend is best found in adversity

1. Meaning construction

Two inputs with different frames are set up. The first contains the frame of friendship and the second contains the frame of facing adversities. The first contains the elements: *friends, reliability ,serving, one another , love,* and *help*, whereas the second contains the elements: *people, facing, problems*, and *adversities*. The cross-mapping connects elements from the two inputs. The element *people* is connected to *friends* and they are compressed and projected to the blend as *friends*. The element *adversity* is projected to the blend. The elaboration and completion processes provide the meaning of the proverb depending on the background knowledge. The abstract concept of friendship in the American culture derives some of its source domains from the "communication" metaphor system among other systems. This metaphor system is related to conduit metaphor (Kövecses, 1995, p. 317). The VRs are time and uniqueness.

2. CIN: double - scope network

3. CMs: structural

FRIENDSHIP IS A VALUABLE COMMODITY

Ontological

FRIENDSHIP IS AN ENTITY

 Container

 ADVERSITY IS A CONTAINER

 Conduit

COMMUNICATION IS SHARING EXPERIENCE

COMMUNICATION IS SHARING ADVERSITY

4.Cultureme: content

e. A good friend is better than a hundred of relatives

1. Meaning construction

Two inputs are set up. The first contains the frame of comparison: A is better than B. The second contains the values *a good friend* and *a hundred of relatives* for the roles A and B respectively. The generic space contains role and value. The counterpart connection in this proverb is *frame –to- value connection* that links the roles in the first space to the values in the second. The background knowledge provides insight into the concept of friendship in the American culture in which friendship is a bond (Kövecses, 1995, p. 321). The VRs are role-value and uniqueness.

2. Kind of CIN: simple network

3. CMs: structural

   FRIENDSHIP IS A BOND

   Ontological

   FRIENDSHIP IS AN ENTITY

4. Cultureme : content

f. Relatives are best with a wall between

1. Meaning construction

The word *relatives* is conceptualized as *buildings (houses)*. Two inputs are set up. The first contains the frame of kinship relationship including the elements: relatives, blood relationship, and marriage relationship. The second contains the frame of buildings including the elements: houses, wall (a physical boundary), and separation. The cross-mapping connects houses to relatives and blood & marriage relationship to separation relationship. Through selective projection, relatives and wall are projected to the blend. The background knowledge provides insight into the social relationships in the American society. The *wall* indicates the physical and abstract separation between relatives. The Americans

tend to separate themselves from their relatives and social interaction. The *wall* is used to keep distance between relatives. The VRs are cause-effect, property, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs : structural

      RELATIVES ARE BUILDINGS

      ABSTRACT CONCEPTS ARE OBJECTS

      PRIVACY IS A WALL

      Ontological

     PRIVACY IS AN ENTITY

4. Cultureme: content

g. A hedge between keeps fellowship green

1. Meaning construction

Two inputs are set up. The first contains the frame of putting physical boundaries and the second keeping plants green. The frame of putting a physical boundary includes the elements a hedge, separation, members, fellowship, individual property, and space. The frame of keeping plants green includes the elements farmer / gardener , keeping, a plant , green, fresh , healthy, and proper watering . The cross-mapping connects a plant to fellowship. They are compressed and projected to the blend as one element (fellowship). A hedge is connected to proper watering and they are compressed into one element (a hedge) in the blend. The elements keeping and green are projected to the blend. The composition process gives the literal meaning of the proverb. The cultural background provides insight into the characteristics of American society and the social relations between people. People approve privacy and individuality. Neighbouring and fellowship are more successful when there is a level of privacy and space between fellows. The hedge between

properties is not just a physical barrier, but it is a reminder that a good fellow and neighbour should not be obtrusive. The VRs are cause-effect, intentionality, place, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

      FELLOWSHIP IS A PLANT

      ABSTRACT CONCEPTS ARE OBJECTS

      PRIVACY IS A HEDGE

     Ontological

      FELLOWSHIP IS A SUBSTANCE

4.Cultureme: content

h. The unbidden guest knows not when to sit.

1. Meaning construction

Two inputs are set up. The first contains the frame of hospitality including the elements: guest, host, visit, hospitable, food, and place to sit in. The second contains the frame of invitation including guest, host, unbidden guest, visit, time, place, and welcome expressions. The generic space contains guest and host. The cross-mapping connects elements from the two inputs. The similar elements from the two inputs are connected: guest to guest, host to host, and place to place to sit. The unbidden guest is projected to the blend. The background knowledge provides information about the American culture in which the unbidden guest is unwelcome. It is considered a kind of intrusion when someone visits others without invitation because he disturbs their privacy, preparation, and time. The VRs: time, place, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: orientational

UNBIDDEN GUEST IS OUT OF WELCOME SCOPE

4.Cultureme: content

i. The grass is always greener on the other side of the fence

1. Meaning construction

The word *greener* activates the frame of *comparison*: *A is better than B*. Two inputs are set up. The first is organized by the comparison frame A is greener than B. The second contains the values for A and B. A represents *the grass* and B represents *on the other side of the fence*. The generic space contains two different things. The cross- mapping between the spaces connects the roles to the values: A to *the grass* and B to *on the other side of the fence*. Then they are projected to the blend. The composed meaning is *the grass is greener on the side of the fence*. The Background knowledge provides information about the traditional and cultural phenomenon in which each American house should have a front yard of grass separated from the other's by a fence. The blend implies that there is unexpected perception of two things in intention relation because of discontent, envy, and jealousy. These qualities exist in human nature. People in general are dissatisfied with what they have. They look at the other's property as being better than their own. The Americans always look for progress and change. So, for them, "Discontent is the first step in progress" (Mieder 1992, p. 182). The VRs are cause-effect, property, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: structural

POSSESSIONS ARE PLANTS

GREENNESS IS PROSPERITY

4.Cultureme: form and content

j. A soft answer turns away wrath

1. Meaning construction

Two inputs are set up. The first contains the frame of experiencing wrath (great anger) including the elements: a person, stress, and anger. The second contains the frame of the power of soft words including the elements: a person, a soft answer, solving problems, turning away, and emotional reactions. The generic space contains cause and effect.The cross-mapping connects a person to a person and emotional reactions to anger. By the selective projection, the elements *a soft answer, turning away*, and *anger* are projected to the blend. The background knowledge provides insight into the power of words in changing problematic situations and calming people by healthy and peaceful ways. This proverb is from the Bible. The VRs are change, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

ANGER (WRATH) IS A MOVING OBJECT

Ontological

EMOTIONS ARE ENTITIES

SPEECH IS AN ENTITY

4.Cultureme: content

Table 5.1. The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Social Interaction

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	3	3	-	4	10	9	8	1	1	1	20	7	3	10
Per.	30	30	-	40	100	45	40	5	5	5	100	70	30	100

Note. simp. = simple; sing. = single; mir. = mirror; dou. = double; str. = structural; onto. = ontological; ori. =orientational; cont. =container; cond. =conduit; c. =content; f.+c. =form & content

5.1.2 Communication

The proverbs under this topic are related to the power of words, words vs. actions, and lying.

a. Let not your tongue cut your throat

1. Meaning construction

Two inputs are set up with two different frames. The first contains the frame of speaking (target) and the second is the frame of killing (source). The frame of speaking contains the elements: speaker, tongue, and speech. The frame of killing contains the elements: killer, cutting instrument, and death. The generic space contains agent and instrument. The cross-mapping connects the killer to the speaker and cutting instrument to the tongue. The killer and speaker are compressed and projected to the blend as the same person. The instrument and the tongue are connected and projected to the blend as one element (tongue). The background knowledge provides information that caution and carefulness in choosing one's words are very important. The misuse of words may lead to death. The VRs are cause - effect and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

TONGUE IS A CUTTING INSTRUMENT

Ontological

SPEECH IS AN ENTITY

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4.Cultureme: content

b. Confine your tongue lest it confines you

1. Meaning construction

This proverb is related to a single – scope network, which implies source – target metaphor. Two inputs are set up with two different frames. The first contains the frame of speaking and the second of putting in prison. The frame of speaking contains the elements: speaker, tongue, mouth, action, and result. The frame of putting in prison contains the elements: a prisoner, prison, guilt, and punishment. The generic space contains cause and effect. The cross-mapping connects the source to the target. The prison is connected to the tongue and the prisoner to the mouth. The background knowledge provides information about the power of words . The misuse of words may lead to prison. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

THE MOUTH IS A PRISON

THE TONGUE IS A PRISONER

SPEAKING IS CONFINING

Ontological

SPEECH IS AN ENTITY

Container

THE MOUTH IS A CONTAINER

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4.Cultureme: content

c. Thunder without rain is like words without actions.

1. Meaning construction

Two inputs are set up. The first contains the frame of a natural phenomenon with two related events: thunder and rain. This frame contains the elements: thunder, expected result / rain, and sequence. The second contains the frame of human behaviour including the elements: words, expected result/actions, and sequence. The generic space contains cause and effect. The cross-mapping connects elements from the two inputs. The element *words* is connected to *thunder* and *action* to *rain*. The background knowledge provides insight into human behaviour. The elaboration and completion processes provide information that helps to associate human behaviour with a natural phenomenon. There may be an unexpected result of human's actions and words. The terms *thunder* and *rain* indicate the nature of the American weather. The VRs are time, cause-effect, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

HUMAN AFFAIRS ARE NATURAL PHENOMENA

THUNDER IS SPEECH (WORDS)

RAIN IS ACTIONS

HEARING IS NOT BELIEVING

Ontological

NATURAL AFFAIRS ARE ENTITIES

A HUMAN BEHAVIOUR IS AN ENTITY

4.Cultureme: form and content

d. Death and life are in the power of the tongue

1. Meaning construction

Two inputs of a similar frame are set up. The frame is related to using tongue. The first contains the frame of well-used tongue including the elements: a speaker, well-saying, help, hope, construction, and life. The second contains the frame of ill- used tongue including the elements: a speaker, ill-saying, hurt, despair, destruction, and death. The generic space contains cause and effect.The cross- mapping connects the elements from the two inputs. A speaker is connected to a speaker, well-saying to ill- saying, help to hurt, hope to despair, and life to death. The background knowledge informs that this proverb is taken from the Bible. According to the Bible, words have either positive or negative consequences but they do not create reality. God's words create reality. The power of words lies in the consequences of using one's tongue. The VRs are cause-effect, part-whole, intentionality, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

      THE TONGUE IS A POSSESSOR

      POWER IS A POSSESSION

      TONGUE IS A CONTAINER

      Ontological

      DEATH AND LIFE ARE ENTITIES

      Conduit

      LINGUISTIC EXPRESSIONS ARE CONTAINERS

      COMMUNICATION IS SENDING

4.Cultureme: content

e. Keep your tongue from evil

1. Meaning construction

Two inputs are set up. The first contains the frame of keeping one's tongue including the elements: a person, keep, and tongue. The second contains the frame of avoiding evil including the elements: a person, avoid, evil, telling lies, gossip, saying harmful words, and rumor. The generic space contains cause and effect. The cross - mapping connects a person to a person, keep to avoid, and tongue to evil. The meaning in the blend is elaborated and completed by background knowledge which provides information about the importance and power of speech. The VRs are part – whole, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

2. CMs: structural

TONGUE IS A MOVING OBJECT

 Ontological

ABSTRACT CONCEPTS ARE ENTITIES

EVIL IS AN ENTITY

 Conduit

SPEECH IS A CONTAINER

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4.Cultureme: content

f. The tongue is sharper than a sword

1. Meaning construction

Two inputs are set up. The first contains the frame of speaking including the elements: the speaker and the tongue/ instrument. The second contains the frame of killing including the elements: the killer and the sword / instrument. The generic space contains agent and instrument.

The cross-mapping connects the counterparts from the two inputs. The speaker is connected to the killer and the tongue to the sword. The background knowledge provides insight into the power of words that can hurt more than the sword. The VRs are cause-effect, part- whole, and uniqueness.

2. Kind of CIN: single-scope network

 CMs: structural

       SPEAKING IS KILLING

       THE TONGUE IS A SWORD

       THE TONGUE IS AN INSTRUMENT

       Ontological

       SPEECH IS AN ENTITY

4.Cultureme: content

g. You go to hell for lying the same as stealing

1. Meaning construction

Two inputs are set up. The first contains the frame of ill- behaviour including the elements: a person, lying, tongue, stealing, and punishment. The second contains the frame of hell including the elements: a person, sin, and hell. The generic space contains cause and effect. The cross-mapping connects the counterparts from the two inputs. The element a person is connected to a person, lying and stealing to sin , and punishment to hell. The background knowledge informs that this proverb is from the Bible. It provides insight into Christianity according to which *lying* and *stealing* are considered sins. People who lie or steal will go to hell. The VRs are space, time, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs :   Ontological

      ABSTRACT CONCEPTS ARE ENTITIES

      LYING AND STEALING ARE ENTITIES

      Container

      HELL IS A CONTAINER

4.Cultureme: content

h. A liar should have a good memory

1. Meaning construction

Two inputs are set up. The first contains the frame of lying including the elements: a liar, telling lies, imagination, personal benefit, and forgetting. The second contains the frame of remembering including the elements: speaker, memory, and retrieval of information. The cross-mapping connects a liar to a speaker. They are compressed to one element (a liar) in the blend. The element memory is projected by selective projection to the blend. The background knowledge informs that the Americans disapprove lying because it is immoral behaviour that has bad consequences. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs : structural

      MEMORY IS A POSSESSION

      A LIAR IS A POSSESSOR

      Ontological

      MEMORY IS A SUBSTANCE

4.Cultureme: content

i. It is better to be safe than sorry

1. Meaning construction

Two inputs with cause - effect structure are set up. The first contains the frame of safety including the elements: cause / well-behaviour and result / be safe. The second contains the frame of apologizing including the elements: cause / wrongdoing and result / be sorry. The generic space contains cause and effect. The cross-mapping connects well-behaviour to wrongdoing and be safe to be sorry. The elements be safe and sorry are projected to the blend. The background knowledge informs that people should take care of their behaviour and speech; otherwise, they have to apologize. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN : double-scope network

3. CMs: orientational

BEHAVING WELL IS UP

ontological

APOLOGY IS AN ENTITY

BEHAVING WELL IS AN ENTITY

4.Cultureme: content

j. No one ever repented holding his tongue.

1. Meaning construction

Two inputs of the same frame are set up: the frame is of using tongue. The first input contains the frame of holding one's tongue including the elements: a person, holding tongue, and safe (no repent). The second contains the frame of letting one's tongue go wrong including the elements: a person, speaking, wrong saying, and repent. The cross-mapping connects a person to a person, holding tongue to speaking, and safe (no repent) to repent. The background knowledge provides insight

into the importance of holding one's tongue to avoid repenting. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

A TONGUE IS A MOVABLE OBJECT THAT CAN BE
CAUGHT

Ontological

HOLDING ONE'S TONGUE IS AN ENTITY

4.Cultureme: content

Table 5.2. The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Communication

Kind	CINs					CMs						Culturemes		
	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	-	4	2	4	10	8	10	1	2	4	25	9	3	10
Per.	-	40	20	40	100	32	40	4	8	16	100	90	10	100

5.1.3 Coping and Learning

The proverbs under this topic are related to diligence, inability, caution, success, and the concept of time.

a. Diligence is the mother of good fortune

1. Meaning construction

This proverb is analysed according to (xyz) structure. Two inputs are set up. The first contains the frame of kinship relationship containing the elements mother and child and the second contains the elements: diligence and good fortune.

Diligence is the mother of good fortune.

   x   y   z

Diligence is the mother of the child**.**

   x   y   w

A conceptual relationship is constructed between diligence and good fortune in the first input, whereas a kinship relationship is constructed between the mother and the child in the second. The generic space contains The cross-mapping connects diligence to the mother and they are projected to the blend. The element good fortune is connected to the child and they are compressed to one element in the blend. The background knowledge provides insight into the American society in which people highly value diligence and hard work. The VRs are cause-effect and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

      ABSTRACT CONCEPTS ARE HUMANS

      DILIGENCE IS A MOTHER

      GOOD FORTUNE IS A CHILD

4.Cultureme: content

b. The idle brain is the devil's workshop.

1. Meaning construction

     This proverb has also the of- structure: *The idle brain is the workshop of the devil* which can be analysed according to XYZ structure. Two inputs are set up with the structure of an agent and an instrument. The first contains the elements idle brain and the devil, whereas the second contains the workshop and the workers.

The idle brain is the workshop of the devil

        x   y   z

The idle brain is the workshop of the workers.

        x   y   w

The cross-mapping connects the idle brain to the workshop and the devil to the worker. The relation between the idle brain and the devil is the same relationship between the workshop and the worker. The background knowledge informs that the Americans disapprove idleness, which leads to evil effects by the help of the devil. The idle person wastes his energy and time. Consequently, he will be dangerous and destructive for himself and the society. The word *workshop* was first used with the industrial revolution era (https://en.m.wikipedia.org). The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

      THE BRAIN IS A WORKSHOP

      THE DEVIL IS A WORKER

4.Cultureme: form and content

c. A man once bitten by a snake will jump at the sight of a rope in his path.

1. Meaning construction

      Two inputs are set up. The first contains a prior harmful event including the elements: cause, effect, and reaction. The cause is a physical force (a snake) , the effect is pain and harm , and the reaction is fear of apparently similar object. The second input contains the virtual non-harmful event including the cause (rope) and the effect is avoidance. The generic space contains cause, effect, and reaction. The cross-mapping connects a snake to a rope and pain to voidance. The background

knowledge informs that the Americans are cautious. They make use of their prior experience. The VRs are cause-effect, time, similarity, and uniqueness.

2. Kind of CIN: Mirror network

3. CMs: structural

      A PHYSICLAL HARM IS A PSYCHOLOGICAL HARM

      A PHYSICAL EXPERIENCE IS EMOTIONAL BEHAVIOUR

      BITING IS FEARING

4.Cultureme: content

d. A fox is not caught twice in the same place

1. Meaning construction

Two inputs with a similar organizing frame are set up. The frame is of catching including the elements: agent, patient, place, effect, and reaction. The first input contains the frame of a prior harmful experience of catching and the second the frame of a similar experience of catching that may occur in the future. The first input contains the elements: a fox, a hunter, catching, a place, harm, and caution. The second contains the fox, a hunter, catching, the same place, and avoidance. The agent is the hunter, the patient is the fox who is supposed to be a clever and a shrewd animal, the place refers to the place of catching, the effect is harm / avoidance, and the reaction is caution. The generic space contains agent, patient, place, effect, and reaction. The cross-mapping connects counterparts from the two inputs. The element a fox is connected to the fox. They are compressed and projected to the blend. The element catching to catching and a place to the same place. The background knowledge provides information about the fox being clever, sly, and cunning. It avoids any possible hunting that may occur in the same place.

It is to be mentioned that *fox*es are widely available in the United States of America. The VRs are space, time, cause-effect, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

PEOPLE ARE ANIMALS

4.Cultureme: form and content

e. The door to success is labeled push

1. Meaning construction

Two inputs are set up. The first contains the frame of entering a building including the elements a building, a door, and pushing. The second contains the frame of entering the realm of success including success, hard work, self-confidence, and diligence. The cross-mapping connects the elements *a building* to *success* and *pushing* to *hard work*, *self-confidence* and *diligence*. The emergent meaning in the blend is that success can be achieved by hard work, self-confidence, and diligence. The background knowledge provides information about the means by which people enter the buildings. The tradition of labeling doors exists in America and in the Western countries in general. Then, it became a tradition in the eastern countries. The Americans highly value individual's success. They encourage competition and self-reliance. The means used to enter the realm of success are hard work, self-confidence, and diligence. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network.

3. CMs: Structural

SUCCESS IS A BUILDING

Ontological

ABSTRACT CONCEPTS ARE ENTITIES

SUCCESS IS AN ENTITY

Container

SUCCESS IS A CONTAINER

4.Cultureme: form and content

f. Make hay when the sun shines

1. Meaning construction

Two different inputs are set up. The first contains the frame of a physical activity (making hay) including the elements: grass, sunshine (timing), and hay. The second contains the frame of a mental process (seizing opportunity) including the elements: the possessed tools, the optimal time, and a goal. The generic space contains a tool, time, and a goal. The cross-mapping connects elements from the two inputs. The element *possessed tools* is connected to *grass*, *the optimal time* to *sunshine*, and *the goal* to *hay*. In the blend, there is integration between the literal meaning and the figurative meaning. The background knowledge provides information about the weather in America. In some states of America, the average number of clear days annually is less than 75 (www.currentresults.com). People try to make use of sunshine in making hay. People in general try to achieve their goals by taking advantage of any opportunity. There is a psychological fact that there is optimal time to do things. The VRs are change, intentionality, and uniqueness.

2. Kind if CIN: double-scope network

3. CMs: structural

A PHYSICAL ACTIVITY IS A MENTAL ACTIVITY

MAKING HAY IS SEIZING AN OPPORTUNITY

4.Cultureme: form and content

g. A fool and his money soon parted

1. Meaning Construction

Two inputs are set up. The first contains the frame of managing money and the second contains the frame of handling materials by foolish people. The first contains the elements people, managing, money, skill, successful, and profit. The second contains the elements: foolish people, handling, materials, incompetent, scattering, failure, and loss. The generic space contains agent, patient, and result. The cross-mapping connects elements from the two inputs. The background knowledge provides information about the importance of being skillful and competent to make use of money successfully. The VRs are change, cause-effect, property, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

MONEY IS A POSSESSION

BEING FOOLISH IS SCATTERING MONEY

Orientational

HANDLING MATERIALS BY FOOLS IS DOWN

4. Cultureme: content

h. Industry is the parent of success

1. Meaning construction

This proverb is analysed according to XYZ structure. Two inputs are set up. The first contains the frame of kinship relationship including the elements: *the parent* and *a child*. The second contains the elements: *industry* and *success*.

Industry is the parent of success.

   x   y   z

Industry is the parent of a child**.**

   x   y   w

A conceptual relationship is constructed between industry and success in the first input, whereas a kinship relationship between the parent and the child is constructed in the second. The cross-mapping connects industry to the parent and they are projected to the blend. The element success is connected to a child and they are compressed to one element (success) in the blend. The meaning in the blend is that *industry is the parent of success*. The background knowledge informs that *industry* is a key word in the American culture. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

      ABSTRACT CONCEPTS ARE HUMANS

      INDUSTRY IS A PARENT

      SUCCESS IS A CHILD

4.Cultureme: form and content

i. Whatever is worth doing is worth doing well

1. Meaning construction

      Two inputs are set up. The first contains the frame of worthy tasks including the elements: a person, task, importance, indispensability, and worth doing. The second contains the frame of good performance including the elements: a person, performance, something, and well. The generic space contains agent and patient. The cross – mapping connects

tasks to something. The elements worth doing and well are projected to the blend by selective projection. The background knowledge informs that the Americans are serious, practical, and hard working people. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: ontological

DOING TASKS IS AN ENTITY

4.Cultureme: content

j. A stitch in time saves nine

1. Meaning construction

Two inputs are set up. The first contains the frame of sewing including the elements: a rip, a stitch, and nine stitches. The second of prompt actions including the elements: an action, in time, save, and troubles. The generic space contains cause and effect. The cross – mapping connects the elements from the two inputs. The element a stitch is connected to an immediate action, and nine stitches to troubles. The elements in time and save are projected to the blend by selective projection. The background knowledge informs that the Americans approve dealing with problems immediately instead of waiting till things get worse. Then, it will take longer time to deal with**.** The concepts of time and action are highly taken into consideration**.** The VRs are part-whole, cause-effect, change, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: ontological

SEWING IS AN ENTITY

Orientational

LESS IS UP

4.Cultureme: content

Table 5.3 The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Coping and Learning

	CINs					CMs						Cultureme		
Kind	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	-	4	2	4	10	8	3	2	1	-	14	5	5	10
Per.	-	40	20	40	100	57.14	21.43	14.29	7.14	-	100	50	50	100

5.1.4 Human Life

The proverbs under this topic are related to eating & drinking habits, gluttony, and greed**.** The eating &drinking habits, food, and drinks are employed to express abstract concepts related to greed , waste , haste, wit, and stupidity.

a. Full stomachs make empty heads

1. Meaning construction

Two inputs are set up. The first contains the frame of causation including A makes B. The second contains the values full stomachs for the role A and empty heads for B**.** The generic space contains cause and effect. The cross-mapping connects the roles to the values and they are projected to the blend. The composed meaning is *full stomachs make empty heads*. The background knowledge elaborates the meaning. The head refers to *the mind* and *the mental ability*, so it is the center of controlling in human beings. Full stomach indicates *overeating*. To avoid dullness and stupidity , people have to maintain perfect balance of body and mind. They should avoid overeating and its bad consequences. The VRs are cause-effect, role-value, intentionality, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: structural

THE HEAD IS THE MIND

Orientational

OVEREATING IS DOWN

MORE IS DOWN

Ontological

OVEREATING IS AN ENTITY

Container

A STOMACH AND A HEAD ARE CONTAINERS

4.Cultureme: content

b. Honey is sweet, but bees sting

1. Meaning construction

Two inputs are set up. The first contains the frame of contradictory actions including harmful producer and useful product. The second contains the frame of producing honey including honey, sweet, bees, and sting. The generic space contains the produced and producer. The cross - mapping connects harmful producer to bees and useful product to honey. The elements sweet and sting are projected to the blend by selective projection. The meaning in the blend is *honey is sweet, but bees stings*. The background knowledge elaborates the meaning to infer the figurative meaning of the proverb. The proverb means that nothing is gained easily. People face difficulties and obstacles on their way to true success. So, one cannot get reward unless he works hard and undergoes some difficulties. The VRs are cause - effect and uniqueness.

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

3. **CMs**: Structural

  SUCCESS IS FOOD/ DRINK

  REWARD IS FOOD/DRINK

  DIFFICULTY IS A STINGING INSECT

  HARD WORK IS A STINGING INSECT

4.Cultureme: content

c. Eat few suppers, and you will need few medicines

1. Meaning construction

  Two inputs are set up. The first contains the frame of having meals including the elements: an eater, eat, few suppers, good sleep, and healthy person. The second contains the frame of needing medicines including the elements: healthy person, need, and few medicines. The generic space contains cause and effect.The cross - mapping connects the elements *an eater* to *healthy person*, *eat* to *need* , and *few suppers* to *few medicines*. According to selective projective, selected elements are projected and compressed in the blend. The selected elements are *eat*, *few suppers*, *need , few medicines*. The meaning in the blend is *eat few suppers need few medicine person*. The background knowledge implies that supper is the last meal eaten not long before going to bed. The proverb implies a useful medical rule, which helps to get healthy mind and body. The VRs are cause-effect,   change, property, intentionality, and uniqueness.

2. Kind of CIN: double – scope network

3. CMs: orientational

  LESS IS UP

4.Cultureme: form and content

d. You are what you eat

1. Meaning construction

Two inputs are set up. The first contains the frame of eating healthy food including the elements: an eater, eats, healthy food, nutritious food, and smart. The second contains the frame of eating unhealthy food including the elements: an eater, eat, unhealthy food, and stupid . The generic space contains cause and effect. The cross-mapping connects the element an eater to an eater , healthy food to unhealthy food, and smart to stupid. The background knowledge provides insight into the importance and significance of human's food choices. The choice of the kinds of food determines and defines a human being. The result of getting proper nutrition is keeping human's body working right. The VRs are cause-effect, change, property, intentionality, and uniqueness.

2. Kind of CIN: mirror - scope network

3. CMs: ontological

CHOOSING YOUR FOOD IS AN ENTITY

Orientational

EATING HEALTHY FOOD IS UP

4.Cultureme: content

e. **Tart words make no friends: a spoonful of honey will catch more flies than a gallon of vinegar**

1. Meaning construction

Two inputs of a single network are set up. The first contains the frame of human behaviour (target) including the elements: a person, nice words, rude words, and friends. The second contains the frame of tasting food (source) including the elements: food, drink, sweet/honey, sour/ vinegar, and flies. The generic space contains cause and effect. The cross-mapping connects a person to food, tart words to sour, nice words to

sweet, and friends to flies. The background knowledge provides information about human behaviour. It is human nature that good behaviour and nice words of someone attract people to him whereas rude behaviour and harmful words make people reject him. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single - scope network

3.CMs: structural

      WORDS ARE KINDS OF FOOD / DRINK

      PEOPLE ARE INSECTS

      FRIENDS ARE FLIES

      Ontological

      WORDS ARE ENTITIES

      Conduit

    LINGUISTIC EXPRESSIONS ARE CONTAINERS

    COMMUNICATION IS SENDING

4.Cultureme: content

f. Take all you want, but eat all you take

1. Meaning construction

Two inputs are set up. The first contains the frame of taking the sufficient amount of something, and the second of eating. The first includes the elements a person, take, and need. The second includes the elements an eater, eat, and something. The generic space contains the produced and producer. The cross – mapping connects the elements from the two inputs . A person is connected to an eater , eat to take, and need to something. The meaning in the blend is *a person should take what he needs and eat all he takes*. The background knowledge helps to understand the proverb. It provides insight into the American culture in

which overtaking is wasting and wasting is disapproved. The VRs are intentionality and uniqueness

2.Kind of CIN: double-scope network

3.CMs: Structural

TAKING THE SUFFICIENT AMOUNT IS EATING THE

SUFFICIENT AMOUNT

Orientational

WASTING FOOD IS DOWN

4.Cultureme: content

g. Every cask smells of the wine it contains

1. Meaning construction

Two inputs are set up. The first contains a physical container and the second contains the frame of smelling of wine. The physical container includes a container, a cask, wine, and smell. The frame of smelling of wine includes the elements: wine, different smell, pleasant smell (aroma), unpleasant smell (odor), and chemical reactions (bouquet). The cross-mapping connects the two inputs. The element wine is connected to wine, and smell to different smell. The background knowledge provides information about wine. It has different kinds of smell and it sometimes smelled before being drunk to identify the components of the wine (https://en.m.wikipedia.org/wiki/Aroma_of_wine). The smelling of wine distinguishes it before tasting. The figurative meaning of the proverb is related to human behaviour . People behave according to their inner values and the manner on which they are brought up. If people have good values, they will behave well and vice versa. Well- brought- up people are expected to behave well. The VRs are cause-effect, intentionality, and uniqueness.

Kind of CIN: double - scope network

CMs: structural

    A HUMAN BEING IS A CASK

    INNER VALUES ARE KINDS OF WINE

  container

    A HUMAN BEING IS A CONTAINER

    WINE IS A SUBSTANCE CONTAINER

4.Cultureme: form and content

h. Greedy folks have long arms

1. Meaning construction

    Two inputs are set up. The first contains the frame of eating including the elements an eater, means of eating, and food. The second contains the frame of a greedy eater including the elements:a greedy person, desire to get more, long arms, and a goal. The cross-mapping between the two inputs connects the eater to the greedy person, means of eating to long arms, and the food to the goal. The meaning in the blend is *greedy people have long arms*. The background knowledge informs that greed is associated with eating and taking more than what is needed by using "long arms" to reach the far place. The VRs are space, cause-effect, part-whole - intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

    A LONG ARM IS GREED

4.Cultureme: content

i. Grasp no more than the hand will hold

1. Meaning construction

Two inputs are set up. The first contains the frame of grasping something including a person, grasp, and something. The second contains the frame of avoiding overtaking including the elements: a person, take, and a handful amount. The generic space contains agent and patient. The cross-mapping connects the counterparts from the two inputs. A person to a person, grasp to take, and something to a handful amount. The background knowledge provides insight into how people think of overtaking. Trying to overtake results in losing everything. The VRs are change, cause-effect, and uniqueness**.**

2. Kind of CIN: double-scope network

3. CMs: orientational

GRASPING MORE THAN REQUIRED IS DOWN

4.Cultureme: content

j. Gluttony kills more than the sword

1. Meaning construction

Two inputs are set up. The first contains the frame of killing with sword and the second killing with gluttony. The first input contains the elements: a person, instrument / gluttony, overeating, a vice, health problems, and result / death. The second contains a person, instrument/ the sword, kill, crime, and result /death. The generic space contains cause, instrument, and result. The cross - mapping connects counterparts from the two inputs. A person is connected to a person, sword to gluttony, crime to a vice, and death to death. The background knowledge provides insight into the danger of gluttony, which is the morbid desire of getting food. Gluttony is associated with greed and both of them are considered

vices and deadly sins in Christianity. Gluttony is conceptualized as the sword. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

GLUTTONY IS AN OBJECT

GLUTTONY IS AN INSTRUMENT

GLUTTONY IS A SWORD

Ontological

ABSTRACT   CONCEPTS ARE ENTITIES

4.Cultureme: content

Table 5.4. The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Human Life

Kind	CINs					CMs						Culturemes		
	Simp.	Sing.	Mir	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	1	2	1	6	10	7	4	5	2	1	19	8	2	10
Per.	10	20	10	60	100	36.84	21.05	26.32	10.53	5.26	100	80	20	100

5.1.5 Social Life

The proverbs under this topic are related to marriage, criteria for marriage, men, women, father-son similarity, father, mother, daughter, discipline, and death.

a. Don't marry a girl who wants strawberries in January.

1. Meaning construction

Two inputs are set up. The first contains the frame of marriage including a man, a woman (girl), demands, criteria, and successful marriage. The second is of planting strawberries including the elements: a farmer, optimal time, summer fruit, transplanting, strawberries, and harvesting (March – June). The cross-mapping connects demands to

strawberries. The elements man , a girl, successful marriage, and strawberry are projected to the blend. The background knowledge gives information about the optimal time for growing strawberry in America. It is a summer fruit popular in America. It appears in March –June but not in January. Connecting this information with marriage affair, the proverb makes men avoid choosing a girl who has impossible demands. In order to achieve a successful marriage, the proverb advises the man not to marry a girl who wants strawberries in January. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double network

3. CMs: structural

UNSUCCESSFUL MARRIAGE IS UNATTAINABLE DEMANDS

4.Cultureme: form and content

b. Men and melons are hard to know

1. Meaning construction

Two inputs are set up. The first contains the frame of plants including the elements: melons, thick rind, and the inside part (fleshy fruit). The second contains the frame of humans including the elements: men, appearance, and inner values. The generic space contains appearance and the inner side. The cross - mapping connects the elements from the two inputs. The element melons is connected to men and they are projected to the blend. The thick rind is connected to appearance and the inside part to the inner values. The relation between the thick rind and the inside part of the fruit is similar to the relation between appearance and the inner values of a man. This relation indicates the difficulty to figure out melons and men. The background knowledge provides insight into the duality of human nature. There is a difference between the outer

side (appearance) and the inner side of men. The VRs are category, similarity, and uniqueness.

2. Kind of CIN: single- scope network

3. CMs: structural

HUMAN ARE PLANTS

MEN ARE MELONS

4.Cultureme: content

c. Women are the root of evil

1. Meaning construction

This proverb is analysed according to XYZ structure. Two inputs are set up. The first contains women and evil. The second contains root and plant.

Women are the root of evil.

 x   y   z

Women are the root of a plant

x   y   w

The generic space contains part and whole. The cross - mapping connects women to root and evil to plant. There is metonymy-metaphor interaction in this structure. The relation between women and evil is the same metonymic relation between a plant and its root. The background knowledge provides insight into the relation between the woman and the evil which was established in the Old Testament. The VRs are part-whole , similarity, category, property, intentionality, and uniqueness.

evil { □ □ } a plant
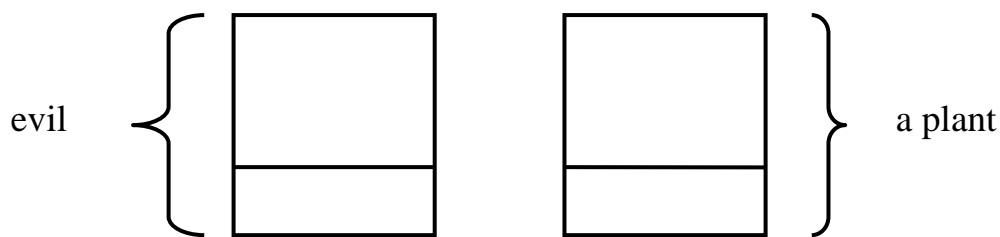
Figure 5.1. Metonymy- metaphor combination

2. Kind of CIN: single - scope network

3. CMs: structural

EVIL IS A PLANT

WOMAN IS A ROOT

WOMAN IS EVIL

4.Cultureme: content

d. Why buy a cow when you can get the milk free

1. Meaning construction

Two inputs with different frames are set up. The first contains the frame of raising animals including the elements: producer / cow and product / milk. The second contains the frame of buying including the elements: money, commodity / producer, and product / benefit. The generic space contains the producer and product. The cross - mapping connects the cow to a commodity and milk to benefit. The composition process provides the meaning *people buy cows to get milk*. The elaboration and completion processes depending on the background knowledge provide the figurative meaning of the proverb. The proverb is in the form of a rhetorical question. It is used in different situations but it is mainly used as "an argument against marriage" (Mieder, 1992, p. 123 ; Speake , 2008, p. 63).   The proverb implies that people do not prefer buying expensive commodities in case they can get the required benefit easily. Some of the Americans do not prefer legal marriage because they can get what they need easily without any commitment. Men usually

choose the least troublesome alternative. The VRs are cause-effect, property, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

HUMANS ARE ANIMALS

A WOMAN IS A COW

A WOMAN IS A COMMODITY

4.Cultureme: content

e. The father is the head, but the mother is the heart

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relationship including the father , the mother , and children. The second contains the frame of body including the head and the heart (the vitals). The generic space contains rational element and motional element. The cross - mapping connects the father to the head and the mother to the heart. These elements are projected to the blend. The background knowledge informs that the father is more rational. He is responsible for earning money and he is more desirable for work than women "due to a cultural bias against mothers. " The employers expect that the mother is distractible and works less. The mother is more emotional . She is a caregiver for her children. The childless and unmarried women have more chance for work (www. nytimes.com). The VRs are identity and uniqueness

2. Kind of CIN: single - scope network

3. CMs: structural

THE FATHER AND MOTHER ARE PARTS OF THE BODY

THE FATHER IS THE HEAD

    THE FATHER IS REASON

    THE MOTHER IS THE HEART

    THE MOTHER IS EMOTION

4.Cultureme: content

f. Women are the devil's net

1. Meaning construction

    This proverb has also the of- structure: *Women are the net of devil* which is analysed according to XYZ structure. Two inputs are set up with the same structure of an agent, a patient, and an instrument. The first contains women, devil, and men, whereas the second contains net, hunter, and prey.

Women are the net of devil

x   y   z

Women are the net of the hunter

x   y   w

The generic space contains agent, patient, and instrument. The cross-mapping connects the women to nets, the devil to the hunter, and the men to the prey. The devil uses women as means to catch men. The relation between the women and the devil is the same relationship between the net and the hunter. It is a metonymic relationship with used - user elements. So, metonymy here goes hand –in –hand with metaphor. The devil uses women to catch men. The background knowledge provides insight into human nature and the relationship between the man and the woman. The VRs are representation, similarity, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

    THE DEVIL IS A POSSESSOR

    WOMEN ARE POSSESSIONS

HUMANS ARE OBJECTS

THE DEVIL IS A HUNTER

WOMEN ARE NETS

MEN ARE PREYS

4.Cultureme: content

g. As the baker , so the buns ; as the father so the sons

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relation including the elements: the father, sons, closeness, and similarity. The second contains the frame of baking including the elements: the baker, buns, closeness, and similarity. The generic space contains two similar entities. The cross-mapping connects the baker to the father and buns to sons. The elements closeness and similarity from the first input are connected to closeness and similarity from the second. The meaning in the blend is that the father - son relationship is similar to the baker-bun relationship. The background knowledge provides information about human nature according to which the child is like his father. The word *bun* refers to a kind of cake that exists in the American cuisine. The VRs are property, similarity, and uniqueness.

2. **Kind of CIN**: single - scope network

3. **CMs** : structural

HUMANS ARE KINDS OF FOOD

FATHER-SON RELATIONSHIP IS CLOSENESS

THE FATHER IS A BAKER

SONS ARE BUNS

4.Cultureme: form and content

h. Every girl is beautiful in her father's eyes

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relationship including father and daughter / girl. The second contains the frame of judging beauty including the elements: beholder, beauty, and eyes. The generic space contains beholder and beauty. The cross-mapping connects beholder to father. The elements beauty, daughter, and eyes are projected to the blend by selective projection. The background knowledge informs that judging beauty is relative. The parent always finds his daughters and sons beautiful and well-doing compared to others'. The VRs are cause-effect, property, change, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

JUDGING BEAUTY IS SEEING

Container

PARENT 'S EYES ARE CONTAINERS

4.Cultureme: content

i. Death is deaf, and will hear no denial

1. Meaning construction

Two inputs are set up . The first contains the frame of the physical hearing - disability of humans including the elements: people, hear, negative marker (no), sounds , and deaf. The second contains the frame of psychological denial of death including the elements: people , fear , death, and denial. The cross-mapping connects counterparts from the two inputs. The element *people* is connected to *people*. The element *sound* is connected to *denial* and they are compressed and projected to the blend as one element (*denial*). The elements death, deaf, no, and hear are projected to the blend by selective projection. The cultural background knowledge

provides insight into the American culture and its attitude towards death. "The American attitude towards death, in cultural terms, is one of denial" (http://www.lifeintheusa.com/death/index.html). Becker's thesis in his famous book *The Denial of Death* (1973) is that fear of death and self-deluding denial of mortality lead many people to suggest "immortality systems" such as the timelessness of arts, the pursuit of happiness, the truth of science, and the law of self-interest. The psychological denial of death is " one of the most basic drives in individual behavior ". One of the most important functions of culture is to help people avoid awareness of their mortality (http://ernestbecker.org/lecture-6-denial). The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

> ABSTRACT CONCEPTS ARE HUMANS
>
> DEATH IS A HUMAN
>
> Ontological
>
> DEATH IS AN ENTITY

4.Cultureme: content

j. Spare the rod and spoil the child

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relationship including the elements: parents (father, mother) and children. The second contains the frame of controlling one's children including the elements: parents, children, discipline, guide, and rod. The generic space contains parents and children. The cross-mapping connects parents to parents and children to children. The element rod is projected into the blend by selective projection. The background knowledge provides insight into the American family in which the parents spoil their children.

The Americans prefer using positive parenting style to discipline their children rather than using physical punishment. The parents respect the individuality of their children. The VRs are cause –effect, intentionality, and uniqueness.

2. Kind of CIN: double – scope network

3. CMs: structural

DISCIPLINE IS AN OBJECT

DISCIPLINE IS A ROD

4.Cultureme: content

Table 5.5. **The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Social Life**

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	-	6	-	4	10	10	1	-	1	-	12	8	2	10
Per.		60	-	40	100	83.33	8.33	-	8.33	-	100	80	20	99.99

5.1.6 Social Position / money and possession

The proverbs under this topic are related to money, poverty, richness, and self-reliance.

a. Nothing is certain except death and taxes

1. Meaning construction

Two different inputs are set up. The first contains the frame of death and the second the frame of taxes. The frame of death includes the elements inevitability, certain time, individuals, and the ultimate end. The frame of taxes includes the elements inevitability, certain time, individuals, and worldly imposition. The generic space contains

inevitability, time, and imposition. The cross-mapping connects the elements from the two inputs. The similar elements are connected to each other. Inevitability, certain time, and individuals from the first input are connected to their counterparts from the second. The meaning in the blend is that *death and taxes are certain*. The cultural background provides information that the actual inevitability of death and the difficulty to avoid the burden of taxes are certain. The United States Declaration of Independence was on July 4, 1776 and the history of income taxation began in the 19th century "with the imposition of income taxes to fund war efforts." A tax is imposed on the income by the federal government. Individuals and corporations are taxable. The income tax is determined by applying a tax rate that may increase as income increases (http://www.thefullwiki.org/Taxation_history_of_the_United_States) .

The words *death* and *taxes* are also mentioned by Mieder (1992) in the proverb **"**Death and taxes are two things we can't beat." The VRs are time, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs : structural

      DEATH IS CERTAINTY AND PREDICTABILITY

      THE TAX IS CERTAINTY AND PREDICTABILITY

      Ontological

      DEATH IS AN ENTITY

      THE TAX IS AN ENTITY

4.Cultureme: form and content

b. Money does not grow on trees

1. Meaning construction

      Two inputs are set up. The first contains the frame of earning money including the elements: money, hard work , effort, earning money,

spending wisely , growing , and time. The second contains the frame of growing fruit including tree, fruit, growing, and time. The generic space contains growing something and time .The cross-mapping connects money to fruit, earning to growing, and time to time. The elements money, growing, and trees are projected to the blend by selective projection. The background knowledge provides information about the requirements for earning money. Making money is not as easy as growing fruit, though there is a kind of similarity between them. Making money needs effort and hard work , so people should spend money wisely and carefully. It is not an easy task as children think. This proverb is said by parents to their children to build financial basics and to raise financially responsible children. The VRs are time, cause-effect, property, intentionality, and uniqueness.

2. Kind of CIN: Single - scope network

3. CMs: structural

MONEY IS A PLANT

MONEY IS FRUIT

4.Cultureme: content

c. All money is clean, even it is dirty

1. Meaning construction

The concept of physical cleanliness / dirtiness is employed to reason about abstract concepts. Two inputs are set up. The first contains the frame of earning money including money, well-earned money, ill-earned money, hard work, legal / illegal, and moral / immoral. The second input contains the frame of judging physical objects including the elements: a physical object, clean, and dirty. The generic space contains an object, good (positive) value, and bad (negative value). A cross-mapping connects counterparts from the two inputs. Money and a

physical object are connected, compressed, and projected to the blend as one element (money). The elements illegal and dirty are connected, compressed, and projected to the blend as one element (dirty). Legal and clean are also connected, compressed, and projected to the blend as one element (clean). The background knowledge informs that there are many ways in which some Americans can get dirty money such as selling drugs, killing, and gambling. They can change the dirty money into clean by money laundering which is widespread in the world. In addition, there are no religious constrains on money in the American culture. The VRs are category, change, and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

MONEY IS A PHYSICAL OBJECT

4.Cultureme: content

d. Penny and penny laid up will be many

1. Meaning construction

This proverb activates the frame of developing money. Two inputs are set up. The first contains the frame of developing things. It contains the roles $X + X = 2 X$ s. The second contains the values to the roles in the first input, a penny + a penny = two pennies. The generic space contains developing possessions. The cross –mapping connects the roles to the values. The completion and elaboration processes provide information about the importance of thrift, focusing on small wins, and saving in human's life. Spending money unwisely is not encouraged in the American culture. The VRs are cause-effect, intentionality, role-value, change, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: orientational

      MORE IS UP

      DEVELOPING MONEY IS UP

4.Cultureme: form and content

e. Pennies make dollars

1. Meaning construction

The structure of the proverb is activated by the word *make*. The first input contains the frame *A makes B*. The second contains the values to the roles in the first input. The role A has the value *pennies* and B has *dollars*. The generic space contains cause and effect. The cross-mapping connects the roles to the values. The completion and elaboration processes elaborate the meaning in the blend depending on the information given by the background knowledge about the importance of dollars for the Americans, which indicates the materialism of the American culture. The VRs are cause-effect, change, intentionality, role-value, and uniqueness.

2. Kind of CIN: simple network

3. CMs: Orientational

      DEVELOPING MONEY IS UP

      MORE IS UP

4.Cultureme: form and content

f. Ready money is ready medicine

1. Meaning construction

Two inputs are set up. The first contains the frame of using money including the elements: money, means, readiness, solving problems, meeting needs, usefulness , and good result. The second contains the frame of using medicine including the elements: medicine, means, readiness, health, solving health problems, healing, usefulness, and good

result. The generic space contains cause and effect. The cross-mapping connects *money* to *medicine*, *means* to *means*, *meeting needs* to *healing*, and *readiness* to *readiness.* So, ready money is understood as ready medicine. The background knowledge shows the importance of money in human life. The VRs are cause – effect and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

　　　MONEY IS A MEDICINE

4.Cultureme: content

 g. Poverty is the mother of crime

1. Meaningconstruction

　　　This proverb is analysed by using (xyz) structure. Two inputs are set up. The first contains the human kinship relationship including the elements: mother and child. The second contains the frame of poverty containing the elements poverty and crime.

Poverty is the mother of crime

　　x　　　　　y　　　　z

Poverty is the mother of a child

　　x　　　　　　y　　　　w

 The relationship between *poverty* and *crime* is the same relationship between the *mother* and *child.* As a mother brings up a child, poverty brings up crime. The generic space contains the producer and the produced. The cross-mapping connects poverty to mother and crime to child. Crime is quickly spreading in the contemporary world. America is in a list of the countries with the highest crime rate in the world. (www.trendrr.net/8838/conutries-with-highest-crime-rate-world). One of

the top priorities for policymakers in America is keeping the American public safe (www.brennancnter.org). The VRs are cause-effect and uniqueness.

2. Kind of CIN: single-scope network

3.CMs: structural

      POVERTY IS A MOTHER

      CRIME IS A CHILD

4.Cultureme: content

h. Paddle your own canoe

1. Meaning construction

Two inputs are set up. The first contains the frame of *paddling a canoe* including the elements: a paddler , canoe, and river. The second contains the frame of self- reliance including the elements: a person, career, and life. The generic space contains manager and managed .The cross-mapping connects a person to a peddler, career to canoe , and life to river. The two inputs are integrated to give the literal and metaphorical meaning of the proverb. It means that everyone should depend on himself and paddle his own canoe to earn money and live independently. The background knowledge informs that the American society is self-oriented. People are self- reliant and self-sufficient. They handle their own affairs early. The word *canoe* has a key role in the history of northern United States and "remains an important theme in popular culture" (en.m.wikipedia.org). The VRs are intentionality and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

      ONE' S CAREER IS A CANOE

      LIFE IS A RIVER

4.Cultureme: form and content

i. Out of debt is riches enough

1. Meaning construction

Two inputs are set up. The first contains the frame of sufficient richness including the elements: a person, sufficient, no need, and riches. The second contains the frame of debt including the elements: a debtor, owing, money, insufficient, and need. The generic space contains a possessor and possession. The cross-mapping connects elements from the two inputs. A person is connected to a debtor, sufficient to insufficient, no need to need. The background knowledge informs that debt is disapproved. It is enough for someone to be rich if he is no longer owing money to others. People should depend on themselves to earn money. The VRs are cause-effect and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

RICHNESS IS SELF-SUFFICIENCY

Orientational

OUT OF DEBT IS UP

Container

DEBT IS A CONTAINER

4.Cultureme: content

j. Greed often makes one poor

1. Meaning construction

The word *makes* activates the frame of *causation* in people's mind. Two inputs are set up. The first contains the frame *A makes B.* The second contains the values *greed* for the role A and *poverty* for the role B. The generic space contains cause and effect. The cross-mapping connects the roles to the values and they are projected to the blend. The composed meaning is *greedy makes poverty* which means that *greed makes people*

feel poor because they are dissatisfied with what they have and they always feel that they need more. The background knowledge informs that greed is a negative trait. The VRs are cause-effect, intentionality, change, and uniqueness.

2.Kind of CIN: simple network

3.CMs: ontological

　　　ABSTRACT CONCEPTS ARE ENTITIES

　　　GREED IS AN ENTITY

　　　orientational

　　　GREED IS DOWN

　　　MORE IS DOWN

4.Cultureme: content

Table 5.6. The Frequencies and Percentages of CINs, CMs, and Culturemes in the English Proverbs of Social Position

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	3	4	-	3	10	7	2	4	1	-	14	6	4	10
Per.	30	40	-	30	100	50	28.57	14.29	7.14	-	100	60	40	100

5.2 Discussion of the Results

Analysing the selected English proverbs according to the CIT and CMT shows different results depending on the selected topics . The results are explained and discussed as follows:

1. Proverbs of Social Interaction

Analysing the ten proverbs under this topic shows that the three kinds of CINs occur in the proverbs under discussion: simple ((30%), single (30%), and double (40). The mirror network is not found. The double-scope network has the highest rate. The CMs used in this group of

proverbs are (20) distributed as follows: structural (45 %) , ontological (40 %) , orientational (5%) , and container (5%), and conduit (5%) . The culturemes of the proverbs under discussion are seven in content and three in form and content.

2. Proverbs of Communication

Analysing the ten proverbs under this topic shows that three kinds of CINs occur in the proverbs under discussion : single -scope (40%), mirror (20%) , and double - scope (40%). The simple network is not used in this group. The single-scope and double-scope networks have the highest rate. The CMs used in this group are 25 distributed as follows: structural (32 %) , ontological (40 %) , orientational (4 %) , container (8 %), and conduit metaphor (16 %) . The culturemes of the proverbs under discussion are nine in content and one in form and content.

3. Proverbs of Coping and Learning

Analysing the ten proverbs under this topic shows that three kinds of CINs are found in the proverbs under discussion : single – scope (40%), mirror (20%) , and double - scope (40%). The simple network is not used. The single - scope and double- scope networks have the highest rate. The CMs used in this group are 14 distributed as follows: structural   (57.14 %) , ontological (21.43 %) , orientational (14.29 %) , and container (7.14 %). The conduit metaphor is not used . The culturemes of the proverbs under discussion are five in content and five in form and content.

4. Proverbs of Human Life

Analysing the ten proverbs under this topic shows that the four kinds of CINs are found in the proverbs under discussion : simple (10%), single (20%), mirror (10%) , and double – scope (60%). The double-scope network has the highest rate. The CMs used in this group are 19

distributed as follows: structural (36.84 %) , ontological (21.05 %) , orientational (26.32%) , container (10.53 %), and conduit (5.26 %). The culturemes of the proverbs under discussion are eight in content and two in form and content.

5. Proverbs of Social Life

Analysing the ten proverbs under this topic shows that the two kinds of CINs are found in the proverbs under discussion : single-scope (60%) and double-scope (40%). The simple and mirror networks are not found. The single – scope has the highest rate. The CMs used in this group are 12) distributed as follows: structural (83.33%), ontological (8.33 %), and container(8.33%). The orientational and conduit metaphors are not used. The culturemes of the proverbs under discussion are eight in content and two in form and content.

6. Proverbs of Social Position

Analysing the ten proverbs under this topic shows that three kinds of CINs occur in the proverbs under discussion: simple (30%), single-scope (40%), and double-scope (30%). The mirror network is not used. The single scope-simple network has the highest rate. The CMs used in this group are 14 distributed as follows: structural (50%), ontological (14.29 %), and orientational (28.57 %), container (7.14 %). The conduit metaphor is not used. The culturemes of the proverbs under discussion are six in content and four in form and content.

Analysing the proverbs related to the six topics shows that the double-scope and single-scope networks are used to explain meaning construction more than the other kinds. Concerning CMs, the structural metaphor is found in the selected proverbs more than the other kinds.

The topics in which the linguistic forms imply cultural elements are *coping & learning* and *social position*. The proverbs under the first topic include the culturally specific wrsds *workshop, fox, labeling doors, hay* , and *industry*. The proverbs related to second topic include *taxes, penny, dollars*, and *canoe*.

The proverbs related to the selected topics imply cultural values related to social interaction , ways of commmunicatin, living habits, eating&drinking habits, and social position, which are highly contributing to constructing the meaning of the selected proverbs.

CHAPTER SIX

ANALYSIS AND DISCUSSION
OF ARABIC DATA

This chapter presents the analysis of the Arabic data and discussion of the results.

6.1 Analysis of the Arabic Data

This section includes the analysis of the Arabic data, which contain 60 proverbs distributed to six topics: social interaction, communication, coping and learning, human life, social life, and social position. As in the previous chapter, the analysis includes meaning construction, the kind of CINs, CMs, and culturemes. Each topic is followed by a table that illustrates the kinds of CINs, CMs, and culturemes used in the proverbs related to the topic in question.

6.1.1 Social Interaction

The proverbs under this topic are related to neighbouring, friendship, fellowship, hospitality, and generosity.

a.   الجار قبل الدار

 (The neighbour takes priority over the house)

1.Meaning construction

Two inputs are set up. The first contains the frame of *priority scale* that is activated by the word قبل (takes priority). This frame involves two roles: A and B: *A takes priority over B*. The second contains the *values* for the *roles* in the first input : the *neighbour* for *A* and the *house* for *B*. The generic space contains *something*, *priority*, and *something else*. The counterpart connection in this proverb is *frame - to- value* connection that links the roles in the first space to the values in the second. The role *A* is connected to the value *the neighbour* and the role *B* to the value *the*

house. Then, they are projected to the blend. The composition process gives the structure الجار قبل الدار (The neighbour takes priority over the house) .

The completion and elaboration processes depending on cultural knowledge help to create the emergent structure in the blend. In Arab culture, choosing a good neighbour is given priority over choosing a good house because of the social interaction between neighbours. Arab culture is characterized by collectivity, social interaction, and cooperation. So, the collective mind of people understands the priority given to the neighbour over the house. The VRs are space, role-value, and uniqueness.

2. Kind of CIN: simple network

3. CMs: orientational

> NEIGHBOURING IS UP
>
> SOCIAL RELATION IS UP
>
> Ontological
>
> NEIGHBOURING IS AN ENTITY

4. Cultureme: content

b. بعت جاري ولم أبع داري

 (**I sold my neighbour not my house**)

1. Meaning construction

Two inputs with different frames are set up. The first contains the frame of *selling* and the second the frame of *housing*. The frame of *selling* contains the element *agent / seller*   , *selling*, and *the patient / something sold*. The frame of *housing* contains the elements *(my) house*, and *(my) neighbour*. The generic space contains agent and patient. The cross - mapping connects the element *something sold* to *my house* and they are compressed to the blend into one element "*my house*". The elements *seller*, *sell*, and *my neighbour* are projected to the blend by the

process of selective projection. The elaboration and completion add to the emergent meaning in the blend depending on the background knowledge which implies that *neighbouring* and *social relation* are essential in Arab culture. People look for a good neighbour when they want to buy or rent a house because having a bad neighbour means having many problems. The emergent meaning in the blend is *I sold my neighbour not my house*. The importance of *neighbouring* indicates the collective characteristic of Arab culture. The VRs are cause-effect, intentionality, and uniqueness**.**

2. Kind of CIN: double –scope network

3. CMs: structural

ABSTRACT CONCEPTS ARE OBJECTS FOR SALE

NEIGHBOURING IS A COMMODITY

Ontological

NEIGHBOURING IS AN ENTITY

4. Cultureme: content

c. المرء مرآة أخيه

(A person is the mirror of his brother "fellow")

1. Meaning construction

The construction XYZ can be applied to this proverb to construct integration network of a single- scope type. This kind of integration implies source-target metaphor. In this proverb, people are conceptualized as objects. Two inputs are set up with two organizing frames. The first is concerned with human interaction containing the elements: *a person* (x) and *his friend* (z), whereas the second is concerned with *mirroring* and *reflecting* containing the elements: a *mirror* y and *a missing element* (w) himself. The frame of *mirroring* is the source and it organizes the blend. The generic space contains the reflector and the reflected. The cross- mapping connects counterparts from the two inputs:

a person to *mirror* and the *friend* to *himself*. The elements *person*, *a mirror*, *his friend* are projected selectively into the blend. The composition process gives the structure *a person is a mirror of his fellow*. The meaning is completed and elaborated by the background knowledge about the intimate relationship between people in the Arab culture, which indicates its *collective* nature. As the *mirror* is the means by which a person can see and check himself, the person can be a mirror of his fellow to help him identify his shortcomings and advise him to correct his behavior. This proverb was originally said by the prophet Mohammed (PBUH) as (المؤمن مرآة المؤمن) (الجرجاني1959:220). The VRs are representation, intentionality, and uniqueness**.**

A person is the mirror of his friend.

 x   y   z

A person is the mirror of himself.

x   y   w

X   (a person)   Y (mirror)
Z   (his friend)   w (himself)

2. Kind o CIN: Single-scope network

3. CMs: Structural

       PEOPLE ARE OBJECTS

       A PERSON IS A MIRROR

4. Cultureme: content

d. انصر أخاك ظالما أو مظلوما

(Support your brother (fellow) whether he is an oppressor or oppressed)

1. Meaning construction

Two inputs are set up with the similar organizing frame of *supporting*. The two inputs share the same structure and elements which are the *person (supporter), support, brother (fellow)*, and *the result*. The first input contains the elements *the person, brother (fellow), support, oppressor,* and *reform*. The second contains the elements the *person, your brother (fellow), support, oppressed,* and *justice*. The generic space contains an agent, a patient, and a result. The cross-mapping connects *the person* from the first input to *the person* from the second, *support* to *support*, and *your brother* to *your brother*. The elements *oppressor* and *oppressed* are projected into the blend by selective projection. The meaning in the blend is composed as *you have to support your fellow whether he is oppressor or oppressed*. The background knowledge elaborates and completes the meaning, which seems *questionable*. This proverb was said for the first time by the prophet Mohammed (PBUB). He was asked why and how to support the oppressor. The prophet's answer was to reform the oppressor by preventing him from oppressing. This indicates the moral values of Islam represented in forgiveness, justice, and reformation. Oppression can be removed by supporting the oppressor and the oppressed. The VRs are cause-effect, intentionality, and uniqueness**.**

2. Kind of CIN: mirror network

3.CMs: ontological

OPPRESSION IS AN ENTITY

4. Cultureme: content

e. رب أخ لك لم تلده أمك

(You may have a brother [a friend] who is closer than a true brother)

Two inputs are set up. The first contains the frame of *family kinship relationship* including the elements: *(your) mother, (your) father, son (you),* and *(your) brother.* The second contains the frame of *friendship* including the elements: *(your) friend, help, and cooperation.* The cross- mapping connects *(your friend)* to *(your brother)* . They are compressed and projected to the blend as *(your) friend.* The elements son (you) and (your) brother are projected to the blend. The elaboration and completion processes depending on the background knowledge result in the meaning that *you may have a friend who is better than your brother.* In Arab culture, people help each other and sometimes friends and neighbours are considered more than brothers/ sisters. The VRs are time , intentionality, category, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

> FRIENDS ARE SUPPORTERS

> FRIENDS ARE BROTHERS

4. Cultureme: content

f. عند الجريرة تشترك العشيرة

(When there is guilt, all the clan share the responsibility for it [the wrong action])

 1. Meaning construction

Two inputs with different frames are set up. The first contains the frame of *community actions* including the elements: *a clan, individuals, intimacy, cooperation, affection, sharing, responsibility,* and *actions.* The second contains the frame of *individual actions* including the elements: *individual, guilt,* and *wrong action.* The cross-mapping connects elements

from the two inputs. The element *individuals* is connected to *individual* and *action* to *wrong action*. By selective projection, the elements *guilt, clan,* and *sharing* are projected to the blend. The background knowledge informs that the concept of *clan* is important in the Arab culture. It activates the elements associated with cooperation, consolation, and sharing responsibility. This indicates the collective nature of Arab culture. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

    A CLAN IS A BOND

    Container

    A SOCIAL COMMUNITY IS A CONTAINER

    A CLAN IS A CONTAINER

    Ontological

    A CLAN IS AN ENTITY

    GUILT IS AN ENTITY

    Conduit

    COMMUNICATION IS SHARING EXPERIENCE

    COMMUNICATION IS SHARING GUILT

4. Cultureme: form and content

g. إن الذليل الذي ليس له عضد

(The humiliated person is one who has no humerus)

1. Meaning construction

    Two inputs are set up. The first contains the frame of *human body* and the second contains the frame of *human attitudes*. The frame of *human body* includes the main parts of the body related to the arm, which are the *arm, shoulder, elbow,* and *humerus (bone)*. The frame of *human attitudes* contains the elements *a person, humiliated, powerless,*

supporters, help, and *cooperation.* The generic space contains the supporter and the supported. The cross- mapping connects *humerus* to *supporters*. They are compressed into blend into one element. The elements *humiliated,* and *person* are projected by selective projection to the blend. The elaboration and completion processes create the emergent meaning in the blend depending on the background knowledge. In Arab culture, people support and help each other. The person who has no supporters is *powerless* and *humiliated*. The term *humerus* is used effectively in this proverb. It refers to the *long bone* that is located between the shoulder and the elbow. It is the most important part in the arm. The powerful muscles are anchored to the *humerus*, so it helps people to move their arms and perform their activities. The VRs are part-whole and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

       PEOPLE ARE PARTS OF THE BODY

       SUPPORTERS ARE BONES

4. Cultureme: content

h. لحفني من فضل لحافه

 (He covered me with the best of his covers)

1. Meaning construction

     Two inputs are set up. The first contains the frame of *hospitality* and the second the frame of *generosity*. The frame of *hospitality* contains the elements *the host, the guest, bed, covers, food,* and *welcome*. The frame of *generosity* contains the elements *the giver, the receiver,* and *the best of something*. The generic space contains a giver and a receiver. The cross – mapping connects the elements from the two inputs. *The host* is connected to *the giver*, *the guest* to *the receiver*,   and *the covers* to *the best of something*. The elaboration and completion processes result in the

final meaning depending on the background knowledge. Arabs are openhanded and lavish with their guests. They are well-known of their *hospitality, generosity,* and *altruism*. They welcome the guest at any time and they give him the best of what they have without any expectation of reciprocity. The proverb أجود من حاتم) more generous than Hatem) is very common among Arabs in this respect. The VRs are identity, intentionality, and uniqueness**.**

2. Kind of CIN: double-scope network

3. CMs: Orientational

> ALTRUISM IS UP
>
> GENEROSITY AND HOSPITALITY ARE UP
>
> ontological
>
> GENEROSITY IS A SUBSTANCE

4. Cultureme: content

i. غثك خير من سمين غيرك

(Your bad property is better than other's good one)

1.Meaning construction

The word *better* activates the frame of *comparison*: *A is better than B*. Two inputs are set up. The first is organized by the comparison frame *A is better than B*. The second contains the values for A and B, which are *your bad property* and *other's good property* respectively. The generic space contains something is better than something. The cross- mapping between the spaces connects *the roles* to *the values*: A to your bad property and B to other's good property. They are projected to the blend. The composed meaning is *your bad property is better than other's good one*. The background knowledge provides information about the importance of one's being content and satisfied with what he has even if his possession is not of a very good quality. The VRs are identity, disanalogy, and uniqueness

2. Kind of CIN: simple network

3. CMS: orientational

ONE'S POSSESSION IS UP

ontological

ONE'S POSSESSION IS AN ENTITY

4. Cultureme: content

j. إن الرثيئة تفثأ الغضب

(Yogurt calms anger down)

This proverb is of a single network with a source-target metaphor. Two inputs are set up. The first contains the frame of *calming boiling water* and the second the frame of *calming anger*. The frame of calming boiling water contains the elements *container, heat, boiling water, cool water,* and *calming.* The frame of *calming anger* contains the elements *body, difficult situation, anger emotion, yogurt,* and *calming*. The generic space contains a container and a substance. The cross – mapping connects *container* to *body*, *heat* to *a difficult situation*, *boiling water* to *anger emotion*, *cool water* to *yogurt*, and *calming to calming*. The background knowledge provides insight into the Arab culture in which generosity is a key concept. The origin of this proverb is related to a real event in which a man was angry at someone and he went to the man's house to quarrel with him. The angry man was given a special kind of *yogurt* called in Arabic الرثيئة , so he calmed down and forgot his anger. The VRs are change, cause-effect, intentionality, and uniqueness**.**

2. Kind of CIN: single - scope network

3. CMs: structural

ANGER IS BOILING WATER IN A CONTAINER

EMOTIONS ARE SUBSTANCES

YOGURT IS A CALMING OBJECT

THE BODY IS A CONTAINER

Ontological

EMOTIONS ARE SUBSTANCES

ANGER IS A SUBSTANCE

Container

THE BODY IS A CONTAINER FOR EMOTIONS

4. Cultureme: form and content

Table 6.1 The Frequencies and Percentages of CINs, CMs, and Culturemes in the Arabic Proverbs of Social Interaction

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	2	3	1	4	10	6	7	3	2	1	19	8	2	10
Per.	20	30	10	40	100	31.58	36.84	15.79	10.53	5.26	100	80	20	100

6.1.2 Communication

The proverbs under this topic are related to the power of words , actions vs. words, lying, and avoiding apology.

a. إياك أن يضرب لسانك عنقك

(Beware that your tongue cuts your neck)

1. Meaning construction

Two inputs with two different frames are set up. The first contains the frame of *speaking* including the elements: *the speaker / agent* and *the tongue / instrument*. The second contains the frame of *killing* including the elements: *the killer/ agent* , *the sword/ instrument,* and *neck*. The generic space contains agent and instrument. The cross-mapping connects counterparts from the two inputs. The speaker and the killer are connected , compressed , and projected to the blend as one element (the

speaker). The tongue and sword are connected, compressed , and projected to the blend as one element (the tongue) . The neck is projected to the blend by selective projection. The background knowledge provides information about the power of words in Arab culture. The choice of words is important and the misuse of words may cause death. The meaning in the blend implies warning of misusing the tongue. The VRs are cause- effect, time, change, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

> SPEAKING IS KILLING
>
> THE TONGUE IS A CUTTING INSTRUMENT
>
> THE TONGUE IS A SWORD
>
> Conduit
>
> LINGUISTIC EXPRESSIONS ARE CONTAINERS
>
> COMMUNICATION IS SENDING

4. Cultureme: content

b. ما شئ أحق بطول سجن من لسان

(The tongue is the proper thing that should be confined for a long time)

1. Meaning construction

Two inputs are set up. The first contains the frame of *speaking* and the second the frame of *imprisoning*. The frame of *speaking* includes the elements *the speaker , tongue, misuse of words,* and *mouth*. The frame of *imprisoning* includes the elements *prisoner (guilty person), guilt, and prison*. The tongue refers to speech in a metonymic relationship. The generic space contains a prisoner and a prison. The cross-mapping connects the counterparts from the two inputs: the tongue is connected to the prisoner, the mouth to the prison, and the misuse of words to guilt.

The background knowledge provides information about the power and importance of speech in human life. If any one does not care about his speech, he will be punished and put in prison. The VRs are cause-effect, part-whole, identity, and uniqueness**.**

2. Kind of CIN: single scope network

3. CMs: Structural

THE MOUTH IS A PRISON

THE TONGUE IS A PRISONER

SPEAKING IS CONFINING

 Ontological

IMPRISONING TONGUE IS AN ENTITY

 Container

 THE MOUTH IS A CONTAINER

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4. Cultureme: content

c. اسمع جعجعة ولا أرى طحنا

 (I am hearing the clattering of the mill, but I do not see flour).

1. Meaning construction

Two inputs are set up. The first contains the frame of *a physical action* which is *grinding* and the second contains the frame of *perceptual processes*. The frame of *grinding* contains the elements *people, grinding, grains, clattering, and an expected result / flour*. The second contains the elements *people, hearing, and an expected result /seeing*. The generic space contains cause and effect. The cross – mapping connects elements from the two inputs. The element *clattering* is connected to *hearing* and *flour* to *seeing*. There is a cause – effect relation in the process of

grinding, but there is unexpected result that violates the sequence of events. The composition process forms the literal meaning of the proverb. The elaboration and completion processes provide information that helps to associate human behavior with grinding process. There may be an unexpected result of human's actions and behavior. People may speak or promise without taking any action. Arabs and Muslims are the first people who used mills and windmills for grinding. The VRs are cause-effect, change, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

SPEECH IS CLATTERING

AN ACTION IS FLOUR

SEEING IS BELIEVING

HEARING IS NOT BELIEVING

4. Cultureme: form and content

d. مقتل المرء بين فكيه

(The reason behind the killing of man is between his jaws).

1. Meaning construction

Two inputs are set up with two different frames. The first contains the frame of *speaking* including the elements: *the speaker, jaws, and the tongue.* The second contains the frame of *killing* including the elements: *the killer* and *instrument / a sword*. The generic space contains agent and instrument. The cross-mapping connects counterparts from the two inputs. *The speaker* and *the killer* are connected, compressed, and projected to the blend as one element. *The tongue* and *a sword* are connected, compressed, and projected to the blend as one element. The background knowledge provides information about the power of words in

the Arab culture. The choice of words is important and the misuse of words may cause riot, disturbance, and death.

The VRs are cause- effect, part-whole, intentionality, and uniqueness.

Kind of CIN: single - scope network

CMs: structural

THE TONGUE IS AN INSTRUMENT FOR KILLING

SPEAKING IS KILLING

Ontological

KILLING IS AN ENTITY

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4. Cultureme: form and content

e. إذا وقى الرجل لقلقه وقبقبه وذبذبه فقد وقى الشر كله

(If the man guards his tongue and stomach, he refrains himself from all evil)

1. Meaning construction

Dancygier and Sweetser (2005, p.11) in their book *Mental Spaces in Grammar : Conditional Constructions* declared that "if-clause evokes a Possible World within which a *then*-clause holds." To construe the meaning of a conditional sentence with *if P , (then) Q is true* , they argue that "an *if*-clause sets up a Mental Space which is the background for the construal of the *then*-clause."

Accordingly, two inputs are set up. The first contains (P) the frame of *protecting* something including the elements: a person, protect, tongue, and stomach. The second contains (q) the frame of protecting from evil including the elements: a person, avoid, evil, bad words, lying, backbiting, gossip, ill-earned money, and forbidden food / drink. The

generic space contains the protector and the protected. The cross-mapping connects tongue to evil, bad words, lying, backbiting, and gossip. The element stomach is connected to evil, ill-earned money and forbidden food / drink. The composition process provides the meaning from the two inputs. The completion and elaboration processes provide additional structure derived from the background knowledge . In the Arab culture, the tongue and the stomach are the containers of good and evil. If the man uses his tongue well and eats permissible food/ drink by well-earning money , he will protect himself from evil. The VRs are cause-effect , part-whole, intentionality, and uniqueness**.**

2. Kind of CIN: double - scope network

3. CMs: structural

THE TONGUE AND STOMACH ARE EVIL

Ontological

EVIL IS AN ENTITY

Container

THE TONGUE AND STOMACH ARE CONTAINERS

Conduit

LINGUISTIC EXPRESSIONS ARE CONTAINERS

COMMUNICATION IS SENDING

4. Cultureme: content

طعن اللسان أنفذ من طعن السنان.f

(The stab of the tongue is more penetrating than of the spearhead)

1. Meaning construction

Two inputs are set up with two different frames. The first contains the frame of speaking including the elements: *the speaker* , *speech* , and *the tongue / instrument* , whereas the second contains the frame of killing including the elements: *the killer, stab,* and *the spearhead / instrument*.

The generic space contains the agent and instrument. The cross-mapping connects counterparts from the two inputs. The speaker and the killer are connected , compressed, and projected to the blend as one element. The elements speech and stab are connected and projected to the blend as one element. The tongue and spearhead are connected, compressed, and projected to the blend as one element. The background knowledge provides insight into the power of words in human life. The choice of words is important and the misuse of words causes harm more than the sword does. The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

TH TONGUE IS AN INSTRUMENT

THE TONGUE IS A SPEARHEAD

SPEAKING IS KILLING

Ontological

THE ACT OF STABBING IS AN ENTITY

4. Cultureme: form and content

g. هل يكب الناس في النار الاحصائد ألسنتهم

(Bad words throw people down in hell - fire)

1. Meaning construction

Two inputs are set up. The first contains the frame of *speaking* including the elements a speaker , tongue , bad speech , punishment , and hell . The second contains the frame of *planting* including the elements: a farmer, spade, plants, crops, lower parts of the plants حصائد , and fire . The cross-mapping connects the counterparts from the two inputs. The farmer and the speaker are connected and compressed in the blend into one element. The elements plants is connected to speech, lower parts of the plants to bad speech, and fire to hell. The background knowledge provides insight into the value and importance of the tongue

(speech) for Arabs in general and Muslims in particular. The tongue is a two-edge weapon and it has good and bad consequences. It may lead people either to paradise or to hell. People who guard their tongue from evil will be rewarded whereas those who employ their tongues in evil, lying, backbiting, and useless talk will be punished. This proverb is originally a saying for the prophet Mohammed (PBUH). The VRs are cause-effect, intentionality, and uniqueness.

2. Kind of CIN single –scope network

3. CMs structural

TONGUES ARE PLANTS

BAD WORDS ARE THE LOWER PARTS OF THE PLANTS

Ontological

BAD SPEECH IS AN ENTITY

Container

HELL - FIRE IS A CONTAINER

4. Cultureme: form and content

h. إذا كنت كذوبا فكن ذكورا

(If you are a liar you should have a good memory)

1. Meaning construction

This proverb has a conditional structure. Two inputs are set up. The first contains the frame of *lying* including the elements: a liar, telling lies, imagination, personal benefit, forgetting, and difficult to remember. The second contains the frame of *remembering* including the elements: a speaker, remembering, and retrieval information. The cross-mapping connects a liar to a speaker and they are compressed to one element in the blend (a liar). The element remembering is projected by selective projection to the blend. The composition process forms the meaning depending on the two inputs. The completion and elaboration provide

information from the background knowledge. In the Arab culture , lying is dispraised and telling the truth is recommended. The VRs are time, cause-effect, intentionality, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

LYING IS HAVING A GOOD MEMORY

4. Cultureme: content

i. إياك وما يعتذر منه

(Beware of what causes apology [wrongdoing / wrong saying])

1. Meaning construction

Two inputs are set up. The first contains the frame of *warning* which is activated by the word إياك (beware). It includes the structure *beware of A* , referring to something bad, that causes B. The second input contains the frame of *apologizing* including the values wrongdoing / wrong saying and apology for the roles A and B in the first input respectively. The generic space contains cause and effect. The counterpart connection in this proverb is frame - to-value connection that links the role in the first space to the value in the second. The role A is connected to the value wrongdoing /wrong saying and B to apology. They are projected to the blend. The composition process gives the structure إياك وما يعتذر منه (Beware of what cause apology). The completion and elaboration provide information from the background knowledge that this proverb is originally said by the Prophet Mohammed (PBUH). He advises Muslims to be responsible for their actions and sayings. They should think carefully before taking any action or saying anything in order not to harm others nor apologize. The VRs are cause-effect, role-value, intentionality, and uniqueness.

2. Kind of CMs: simple network

3. CMs: ontological

APOLOGIZING IS AN ENTITY

Orientational

BEHAVING WELL IS UP

4. Cultureme: content

j. الندم على السكوت خير منه على القول

(It is better to repent for being silent than speaking)

1. Meaning construction

Two inputs of the same frame are set up. The frame is of *using tongue*. The first contains the frame of holding one's tongue (being silent) including the elements: a person, holding his tongue, and safe. The second contains the frame of letting one's tongue go wrong including the elements: a person, speaking, wrong saying, and repent. The generic space contains agent and result. The cross-mapping connects a person to a person, holding tongue to speaking, and safe to repent. The background knowledge provides information about the importance of holding one's tongue. People should either speak well or hold their tongue. The VRs are cause –effect, intentionality, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: ontological

REPENTING IS AN ENTITY

HOLDING ONE'S TONGUE IS AN ENTITY

SPEAKING IS AN ENTITY

Orientational

REPENTING FOR BEING SILENT IS UP

4. Cultureme: form and content

Table 6.2 The Frequencies and Percentages of CINs, CMs, an Culturemes in the Arabic Proverbs of Communication

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	1	5	1	3	10	8	7	2	3	4	24	7	3	10
Per.	10	50	10	30	100	33.33	29.17	8.33	12.50	16.67	100	70	30	100

6.1.3 Coping and learning

The proverbs under this topic are related to diligence, inability , precaution, making use of time, seizing opportunity, hard work, and reform and repairing.

a. الاجتهاد اربح بضاعة

(Diligence is the most profitable commodity)

1. Meaning construction

The words *profitable* and *commodity* activate the *trade frame* including the element *profitable commodity, losing commodity, profit*, and *loss* . The trade frame organizes the first input. The second contains the frame of *work* including the elements: *diligence*, *idleness*, *profit*, and *loss*. The generic space contains profit and loss. The *profitable commodity* and *diligence* are connected and projected to the blend. The process of composition produces the meaning *diligence is a profitable commodity*. The background knowledge in people's mind complete and elaborate the meaning. The proverb means *a man's success in life depends on his effort and diligence*. Diligence results in profit and idleness in loss. Arabs approve hard work and diligence because they are the key words that help to achieve great wins in the worldly life and hereafter. The VRs are cause-effect, role-value, and uniqueness**.**

2. Kind of CIN: single-scope network

3. CMs: structural

DILIGENCE IS A COMMODITY

ABSTRACT CONCEPTS ARE OBJECTS

orientational

DILIGENCE IS UP

4. Cultureme: content

b. العجز ريبة

(Inability is instability)

1. Meaning construction

This proverb is of a single-scope network based on the conceptual metaphor *inability is instability* (x is y). These concepts are psychological constructs that are highly related to each other. To understand inability as instability, two inputs of cause-effect relation are set up. The first contains the frame of *instability* (source) including the elements: doubt, worry, hesitance, lack of confidence, lack of self- regulation, loss, and failure. The second contains the frame of *inability* (target) including the elements: helpless, stressed, hesitance , lack of confidence, lack of self - regulation, fear, worry, loss, and failure. The generic space contains cause and effect. The cross – mapping connects elements from the two inputs. The cause in the first input includes the elements doubt, worry, hesitance, lack of confidence, and lack of self- regulation. It is connected to the cause in the second input, which includes the elements helplessness, stressed, hesitance, lack of confidence, and lack of self - regulation. The result in both inputs is loss and failure. In the first input , the result is a loss and failure in thinking , whereas in the second loss and failure is in acting. This proverb is considered the most right proverb said by Arabs for dispraising inability العجز (الميداني d. 518 AH and الزمخشري، d. 538 AH). The VRs are cause-effect and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

INABILITY IS INSTABILITY

4. Cultureme: content

c. من لسعته الحية يكون حذر من الرسن

(A man who has been bitten by a snake will be cautious of a rope).

1. Meaning construction

The structure of the proverb indicates that there are two similar events. A past event with its harmful effect and a similar one that may occur with its non-harmful effect. Both events share the same cause – effect frame. Accordingly, two inputs are set up with the same organizing frame containing the elements: a person, a cause, an effect, and a reaction. The first input contains the elements of the harmful event: person A, the snake, bitten, exaggerated caution, and fear. The second contains the elements of a non-harmful event: the person A, a rope, frightened, and caution. The generic space contains cause and effect. The cross - mapping connects the elements from the two inputs. Person A to person A, the snake to the rope, bitten to frightened, and caution to caution. A person who has a harmful experience in the past becomes aware of another similar experience that may occur in the future. So, he fears the rope. The background knowledge provides information that helps to understand the proverb. Arabs are cautious and they take lessons from past experience. The VRs are cause-effect, time, similarity, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

OBJECTS ARE ANIMALS

THE ROPE IS A SNAKE

BITING IS FEARING

4. Cultureme: content

d. لا يلدغ المؤمن من جحر مرتين

(The believer is not stung from the same hole twice.)

1. Meaning construction

This proverb is one of the Prophet Mohammed's sayings. He uses the word المؤمن (the believer) instead of a person because he is supposed to be cautious. This proverb is understood by setting up two inputs with the frame of *stinging* which contains an agent and a patient. The first input refers to a prior harmful experience and the second to a similar experience that may occur in the future. The first contains the elements: believer, stung, a hole, a snake (or a scorpion), harm, and caution. The second contains: believer , stung, the same hole, and the same snake (or scorpion). The patient is the believer (not any person) who is supposed to be a strong person, careful, and cautious. The agent is the snake and the hole refers to the place where snakes and scorpions live. The generic space contains agent and patient. The cross-mapping connects the believer to the believer, a hole to the same hole, and a snake to the same snake. The background knowledge provides information about the prudence and caution of Muslims and Arabs. They try to avoid any possible harm that may occur from the same source whether insects , animals, or people. It also provides information about how Arabs are familiar with insects such as snakes and scorpions due to their environment. The insect is not mentioned directly but by using the word جحر (the hole in which such insects live). The VRs are cause-effect, time, space, similarity, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

HAVING A PRIOR HARMFUL EXPERIENCE IS AVOIDING

A SIMILAR EXPERIENCE

Container

THE HOLE IS A CONTAINER

4. Cultureme: form and content

e. اتخذ الليل جملا تدرك (به أملا)

(Take night as a camel to achieve[a goal])

1. Meaning construction

This proverb is of a single-scope network. Two inputs are set up. The first contains the frame of night (target) and the second of a camel (source). The first input contains the frame of *riding* including the elements: a rider, a camel, and a goal. The second contains the frame of *staying up* (at night) including the elements: a sleepless person, night, and a goal. The generic space contains agent, patient, and goal. The cross - mapping connects the elements from the two inputs: the rider to a sleepless person, the camel to night, and a goal to a goal. They are projected to the blend. The composed meaning is *night and the camel are means to achieve goal*s. The cultural knowledge elaborates and completes the meaning in the blend . Arabs make use of the camel in their long travels (especially pilgrimage) which makes them patient for enduring difficult situations. They use the camel to achieve their goals. Similarly, Arabs make use of night to achieve their worldly gaining (as working and travelling) and hereafter gaining (as worshipping). The camel and night are means for achieving success and reaching the required destination. The VRs are   cause - effect, time, similarity, change, and uniqueness.

2. Kind of CIN: single –scope network

3. CMs: structural

NIGHT IS AN ANIMAL

NIGHT IS A CAMEL

Ontological

A GOAL IS AN ENTITY

Orientational

MAKING USE OF TIME IS UP

4. Cultureme: form and content

f. اسر وقمر لك

(Go travelling at night when the moon is shiny [to provide you with light].

1. Meaning construction

The proverb activates the frame of seizing the opportunity. Two inputs are set up. The first contains the optimal time for A is B. The second contains the values of A and B. The value of the element A is *going (travelling) at night* and the value of B is *when the moon is shiny*. The generic space contains optimal time and doing something. The cross-mapping connects the roles A and B with the values *going at night* and *when the moon is shiny* respectively. The frame with its roles and values are projected to the blend. The background knowledge helps to understand the proverb. Arabs always make use of night. They move from place to place either riding camels or walking at night which is better accomplished at certain time rather than another. The optimal time for this action is when the moon is shiny to help them distinguish their way. The VRs are cause-effect, time, intentionally, and uniqueness.

2. Kind of CIN: simple network

3. CMs: structural

THE SHINY MOON IS A GUIDE

A PHYSICAL ACTIVITY IS A MENTAL ACTIVITY

TRAVELLING AT A MOONY NIGHT IS SEIZING AN
OPPORTUNITY

4. Cultureme: form and content

Figure 6.1. Travelling at night

g. (ثلة) خرقاء وجدت صوفا

(A foolish woman found wool)

1. Meaning construction

Two inputs of different frames are set up. The first contains the frame of *spinning wool* and the second of *handling materials by fools*. The first frame contains the elements a skillful person, hand spinning (الغزل), spindle, using wool, thread, profit, and money. The second contains the elements a foolish woman, handling materials, careless, failure, and loss. The generic space contains agent , patient, and result. The cross - mapping connects elements from the two inputs. The element a skillful person to a foolish woman, using wool to handling material , and profit to loss.   The meaning in the blend is that a foolish woman cannot handle materials successfully, so she scatters the wool without any benefit and consideration. The background knowledge provides information about using the wool of animals as a source of earning money in the Islamic world during the eleventh century. Skillful and wise people can work and earn money. Foolish people , on the other hand,

cannot make use of things properly which results in loss and failure. The VRs are cause-effect, change, and uniqueness.

2. Kind of CIN: double- scope network

3. CMs: structural

WOOL IS MONEY

Orientational

HANDLING MATERIAL BY FOOLS IS DOWN

4. Cultureme: form and content

Figure 6.2. Scene from

Al –Hariri -Maqamat, spinning – wheel

painted by al-Wasiti 1237
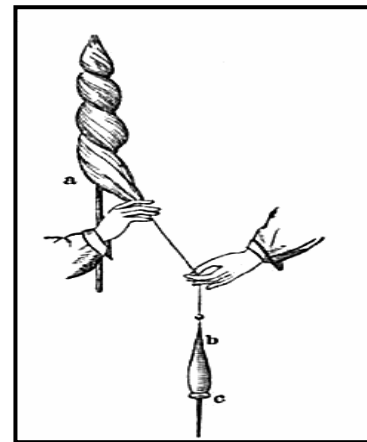
Figure 6.3.   Hand Spinning

h. التمر في البئر وعلى ظهر الجمل

(The dates are in the well and on the back of the camel)

1. Meaning construction

Two inputs are set up. The first contains the frame of *getting the fruit (dates)* including the elements: workers, hard work, diligence, equipment, and the fruit. The second contains the frame of *watering the farm* including the elements: farmers, watering, farms, well, camel, and dates. The generic space contains cause and effect. The cross-mapping connects the counterparts from the two inputs. The element workers is connected to farmers, hard work   and diligence to watering, equipment to

the well and the camel, and fruit to dates. The meaning in the blend is that people can get good crops by working hard. The cultural background provides insight into the Arabic environment in which people depend heavily on agriculture and especially on palm trees. People can get the fruit by hard work and diligence. The VRs are cause-effect, intentionally, time, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

      FRUIT IS WATER

      WATERING THE FARMS IS GETTING THE FRUIT

      Container

      THE WELL IS A CONTAINER

4. Cultureme: form and content

i. أوردها سعد وسعد مشتمل

(Sa'ad took the camels to water and he wore inappropriate clothes)

1. Meaning construction

Two inputs are set up with the elements agent, patient, and purpose. The first contains the frame of *taking camels to water* including the elements: a person, taking, camels, watering, and proper preparing. The second contains the frame of *not preparing oneself for the task* including the elements: a person (Sa'ad), watering , camels, and inappropriate clothes (robe). The generic space contains agent and patient. The cross-mapping connects the counterparts from the two inputs. A person is connected to Sa'ad, camels to camels, watering to watering, and proper preparing to inappropriate clothes. The meaning in the blend is that Sa'ad does not water the camels properly because he does not prepare himself for performing the task. The background knowledge provides insight into the importance of watering camels because they are

considered an essential resource in Arab culture. The VRs are intentionality and uniqueness.

This proverb is part of the following line of verse:

<div dir="rtl">

أوردها سعدٌ وسعدٌ مشتملٌ ••• ما هكذا تورد يا سعدُ الإبل

</div>

2. Kind of CIN: double - scope network

3. CMs: ontological

   TAKING CAMELS TO WATER IS AN ENTITY

   Orientational

   DOING THINGS IMPROPERLY IS DOWN

4. Cultureme: form and content

j. دواء الشق إن تحوصه

(The remedy of a [dress] rip is sewing)

1. Meaning construction

  This proverb means (Sewing is the remedy of a [dress] rip) which can be analysed according to XYZ structure. It is   related to a single – scope network, which implies a source – target metaphor. Two inputs are set up. The first contains the elements sewing (x) and the rip (z). The second contains the elements remedy (y) and illness (w). The generic space contains a problem and a solution. The cross – mapping connects sewing to remedy and they are projected to the blend. The element the rip is connected to illness. The rip is projected to the blend by the selective projection to compose the literal meaning of the proverb *sewing is the remedy of the rip*.

Sewing is the remedy of the rip.

  x   y   z

 Sewing is the remedy of illness.

  x   y   w

The processes of elaboration and completion depending on the background knowledge help to understand the figurative meaning of the proverb. Arabs approve of resolving their problems and conflict that may occur immediately before getting worse. The problems can be resolved by repairing and reforming the relationship between the opposed sides instead of cutting it off. The relationship can be re-established by a mediator who seeks reconciliation. The VRs are change and uniqueness.

2. Kind of CIN: single – scope network

3. CMs: structural

     SEWING IS REMEDY

     THE RIP IS ILLNESS

     Ontological

     REPAIRING(SEWING) IS A SUBSTANCE

     Orientational

     IMMEDIATE TREATMENT IS UP

     REPAIRING (SEWING) IS UP

4. Cultureme: content

Table 6.3 The Frequencies and Percentages of CINs, CMs, and Culturemes in the Arabic Proverbs of Coping and Learning

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	1	4	2	3	10	9	3	5	2	-	19	4	6	10
Per.	10	40	20	30	100	47.37	15.79	26.31	10.53	-	100	40	60	100

6.1.4 Human life

The proverbs under this topic are related to eating & drinking habits, food, drink, and greed.

a. البطنة تذهب الفطنة

 (Full stomach makes wit go away)

Two inputs are set up. The first contains the frame of causation including A makes B. The second contains the values *overeating* for the role A and *wit go away* for the role B. The generic space contains cause and effect. The cross-mapping connects the roles to the values and they are projected to the blend. The composed meaning is overeating makes wit go away. The background knowledge provides insight into Arab culture in which Arabs focus on keeping healthy mind and avoiding overeating. The VRs are cause - effect, role - value, intentionality, and uniqueness.

There is a saying for the prophet Mohammed (PBUH) related to this proverb: "ما ملأ آدمي وعاء شر من بطن ، بحسب ابن آدم أكلات (لقيمات) يقمن صلبه فأن كان لا محالة فثلث لطعامه وثلث لشرابه وثلث لنفسه" (The stomach is a container that should be not entirely filled. It is enough for a human being to eat what makes him alive. If it is inevitable, a third for his food, a third for his drink, and a third for his soul.) The VRs are cause - effect, role - value, and uniqueness.

2. Kind of CIN: simple network

3. CMs: orientational

 MORE IS DOWN

 OVEREATING IS DOWN

 Ontological

 OVEREATING IS AN ENTITY

 WIT IS AN ENTITY

4. Cultureme: content

b. كلام كالعسل وفعل كالأسل

(Speech as honey, an action as a spear / thorn)

1. Meaning construction

Two inputs are set up. The first contains a frame of matching in human behavior including the elements: speech, actions, and behavior. The second contains the frame of contradiction including the elements: honey, sweet , spears , and sharp . The cross-mapping connects elements from the two inputs. Speech is connected to honey and actions to spears. The background knowledge elaborates the meaning. The words and actions of people are supposed to match each other. People may utter nice words but they behave and act offensively . Their actions may hurt others. The VRs are intentionality and uniqueness.

The colloquial Arabic proverb سلاية (الظهر) بالوجه مراية وبالكفة has the same meaning.

2. Kind of CIN: single – scope network

3. CMs: structural

A VERBAL BEHAVIOR IS FOOD

SPEECH IS FOOD

SPEECH IS HONEY

ACTIONS ARE OBJECTS

ACTIONS ARE SPEARS

4. Cultureme: content

c. اقلل طعامك تحمد منامك

(Lessen your supper, get good sleep)

1. Meaning construction

Two inputs are set up. The first contains the frame of having meals including the elements: the eater, light meal (supper) , and supper. The second contains the frame of   good sleeping including the elements: the

healthy person, sleeper, sound sleep, insomnia (no sleep), and a good sleeper. The generic space contains cause and effect. The cross-mapping connects the element the eater to the sleeper. According to selective projective, selected elements are projected and compressed in the blend. The selected elements are light meals, supper, and good sleep. The completion and elaboration processes based on the background knowledge provide insight into the Arabs' view concerning overeating. Arabs have useful medical rules that help to get healthy mind and body. The VRs are cause - effect, intentionality, and uniqueness.

2. Kind of CIN: double – scope network

3. CMs: orientational

       LESS IS UP

       HAVING LIGHT SUPPER IS UP

       Ontological

       SLEEP IS AN ENTITY

4. Cultureme: content

d. إنما طعام فلان الفقعاء والتأويل

(**The food of so-and - so is**   الفقعاء **and** التأويل **"donkey's food"**)

1. Meaning construction

This proverb means (الفقعاء and التأويل   are the food of so-and-so) which can be analysed according to XYZ structure:

الفقعاء and التأويل are the food of so – and –so .

    x   y   z

القفعاء and التأويل are the food of donkeys (animals)

    x   y   w

Two inputs are set up. The first contains the elements x and z   (الفقعاء

and التأويل , so-and-so respectively). The second contains the elements y

and w (the food and donkeys respectively). The generic space contains

food and eater. The cross – mapping connects   الفقعاء and التأويل to food

and they are projected to the blend. The element so - and - so is projected

to the blend by the selective projection.   The background knowledge

provides information that the terms الفقعاء and التأويل refer to the food of

donkeys. Food determines the mental and physical state of people. Eating

the food of donkeys indicates someone's stupidity and dullness. The VRs

are cause - effect, intentionality, representation, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

HUMANS ARE ANIMALS

4. Cultureme: form and content

e. لا تكن حلوا فتسترط ولا مرا فتعقى

(Don't be extremely good so as not to be exploited nor extremely rude

so as not to be rejected)

1. Meaning construction

This proverb is   related to a single – scope network   which implies

source – target metaphor. People are conceptualized as food. Two inputs

are set up containing two different organizing fames. The first input is

organized by the frame of people (the target). It contains the elements

people, behavior, extreme goodness, exploiting,   extreme rudeness,

rejecting, and the result. The second is organized by the frame of tasting

food (source). It contains the elements food, taste, extreme sweetness,

over consuming, extreme bitterness, and rejecting. The generic space

contains cause and effect. The cross - mapping connects the counterparts

from the two inputs. People is connected to food, behavior to taste ,

extreme goodness to extreme sweetness, extreme rudeness to extreme bitterness , exploiting to over consuming, and rejecting to rejecting. The result of people's behavior is similar to the result of tasting food. The composed meaning is that exaggeration in behavior and tasting have the same bad result. Completion and elaboration processes provide information from background knowledge that moderation in Arab culture is recommended and extremity is avoided. The VRs are cause - effect, category, similarity, and uniqueness.

2. Kind of CIN: single –scope network

3. CMs: structural

       PEOPLE ARE FOOD

       Orientational

       MODERATION IS UP

4. Cultureme: content

f. الغمج أروى والرشف انقع

(Drinking water by pouring quenches for a short time whereas drinking by sipping waters for a long time)

1. Meaning construction

     Two inputs are set up with the similar organizing frame of drinking. The two inputs share the same structure and elements which are: the drinker, water , manner of drinking, and the result. The first input contains the elements: the drinker, water, pouring, and quenching for a short time. The second contains the elements: the drinker, water, sipping, and watering for a long time. The generic space contains cause and effect. The cross-mapping connects the elements from the two inputs. The drinker to the drinker, water to water, pouring to sipping, and quenching for a short time to watering for a long time. The result of drinking depends on the way of drinking. It is better to drink by sipping than

pouring because sipping saves water and prevents haste, whereas pouring wastes water and indicates haste. The proverb implies a call against waste and haste. The background knowledge provides insight into the Arabs' view of the correct way of doing anything. They avoid doing things in haste because haste makes waste. They prefer doing things carefully, gradually, and at ease. The VRs are cause - effect, intentionality, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: ontological

POURING WATER IS AN ENTITY

SIPPING WATER IS AN ENTITY

HASTE AND WASTE ARE ENTITIES

4. Cultureme: content

g. كل إناء بما فيه ينضح

(A vessel oozes with what it holds)

1. Meaning construction

Two inputs are set up. The first contains a physical container and the second abstract container. The physical container includes a vessel, liquid, and oozing. The second contains mind, human inner values, behavior, actions, and reflecting. The generic space contains a container and a substance. The cross-mapping connects the two inputs. The background knowledge provides information that people's values guide human behavior and actions. They are programmed early in people's lives. The VRs are cause - effect, identity, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: container

HUMAN MIND IS A CONTAINER

4. Cultureme: content

This proverb occurred in many poems. The most well- known one was written by سعد بن الصيفي (حَيْص بَيْص)   (d. 1179 BC) . He says:

<div dir="rtl">

ملكنا فكان العفوُ منا سجيّةً

فلما ملكتم سال بالدمِ أبطُحُ

وحلّلتمُ قتل الأسارى وطالما

غدونا عن الأسرى نعفّ ونصفح

فحسبكمُ هذا التفاوتُ بيننا

وكل إناءٍ بالذي فيه ينضَح

</div>

h. يريد أن يأكل بيدين

(He wants to eat with both hands)

1. Meaning construction

Two inputs are set up. The first contains the frame of eating including the elements: eater, means of eating / a hand, and food. The second contains the frame of eating of a greedy person including the elements: greedy person, means / two hands, desire to get more, and food. The generic space contains an eater and instrument. The cross-mapping between the two inputs connects the eater to the greedy person, food to food, and a hand to two hands. The composition process produces the meaning *he wants to eat with both hands*. The cultural knowledge in the collective mind provides information that Muslims eat with the right hand. Eating with both hands indicates excessive eating, greed, and gluttony. This proverb can be linked to the Prophet's Hadith concerning the manners of eating and drinking in Islam: ادن يا بني، فسم الله ، وكل بيمينك، وكل مما يليك .

The VRs are intentionality, time, and uniqueness.

2. Kind of CIN: mirror network

3. CMs: structural

EATING WITH BOTH HANDS IS GREED AND GLUTTONY

Ontological

    EATING WITH BOTH HANDS IS AN ENTITY

    GREED IS AN ENTITY

4. Cultureme: form and content

i. حسبك من القلادة ما أحاط بالعنق

(It is sufficient for you to wear necklace just surrounding the neck).

1. Meaning construction

Two inputs are set up. The first contains the frame of wearing a necklace including a woman and necklace. The second contains the frame of having a sufficient amount including the elements: a person and a sufficient amount. The generic space contains a possessor and possession. The cross-mapping connects the counterparts from the two inputs. A woman to a person and necklace to a sufficient amount. The meaning in the blend is that it is sufficient to wear a necklace just around the neck. The background knowledge provides insight into Arabs' conceptualization of overtaking, greed, and over ambition. The VRs are intentionality and uniqueness.

2. Kind of VIN: double-scope network

3. CMs: structural

    TAKING NECESSARY THINGS IS SATISFACTION

    ontological

    SATISFACTION IS AN ENTITY

4. Cultureme: content

j. تقطع أعناق الرجال المطامع

(Greed cuts the necks of people)

1. Meaning construction

In this proverb, the abstract concept of greed is conceptualized as a cutting instrument / a sword. Accordingly, two inputs are set up

containing the frame of killing. The first contains the frame of killing with an abstract instrument / greed and the second killing with a concrete instrument / a sword. The first input contains the elements instrument / greed, excessive desire, kill, and people. The second contains the elements instrument / sword, kill, and people. The generic space contains killing and instrument. The cross - mapping connects counterparts from the two inputs. Greed is connected to a sword, kill to kill, and people to people. The composition process produces the meaning of the proverb. The processes of completion and elaboration provide information about the importance of *the sword* for Arabs. The *sword* is not expressed linguistically. The abstract concept of *Greed* is conceptualized as *sword*. Arabs dispraise greed and they praise content and satisfaction. The VRs are cause - effect, similarity, intentionality, and uniqueness.

2. Kind of CIN: single –scope network

3. CMs: structural

   GREED IS AN INSTRUMENT

   GREED IS A SWORD

4. Cultureme: content

Table 6.4 The Frequencies and Percentages of CINs, CMs, and Culturemes in the Arabic Proverbs of Human Life

Kind	CINs					CMs						Culturemes		
	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	1	4	2	3	10	6	5	3	1	-	15	8	2	10
Per.	10	40	20	30	100	40	33.33	20	6.67	-	100	80	20	100

6.1.5 Social life

The proverbs under this topic are related to criteria for marriage , women , men, mother, daughter, father, son, death, and discipline.

a. إياكم وخضراء الدمن

(Beware of the verdure rooted in dirty soil).

1. Meaning construction

This proverb is originally a saying of the prophet Mohammed (PBUH) (الزمخشري, 1977: 451). It is related to a single-scope network, which implies source - target metaphor. The target is implied (المرأة the woman) and it is understood from the meaning of the proverb. The source is the plant. Two inputs of warning are set up. The first contains the frame of warning of verdure in dirty soil including the elements: warning, a plant, verdure, deceiving, root , and dirty soil. The second contains the frame of warning of choosing a wife from a low descent including the elements: warning, a woman, beautiful appearance, deceiving, family, and low descent. The generic space contains warning, good appearance, and deceiving. The cross-mapping connects elements from two inputs. Warning is connected to warning, a plant to a woman, verdure to beautiful appearance, root to family, and dirty soil to low descent. The process of composition produces the meaning that *judging a plant and a woman by their appearance regardless of their origin is deceiving*. The background knowledge provides insight into the criteria for choosing a wife in the Islamic society. The woman cannot be judged by her appearance and physical beauty because they are deceiving. When a man intends to marry, he has to choose a good woman who is a committed Muslim coming from a good descent. He has to beware of a beautiful woman coming from a bad family. The VRs are similarity, space, and uniqueness.

2. Kind of CIN: single- scope network

3. CMs: structural

    PEOPLE ARE PLANTS

   A WOMAN IS A PLANT

    Orientational

    INNER VALUES AND GOOD MANNERS ARE UP

    APPEARANCE IS DOWN

   Ontological

    APPEARANCE IS AN ENTITY

4. Cultureme: form and content

b. ترى الفتيان كالنخل وما يدريك ما الدخل

(You see young men tall as palm trees, but you do not know their inner values).

 1. Meaning construction

     There is a direct similarity between young men and palm trees in this proverb because the target and source exist. This proverb is   related to a single network. Two inputs are set up. The first contains a human frame (target) including the elements: young men, physical appearance, and inner values, whereas the second (source) contains a plant frame including a palm tree, appearance (tallness), and hidden qualities. The generic space contains appearance and the inner side. The cross – mapping connects the counterparts from the two inputs. The *palm trees* in the source is connected to *young men* in the target, the physical appearance (tallness and good look) to appearance (tallness). There is a similarity between judging a young man by his appearance and judging a palm tree by its tallness, so they are compressed and projected into the blend. Composition process produces the structure of the proverb showing the similarity in appearance between the palm trees and young men. The background knowledge concerning this proverb is that the

successful marriage is based on the right choice. The girl should not look for physical appearance and social position of the man but rather she has to choose a man with good inner values. He should be courageous, hard working, honest, righteous, and honorable. The palm tree is the most important and significant symbol in the Arab culture. The VRs are similarity, identity, and uniqueness.

2. Kind of CIN: single –scope network

3. CMs: structural

      PEOPLE ARE PLANTS

      MEN ARE PALM TREES

      Orientational

      PHYSICAL APPEARANCE IS DOWN

      Ontological

      THE INNER VALUES ARE ENTITIES

      Container

      MEN ARE CONTAINERS

4. Cultureme: form and content

c. بينهم داء الضرائر

(A disease of fellow- wives [continuous evil and enmity] is between them)

 1.Meaning construction

    Two inputs are set up. The first contains the frame of a social phenomenon that occurs exclusively in Islam, namely polygamy (multi-marriage). It contains the elements: husband, wife , fellow - wife, reasons, conditions, injustice , and results / continuous evil. The second contains the frame of suffering from illness including the elements: mind, body, unhealthy food , no care, no balance, conditions , results / disorder , and physical / mental disease. The generic space contains cause

and effect. The cross-mapping connects the counterparts from the two inputs. The conditions for polygamy (multi-marriage) are connected to conditions for healthy mind and body. No- care is connected to injustice and disease to continuous evil. These counterparts are projected to the blend. The completion and elaboration processes help to provide information about polygamy. If the conditions are not met, the result will be continuous evil, envy, and jealousy. In Arab culture, polygamy occurs according to certain conditions mentioned in the Glorious Quran. The cultural background elaborates the meaning in the blend . It is difficult for a man to treat his wives equally. Accordingly, malignity, envy, jealousy, and continuous evil arouse between the fellow-wives. The VRs are time, cause - effect , intentionality, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

      A SOCIAL RELATION IS A HUMAN BODY

      CONTINUOUS EVIL IS A DISEASE

      POLYGAMY IS A DISEASE

      Orientational

      MORE IS DOWN

      Ontological

      EVIL IS AN ENTITY

4. Cultureme: form and content

d. أحيا من بكر (فتاة)

(**Shyer than a virgin**)

1. Meaning construction

      This proverb is of a simple network. Two inputs are set up. The first contains the frame of *comparison* composed of the structure أفعل (من) (af 'al) which is activated by   أحيا / اسم التفضيل (shyer) . This structure is

used effectively in Arabic proverbs. It is used to express a trait of someone or something in relation to who/what is well-known of having the trait. The frame involves two roles : (A) is افعل than B. The second input contains the values for the roles in the first one (someone) for *A*, shyer for افعل, and a virgin for *B*. The generic space contains compared persons and shyness. The counterpart connection in this proverb is frame –to- value connection that links the roles in the first space to the values in the second. The composed structure is   أحيا من بكر . The elaboration and completion processes yield the final meaning depending on the background knowledge. The noun بكر (virgin / unmarried) indicates innocence and chastity. The Arabic girl is well-known for her chastity and innocence. The VRs are identity and uniqueness.

2. Kind of CIN: simple network

3. CMs: structural

      UNMARRIED GIRL IS CHASTITY

      UNMARRIED WOMAN IS SHYNESS

      Orientational

      CHASTITY   IS UP

      Ontological

      SHYNESS AND CHASTITY ARE SUBSTANCES

4. Cultureme: content

e. احن (أحنى) من الوالدة

(Kinder than mother)

1. Meaning construction

     This proverb is of a simple network. Two inputs are set up. The first contains the frame of comparison composed of the structure افعل من which is activated by أحن / اسم التفضيل   (kinder). The frame involves two roles A and B: (A) افعل من B. The second input contains the values for the

roles in the first input: (someone) for *A*, kinder for افعل, and mother for *B*. The generic space contains compared persons and kindness. The counterpart connection in this proverb is frame –to- value connection that links the roles in the first space to the values in the second. The composed structure is   احن من الوالدة . The elaboration and completion processes yield the final meaning depending on the background knowledge. The noun mother refers to kindness, sympathy, and affection. These traits distinguish the Arabic mother. She is the symbol of endless love, sacrifice, patience, and giving without return. The VRs are identity, and uniqueness.

2. Kind of CIN: simple network

3. CMs: structural

       MOTHER IS KINDNESS

       MOTHER IS AFFECTION

       Ontological

       KINDNESS IS A SUBSTANCE

4. Cultureme: content

f. النساء حبائل الشيطان.

(Women are the nets of devil).

1. Meaning construction

     This proverb is analysed according to (xyz) structure. Two inputs are set up with the same structure of an agent, a patient, and an instrument. The first contains women, devil, and men, whereas the second contains net, hunter, and prey.

Women are the net of devils

X   y   z

Women are the net of the hunter

X   y   w

The generic space contains an agent, a patient, and an instrument. The cross-mapping connects the women to nets, the devil to the hunter, and the men to the prey. The meaning in the blend is that the devil uses women as a means to catch men. The relationship between the women and the devil is the same relationship between the net and the hunter. It is a metonymic relationship with used - user elements. So, metonymy here goes hand –in –hand with metaphor. The devil uses women to catch men. The VRs are representation, similarity, and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

   THE DEVIL IS A POSSESSOR

   WOMEN ARE POSSESSIONS

   THE DEVIL IS A HUNTER

   WOMEN ARE NETS

   MEN ARE PREYS

   Ontological

   THE DEVIL IS AN ENTITY

4. Cultureme: content

g. من أشبه أباه فما ظلم

(He who is like his father is not oppressed).

1. Meaning construction

   Two inputs are set up. The first contains the frame of kinship relationship including the elements: father, son, and expected similarity. The second contains the frame of oppression containing the elements: oppressor, oppressed, and cause of oppression. The word الظلم (oppression) is defined in لسان العرب as وضع الشيء في غير موضعه (put a thing not in its right position). It is expected that the son is like his father

either in behavior, mentality, or / and in the physical appearance. Otherwise, there is a kind of oppression.

Figure 6.4. Father-son similarity (1)   Figure 6.5 Father-son similarity (2)

The cross-mapping connects the element *son* to *oppressed* and they are projected to the blend. The element *expected similarity* is connected to *the cause of oppression*. The element *(his) father* is projected to the blend. The elaboration and completion help to give the meaning in the blend. When a son is like his father, he is not oppressed. The background knowledge informs that it is a human nature that the son is like his father. The VRs are similarity, identity, and uniqueness.

2. Kind of CIN: double-scope network

3. CMs: structural

DISSIMILARITY BETWEEN THE FATHER AND SON IS OPPRESSION

4. Cultureme: content

h.   القرنبى في عين امها حسنة

(The beetle is beautiful in her mother's eye)

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relationship   including the elements: mother and daughter / beetle . The second contains the frame of judging beauty including the elements:

beholder, eye, beauty, and beheld. The generic space contains the beholder and the beheld. The cross-mapping connects beholder to mother and beheld to daughter. The elements beauty, daughter / beetle, and eye are projected to the blend by selective projection. The background knowledge informs that the mother always finds her daughters / sons beautiful and well-doing regardless of their wrong - doing. The word القرنبى refers to an insect, similar to a beetle that exits in the Arabian desert. The VRs are change, cause - effect, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

       INSECTS ARE PEOPLE

       JUDGING BEAUTY IS SEEING

4. Cultureme: form and content

i. أحرز امرأ اجله

(Death overtakes every man).

1. Meaning construction

    This proverb was originally said by Imam Ali (PBUH). It is said that it is the most truthful proverb said by Arabs (الميداني d. 518 AH and الزمخشري d. 538 AH).Two inputs are set up. The first contains the frame of accepting the physical death including the elements: death, overtake, and people. The second contains the frame of preparing for the hereafter including the elements: people, ready, death, and hereafter. The generic space contains people and death. The cross-mapping connects elements from the two inputs. The elements people and death from the first input are connected to their counterparts in the second. They are projected to the blend. The element *overtake* is projected to the blend by selective

projection. The meaning in the blend is that *death overtakes all people (everyone)* . The background knowledge provides insights into people's view about death. Death is never far from the believer's consciousness. Arabs, especially Muslim believers, prepare themselves for death. They spend their worldly life preparing for the hereafter. The VRs are time, space, identity, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: ontological

DEATH IS AN ENTITY

4. Cultureme: content

j. لا ترفع عصاك عن اهلك

(Don't lift your rod off your household [children and wife])

1. Meaning construction

Two inputs are set up. The first contains the frame of kinship relationship including father (husband), mother (wife), and children. The second contains the frame of discipline including the elements: guide, directing, controlled, and rod. The cross-mapping connects *guide* to *father*. The elements c*ontrolled* is connected to *children* and *wife*. They are compressed to *children* and *wife* (*household*) in the blend. The element *rod* is projected into the blend by selective projection. The background knowledge provides insight into the Arabic family in which the father is responsible for teaching and directing his household (children and wife) the appropriate behavior and morality. The rode refers to discipline and authority. The proverb means *Don't let your household behave freely on their own way*. The VRs are change, representative, and uniqueness.

2. Kind of CIN: double - scope network

3. CMs: structural

DISCIPLINE IS AN OBJECT

DISCIPLINE IS A ROD

RESPONSIBILITY IS AN OBJECT

RESPONSIBILITY IS A ROD

4. Cultureme: content

Table 6.5. The Frequencies and Percentages of CINs, CMs, and Culturemes in the Arabic Proverbs of Social Life

	CINs					CMs						Culturemes		
Kind	Simp.	Sing.	Mir	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	2	4	-	4	10	9	7	4	1	-	21	6	4	10
Per.	20	40	-	40	100	42.86	33.33	19.05	4.76	-	100	60	40	100

6.1.6 Social Position

The proverbs under this topic are related to money, possessions, poverty, and richness.

a. شر المال مالا يزكى ولا يذكى

(The worst possessions (المال) are those that are not submitted to الزكاة al-zakat   and   الذكاة al-thakat)

1. Meaning construction

The words   الزكاة (al-zakat / handout) and   الذكاة (al-thakat) in Arabic activate the frame of religious duties in people's mind. Two inputs are set up. The first contains the frame of submitting to religious duties including the elements: possessions, submitting, and religious duties. The second includes the values of possessions and religious duties. Possessions in the Arab culture include money, animals (sheep, camels, and cows), crops (dates, wheat, barley, and raisins) and currency (gold and silver). The religious duties include الزكاة (al-zakat)   and   الذكاة (al-

thakat) . The generic space contains possessions and religious duties. The cross-mapping connects religious duties to الزكاة (al-zakat) and الذكاة (al-thakat). The possessions are connected to money, animals (sheep, camels, and cows), crops (dates, wheat, barley, and raisins) , and currency (gold and silver). The process of composition produces the meaning that possessions should be submitted to religious duties. The religious knowledge stored in the collective mind helps to understand that the best possessions are those that are submitted to الزكاة (al-zakat) and الذكاة (al-thakat) such as camels, sheep, and cows. The worst possessions are those that are not submitted to these religious duties. It is good for people to follow and apply the Islamic duties; otherwise, people violate the Islamic law. So, one's possessions are considered bad because they are not submitted to certain religious duties. The application of Islamic law and the religious duty, namely الزكاة (al-zakat), makes people help each other and accordingly it solves the problem of poverty. الذكاة (al-thakat) is to make the permissible animals ready to be eaten by following certain conditions and instructions. The VRs are role - value, cause - effect, property, representation, time, intentionality, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: orientational

> PERFORMING RELIGIOUS DUTIES IS UP
>
> A POSSESSION NOT SUBMITTED TO AL-ZAKAT AND
>
> AL-THAKAT IS DOWN

4. Cultureme: form and content

b. خير المال سكة مأبورة ومهرة مأمورة

(The best possessions are a line of fertilized palm trees and a productive mare)

1. Meaning construction

The word خير activates the structure of evaluation represented by the superlative form: the best A is B which forms the frame of the first input. The second contains the values *possessions* for A and *a line of tree*s and *a productive mare* for B. The composition process produces the meaning *the best possessions are a line of palm trees and a productive mare.* The generic space contains evaluation and possessions. A cross-mapping connects the two inputs. The role A to the value *possessions* and the role B to *a line of palm trees and a productive mare*. The background knowledge completes and elaborates the meaning and provides justification for evaluating and encouraging agriculture and raising animals. These fields of possessions are encouraged because they are submitted to a religious duty, namely الزكاة (al-zakat), through which a lot of people can make financial benefit. The VRs are representation, property, cause - effect, role - value, space, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: orientational

GROWING PALM TREES AND RAISING ANIMALS ARE UP
AGRICULTURE IS UP

4. Cultureme: form and content

c. خير المال عين خرارة في ارض خوارة

(The best possession is a running spring in a plane land)

1. Meaning construction

The word *best* activates the frame of evaluation represented by the superlative form: the best A is B. Two inputs are set up. The first contains the frame of superlative the best A is B, whereas the second contains the values *possessions* and *a running spring in a plane land.* The generic space contains evaluation and possessions. A cross-mapping connects the two inputs. The role A to the value *possession* and the role B to a *running*

spring in a plane land. The composition process produces the meaning *the best possession is a running spring in a plane land.* The background knowledge completes and elaborates the meaning and provides information about the importance of fresh and running water for achieving optimal growth. It contains essential nutrients and minerals which help farmers to make the most out of the crops. The VRs are time, space, property, cause - effect , role - value, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: orientational

> AGRICULTURE IS UP
> Container
> A LAND IS A CONTAINER

4. Cultureme: form and content

التمرة إلى التمرة تمر d

([Add] a date to a date[to get dates])

1. Meaning construction

The structure of the proverbs activates the frame of developing and growing possessions. The structure is A + A = 2As. This frame organizes the first input. The second contains the values to the roles in the first input: a date + a date = two dates. The generic space contains developing possessions. The cross –mapping connects the roles to the values. The completion and elaboration processes help to understand the proverb. The proverb implies the importance of thrift and saving in human's life. Spending money and possessions unwisely is not encouraged in the Arabic and Islamic culture. People should be neither spendthrift nor stingy, but instead they should be moderate. The word تمرة (a date) is a key word in the Arab culture. Arabic countries are famous of growing

palm trees. The VRs are cause - effect, intentionality, role - value, change, part-whole, and uniqueness.

2. Kind of CIN: simple network

3. CMs: Orientational

> DEVELOPING POSSESSIONS IS UP
>
> AGRICULTURE IS UP
>
> MORE IS UP
>
> FOCUSING ON SMALL WINS IS UP

4. Cultureme: form and content

e. الذود إلى الذود ابل

([Add] some camels to some camels [to get] more camels)

1. Meaning construction

The structure of the proverb activates the frame of developing and growing possessions. The structure is A + A = 2A s. This frame organizes the first input. The second contains the values to the roles in the first input : some camels + some camels = more camels. The generic space contains developing possessions. The cross –mapping connects the roles to the values. The background knowledge completes and elaborates the meaning of the proverb. It provides insight into the importance of camels in the Arab culture. The word الذود means (3-10) camels. People intend to increase the number of camels because the camel has a great value and it is considered a source of living. The VRs are cause - effect, property, intentionality, role - value, change, representation, part-whole, and uniqueness.

2. Kind of CIN: Simple network

3. CMs: orientational

> DEVELOPING POSSESSIONS IS UP
> RAISING ANIMALS IS UP
> MORE IS UP
> FOCUSING ON SMALL WINS IS UP

4. Cultureme: form and content

f.   الدراهم مراهم

(Money is a medicine)

1. Meaning construction

This proverb is based on a source- target metaphor. The concepts of money and medicine have many elements in common. Two inputs are set up. The first contains the frame of money (target) including the elements: means of living, relief, comfort, solution, and good status. The second is the frame of medicine (source) including the elements: means of healing, relief, comfort, solution, and good health. The generic space contains a means and a result. The Cross-mapping connects counterparts from the two inputs. The element *means of living* from the source input is connected to *means of healing* in the target, relief to relief, comfort to comfort, solution to solution, and good health to good status. According to this mapping between the source and target, money can be understood as a medicine. The word الدراهم (al-darahim) is the *currency* of Arabs. The VRs are change, property, and uniqueness.

2. Kind of CIN: single - scope network

3. CMs: structural

MONEY IS A MEDICINE

4. Cultureme: form and content

g. إن العجز والتواني تزاوجا فأنجبا الفاقة

(Inability and idleness are the parents of poverty)

1. Meaning construction:

The construction XYZ can be applied to this proverb to construct an integration network of a single-scope type. This kind of integration implies source-target metaphor. In this proverb, abstract concepts are conceptualized as humans in kinship relationship. Two inputs are set up.

The first is concerned with abstract concepts including the elements: inability & idleness (x)   and poverty (z). The second is concerned with human kinship containing the elements: *parents* (y) and the child (w). The frame of kinship relationship is the source and it organizes the blend.

(Inability and idleness) are the parents of poverty.

       x   y   z

(Inability and idleness) are the parents of the child.

       x   y   w

The generic space contains the producer and the produced. The cross-mapping connects counterparts from the two inputs: the parents to inability & idleness and the child to poverty. The elements inability, idleness, parents, and poverty are projected selectively to the blend. The composition process gives the meaning   العجز والتواني والدا الفاقة (Inability and idleness are the parents of poverty). The meaning is completed and elaborated by the background knowledge. There is a close relationship between inability, idleness, and poverty in the Arab culture. People are encouraged to work hard and depend on themselves for earnings; otherwise they get a low standard of living. Arabs are well-known for their sense of honor, self-esteem, self- dependence, and self respect. The VRs are cause - effect, change, representation, and uniqueness.

2. Kind of CIN: single – scope network

3. CMs: structural

      ABSTRACT CONCEPTS ARE HUMANS

      INABILITY IS A SPOUSE

      IDLENESS IS A SPOUSE

      POVERTY IS A CHILD

      Orientational

      INABILITY AND IDLENESS ARE DOWN

4. Cultureme: content

h. ما سد فقرك مثل ذات يدك

(Nothing satisfies your needs like your working hard)

1. Meaning construction

Two inputs are set up. The first contains the frame of meeting needs including the elements: hard work, meet , and needs (poverty). The second contains the frame of filling a gap including the elements: a filler , fill , and a gap. The generic space contains a problem and a solution. The cross-mapping connects a filler to hard work, fill to meet , and a gap to needs (poverty). The two inputs are integrated to give the meaning that when people work hard and depend on themselves, they can get rid of poverty. The expression *your hand* in this proverb refers to *self-reliance* . The background knowledge informs that Arabs have dignity, self-esteem, and honor that prevent them from asking others and make them keep their face. The proverb is motivation for hard work and self reliance. الزمخشري mentioned the proverb ماحك جلدك مثل ظفرك referring to the same meaning. The VRs are cause - effect, intentionality, part - value, change, and uniqueness.

2. Kind of CIN: single-scope network

3. CMs: structural

ONE'S OWN HAND IS A SOURCE OF EARNING

 POVERTY IS A GAP

HARD WORK IS A FILLER
THE HAND IS WORK
Orientational
RELYING ON ONESELF IS UP
RELYING ON OTHERS IS DOWN
Container
POVERTY IS AN EMPTY CONTAINER

4. Cultureme: content

i. حسبك من غنى شبع وري

(It is enough for you to be rich if you can live at the basic subsistence level of living [enough food and water])

1. Meaning construction

Two inputs are set up. The first contains the frame of sufficient riches including the elements: a person, sufficient, and riches. The second contains the frame of basic subsistence level of living containing the elements: a person, needs, food, and water. The generic space contains possessor and possessed. The cross-mapping connects the elements from the two inputs. The two inputs are integrated to give the meaning that it is enough for people to be rich if they have the basic subsistence level of living .The background knowledge provides insight into the importance of content , satisfaction, and dignity for Arabs . They prefer not asking others for anything. This can also be better represented by the proverb عزالرجل استغناؤه عن الناس (Man 's honor is his not needing of others). The VRs are cause - effect, intentionality, and uniqueness.

2. Kind of CIN: double – scope network

3. CMs: structural

RICHNESS IS THE SUBSISTENCE LEVEL OF LIVING
(FOOD AND WATER)

Orientational

HAVING THE SUBSISTENCE LEVEL OF LIVING IS UP

Ontological

AN ABSTRACT CONCEPT IS AN ENTITY

RICHNESS IS AN ENTITY

Container

RICHNESS IS A CONTAINER

4. Cultureme: content

j. الطمع الكاذب فقر حاضر

(Untruthful greed is present poverty)

1. Meaning construction

Two inputs are set up . The first contains the frame of greed including the elements: greedy person, desire to get more, discontent, and continuous need . The second contains the frame of poverty including the elements: a poor person and need. The generic space contains a person and need. The cross-mapping connects a greedy person to a poor person and continuous need to need. The meaning in the blend is that greed makes people feel poor because they are dissatisfied with what they have and they always feel that they need more. The background knowledge informs that Arabs dispraise greed and praise content and satisfaction. The VRs are category, intentionality, and uniqueness.

2.Kind of CIN: Single - scope network

3.CMs: structural

GREED IS POVERTY

Ontological

ABSTRACT CONCEPTS ARE ENTITIES

GREED AND POVERTY ARE ENTITIES

4. Cultureme: content

Table 6.6. The Frequencies and Percentages of CINs, CMs, and Culturemes in the Arabic Proverbs of Social Position

Kind	CINs					CMs						Culturemes		
	Simp.	Sing.	Mir.	Dou.	T.	Str.	Onto.	Ori.	Cont.	Cond.	T.	C.	F.+C.	T.
Fre.	5	4	-	1	10	5	2	8	3	-	18	4	6	10
Per.	50	40	-	10	100	27.78	11.11	44.44	16.67	-	100	40	60	100

6.2 Discussion of the Results

Analysing the selected Arabic proverbs according to the CIT and CMT shows different results depending on the selected topics. The results are explained and discussed below:

1. Proverbs of Social Interaction

Analysing the ten proverbs under this topic shows that the four kinds of CINs are used to analyse the proverbs under discussion. They are distributed as follows: simple (20%), single (30%), mirror (10%) , and double(40%). The CMs used in this group are 19 distributed as follows: structural (31.58 %) , ontological (36.84 %) , orientational (15.79 %) , container (10.53 %), and conduit (5. 26%) . The ontological CM is used more than the other kinds and then the structural CM. The culturemes of the proverbs under this topic are eight in content and two in form and content.

2. Proverbs of Communication

Analysing the proverbs under this topic shows that the four kinds of CINs occur in the proverbs under discussion : simple (10%), single (50%), mirror (10%) , and double(30%). The single - scope network has the highest rate. The CMs used in this group are 24 distributed as follows: structural (33.33 %) , ontological (29.17 %) , orientational (8.33 %) , and container (12.50 %). The conduit (16.67).   The structural and

ontological CMs are used more than the others. The culturemes of the proverbs under this topic are seven in content and three in form and content.

3. Proverbs of Coping and Learning

Analysing the ten proverbs under this topic shows that the four kinds of CINs occur in the proverbs under discussion : simple (10%), single (40%), mirror (20%) , and double(30%). The single – scope and double- scope networks have the highest rate. The CMs used in this group are 19 distributed as follows: structural (47.37 %), ontological (15.79 %), orientational (26.31 %), and container (10.53 %). The conduit metaphor is not used . The ontological CM is used more than the other kinds and the structural CN. The culturemes of the proverbs under this topic are four in content and six in form and content.

4. Proverbs of Human Life

Analysing the ten proverbs under this topic shows that the four kinds of CINs are involved to analyse the proverbs under discussion : simple (10%), single (40%), mirror (20%) , and double(30%). The single network has the highest rate. The CMs used in this group are 15 distributed as follows: structural (40 %) , ontological (33.33 %) , orientational (20 %) , and container (6.67 %). The conduit metaphor is not used . The structural CM is used more than the other kinds and then the ontological CMs. The culturemes of the proverbs under this topic are eight in content and two in form and content.

5. Proverbs of Social Life

Analysing the ten proverbs under this topic shows that the three kinds of CINs are involved to analyse the proverbs under discussion :

simple (20%), single (40%), and double(40%). The CMs used in this group are (21) distributed as follows: structural (42.86 %), ontological (33.33%) , and orientational (19.05 %), and container (4.76 %). The conduit metaphor is not used . The structural CM is used more than the other kinds and then the ontological and orientational CMs. The culturemes of the proverbs under this topic are six in content and four in form and content.

6. Proverbs of Social Position

Analysing the ten proverbs under this topic shows that the four kinds of CINs occur in the proverbs under discussion: simple (50%), single (40%), and double(10%). The simple network has the highest rate. The CMs used in this group are 18 distributed as follows: structural (27.78   %) , ontological (11.11 %) , orientational (44.44 %) , and container (16.67   %). The conduit metaphor is not used . The orentational CM is used more than the other kinds and then the structural CMs. The culturemes of the proverbs under this topic are four in content and six in form and content.

Analysing the selected proverbs shows that the single –scope network is used to explain meaning construction more than the other kinds. This kind of network is the prototype of a source - target metaphor. The most topics in which the linguistic forms imply cultural elements are *coping & leaning* and *social position*. The proverbs under the first topic include the culturally specific words التمر , الصوف , القمر , الجمل , المؤمن , and الذكاة & الزكاة , الابل . The proverbs related to the second topic include and الابل , الذود , التمر, ارض خوارة ,عين خرارة , مهرة مامورة , سكة مابورة الدراهم .

The proverbs related to the selected topics imply cultural values related to social interaction, ways of communication, living habits, eating & drinking habits, and social position, which are highly contributing to constructing the meaning of the selected Arabic proverbs.

CHAPTER SEVEN

CONTRASTIVE ANALYSIS

Proverbs are windows to understanding different cultures, so studying and analysing proverbs can help researchers to show the similarities and differences between cultures. Proverbs basically reflect human experiences and human nature, so they are supposed to be universal in some respects and culture-specific in others. Given that the selected proverbs are from entirely different cultures, it is expected to find discrepancy more than similarity.

The study aims at showing the impact of socio - cultural factors on constructing the meaning of the selected English and Arabic proverbs. It focuses on certain cultural topics that represent culture to investigate the applicability of the CINs and the universality and diversity of CMs. The analysis of English and Arabic proverbs are compared and discussed below:

7.1 Contrastive Analysis of CINs and Culturemes

The four kinds of CINs are used to analyse the selected English and Arabic proverbs at different rates. The analyses show the power of integration networks, which work effectively and efficiently to understand the cognitive process beyond constructing the meaning of the selected proverbs.

There are similarities and differences in using CINs in both cultures depending on the topics expressed by the proverbs, the linguistic form of the proverb, and the background knowledge. The (xyz) structure is powerful in analysing some of the English and Arabic proverbs. The kinship relationship and the body parts are used to analyse abstract

concepts in both cultures. The grammatical structure of conditional sentence is used to analyse some of the Arabic proverbs. The comparison and causation structures are used to analyse some English and Arabic proverbs.

The content culturemes of the English proverbs are more than the form and content culturemes. The form and content culturemes of the Arabic proverbs, on the other hand, are more than content culturemes. Arab culture is expressed linguistically in proverbs more than American culture is. American culture, on the other hand, is expressed in the content of proverbs more than it is in the linguistic forms.

7.1.1 Proverbs of Social Interaction

The English proverbs that express social interaction are analysed according to simple, single, and double CINs. The culturemes that help to construct the meaning of the proverbs are seven in content and three in form and content. The content and form culturemes that are used to express socio-cultural factors represent *individuality*, *privacy*, *self-oriented value*, *egalitarianism,* and *equality*, which are highly contributing to the meaning construction of the proverbs of social interaction. The following proverbs contain form and content culturemes, which imply a cultural phenomenon that characterizes the American culture:

1. A good fence makes a good neighbour.

2. Love your neighbour but don't pull down your hedge.

3. The grass is always greener on the other side of the fence.

The Arabic proverbs are analysed according to simple , single , mirror, and double CINs. The culturemes that help to construct the meaning of the proverbs are eight in content and two in form and content. The content and form culturemes that are used to express socio-cultural factors represent *collectivity, generosity, hospitality*, and *other-oriented*

value that are highly contributing to constructing the meaning of the proverbs. The following proverbs contain certain terms that are used in the Arab culture which are العشيرة and الرثيئة . The word الرثيئة does not refer to ordinary yogurt but to a certain kind that distinguishes Arabic yogurt :

4. عند الجريرة تشترك العشيرة

(When there is guilt, all the clan share the responsibility for it [the wrong action])

5. إن الرثيئة تفثأ الغضب

(The yogurt calms the anger down)
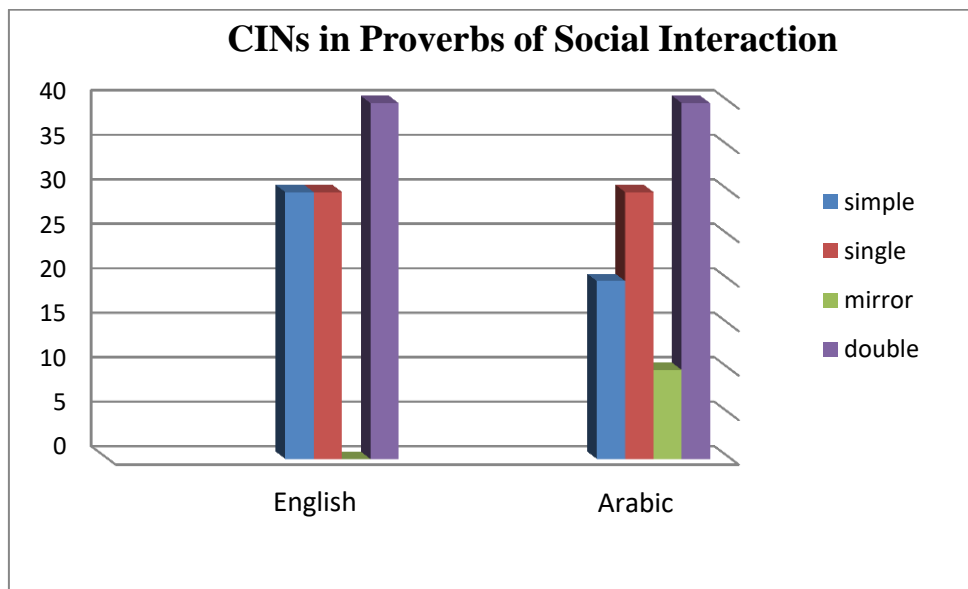
Figure 7.1. CINs in English and Arabic Proverbs of Social Interaction
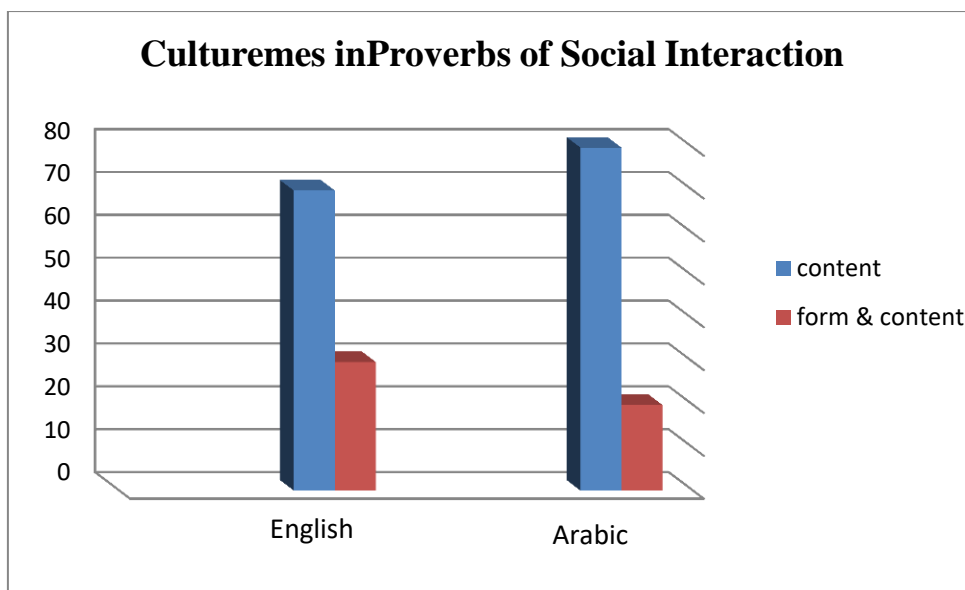
Figure 7.2. Culturemes in English and Arabic Proverbs of Social Interaction

7.1.2 Proverbs of Communication

The Englishproverbs that express communication are analysed according to single , mirror , and double CINs. The culturemes that help to construct the meaning of the proverbs are (nine) in content and (one) in form and content. The content and form culturemes that are used to express socio-cultural factors represent *power of words* and *action vs. words* which are highly contributing to the meaning construction of the proverbs. The following proverb contains a form cultureme which implies the *American weather* :

6. Thunder without rain is like words without deeds.

The Arabic proverbs are analysed according to simple , single , mirror, and double CINs. The culturemes that help to construct the meaning of the proverbs are seven in content and three in form and content. The content and form culturemes that are used to express socio-cultural factors represent *power of words* and *words vs. actions*. They are highly contributed to constructing the meaning of the proverbs. The

following proverbs contain certain terms that are used in the Arab culture
which are الطاحونة , السنان, and حصائد :

7. اسمع جعجعة ولا أرى طحنا

(I am hearing the clattering of the mill, but I do not see flour).

8.طعن اللسان أنفذ من طعن السنان

(The stab of tongue is more penetrating than of spearhead)

9. هل يكب الناس في النار الاحصائد ألسنتهم

(Bad words throw people down in hell - fire)
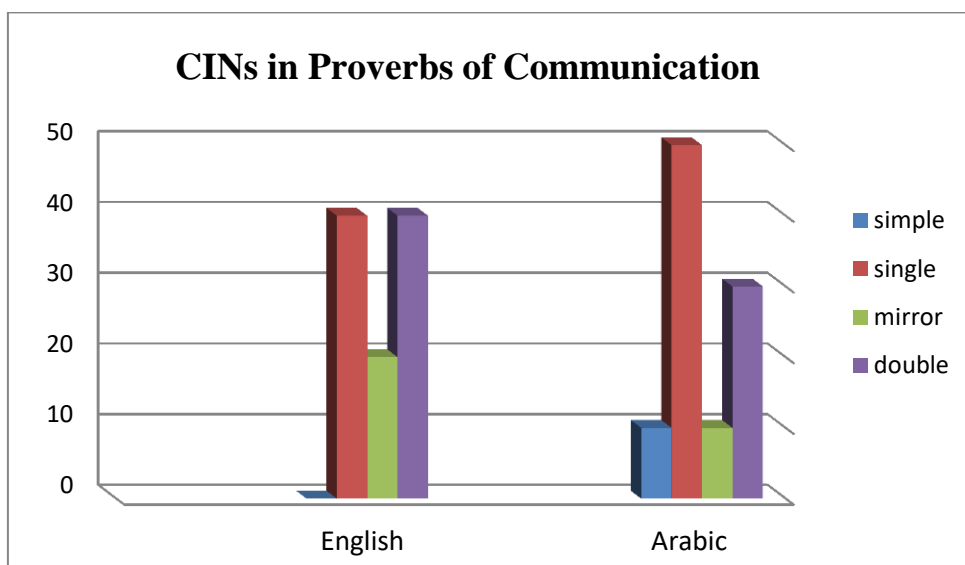
Figure 7.3. CINs in English and Arabic Proverbs of Communication
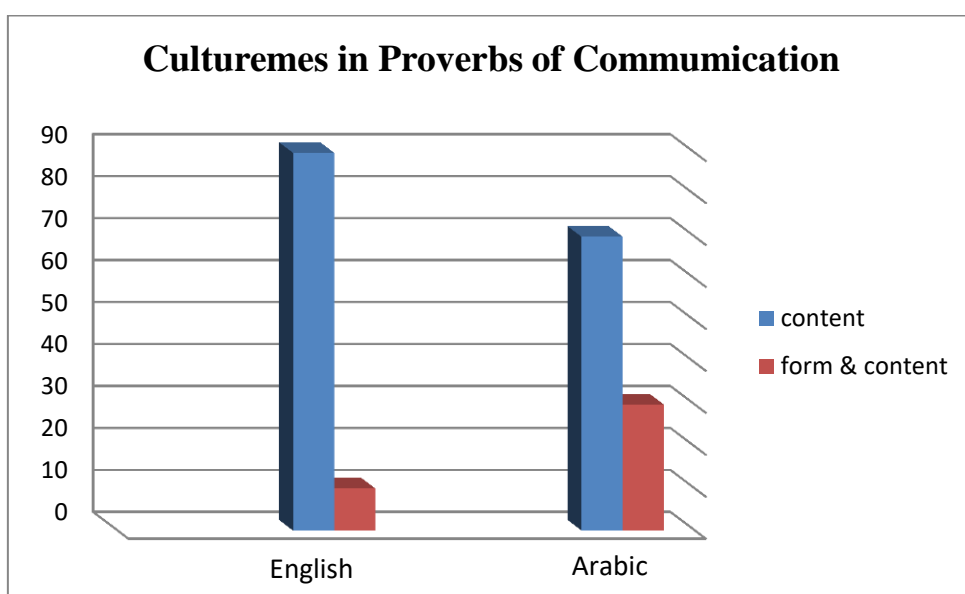
Figure 7.4. Culturemes in English and Arabic Proverbs of Communication

7.1.3 Proverbs of Coping and Learning

The English proverbs that express social interaction are analysed according to simple , single , and double CINs. The culturemes that help to construct the meaning of the proverbs are five in content and five in form and content. The content and form culturemes that are used to express socio-cultural factors represent *hard-work, caution ,diligence , the concept of time , weather, self- reliance, industry and success* which are highly contributed to the meaning construction of the proverbs. The following proverbs contain form culturemes which imply linguistic expressions such as *workshop, fox, labeled doors, hay*, and *industry* employed to convey the cultural values mentioned above:

10. The idle brain is the devil's workshop.

11. A fox is not caught twice in the same place

12. The door to success is labeled push

13. Make hay when the sun shines

14. Industry is the parent of success

The Arabic proverbs , on the other hand, are analysed according to simple , single , mirror, and double CINs. The culturemes that help to construct the meaning of the proverbs are four in content and six in form and content. The content and form culturemes that are used to express socio-cultural factors represent *hard-work, deligence, success, agriculture, the concept of time, self- reliance, and caution*. These factors are highly contributing to constructing the meaning of the proverbs. The following proverbs contain certain terms that are used in the Arab culture such as الأبل and : البئر , التمر , الصوف , القمر , الجمل , المؤمن

15. لا يلدغ المؤمن من جحر مرتين

(The believer is not stung from the same hole twice)

16. ‫اتخذ الليل جملا تدرك (به أملا)‬

(Take night as a camel to [achieve a goal])

17. ‫اسر وقمر لك‬

(Go   travelling when the moon is shiny [to provide you with light].

18. ‫خرقاء وجدت صوفا (ثلة)‬

(A foolish woman found wool)

19. ‫التمر في البئر وعلى ظهر الجمل‬

(The dates are in the well and on the back of the camel)

20.‫ما هكذا تورد الإبل (ياسعد)‬
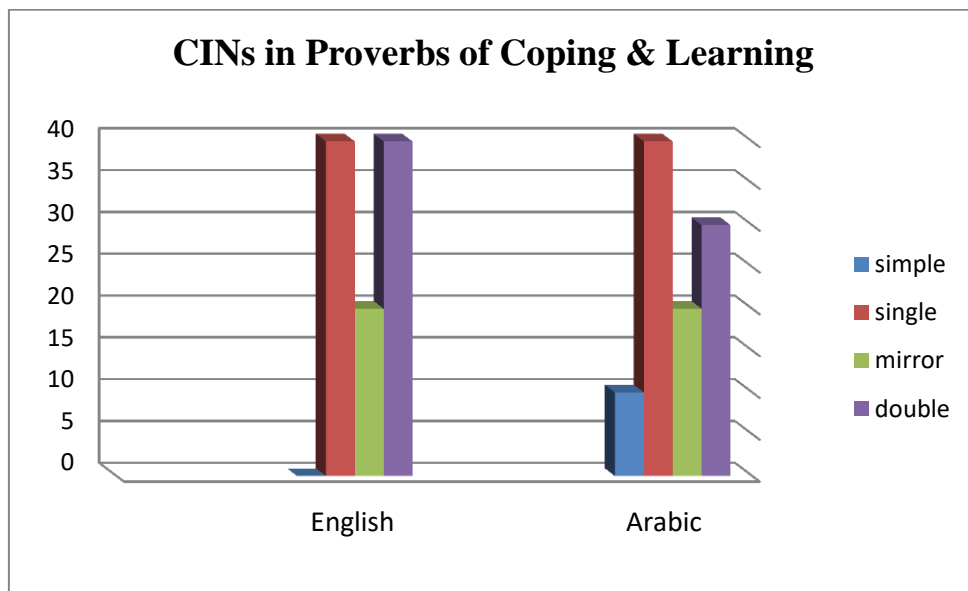
(Camels are not watered improperly)

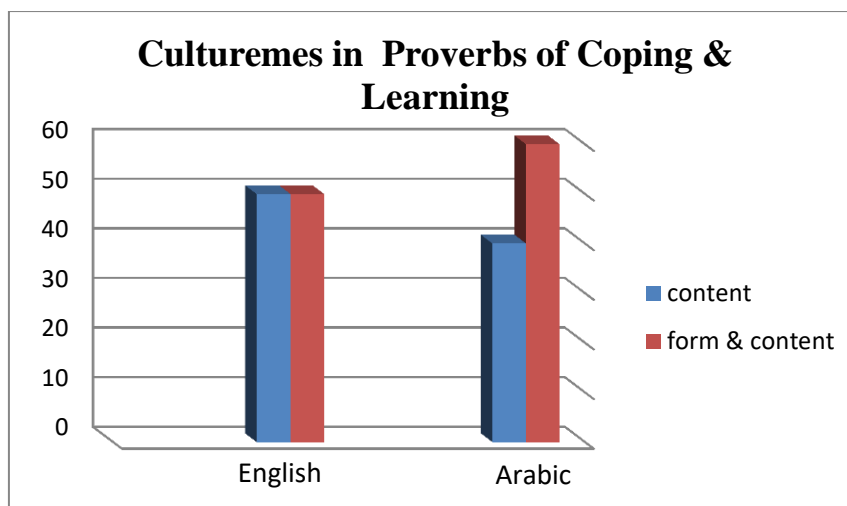Figure 7.5. CINs in English and Arabic Proverbs of Coping & Learning

Figure 7.6 Culturemes in English and Arabic Proverbs of Coping & Learning

7.1.4 Proverbs of Human Life

The English proverbs that express human life are related to eating &drinking habits , gluttony , and greed. They are analysed according to simple , single , mirror and double CINs.   The culturemes that help to construct the meaning of the proverbs are eight in content and two in form and content. The content and form culturemes that are used to express socio-cultural factors include *dispraising* certain habits and traits such as *overeating, eating unhealthy food, greed, and gluttony* that are highly contributing to the meaning construction of the proverbs. The following proverbs contain form and content culturemes, which imply culture-specific words such as *supper, cask*, and *wine* that characterize the American culture:

21 . Eat few suppers, and you will need few medicines.

22. Every cask smells of the wine it contains.

The Arabic proverbs are analysed according to simple, single, mirror, and double CINs. The culturemes that help to construct the meaning of the proverbs are eight in content and two in form and content. The content and form culturemes that are used to express socio-cultural

factors include *overeating, eating unhealthy food, the way of drinking, the way of eating , and greed.* These factors are greatly contributed to constructing the meaning of the proverbs. The following proverbs contain certain expressions that are used in the Arab culture to express kinds of food and a way of eating, which are   التأويل & الفقعاء   and يأكل بيدين respectively:

23. إنما طعام فلان الفقعاء والتأويل

(The food of so-and - so is   التأويل & الفقعاء "donkey's food")

24. يريد أن يأكل بيدين

(He wants to eat by both hands)
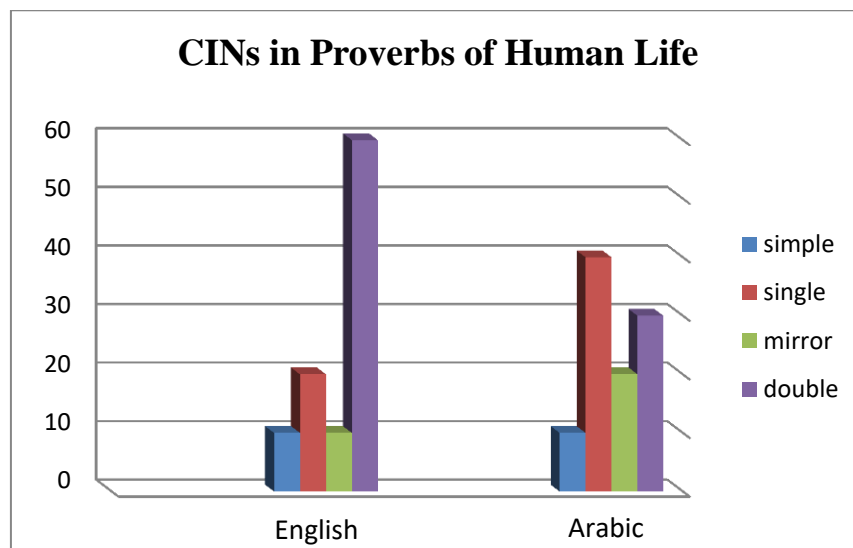
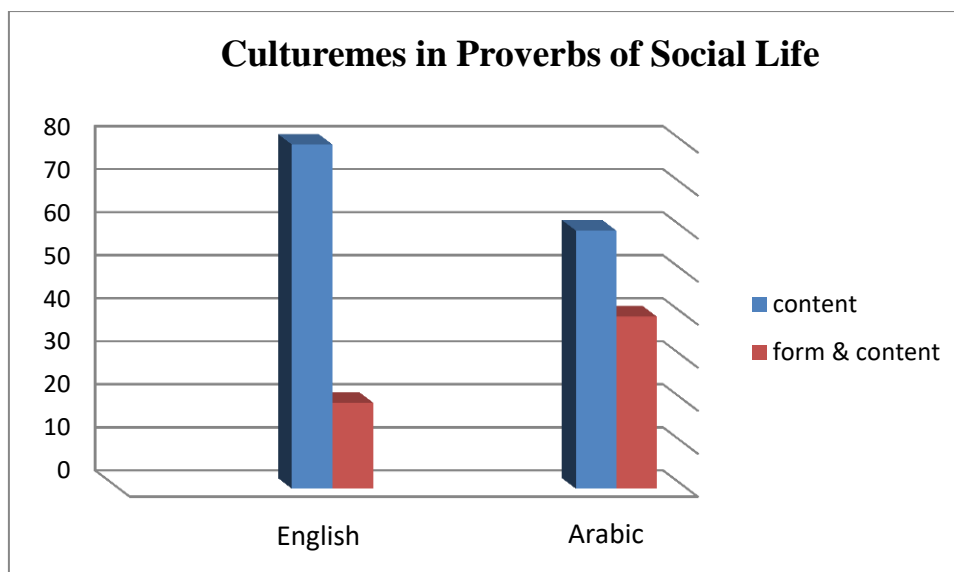Figure 7.7. CINs in English and Arabic Proverbs of Human Life
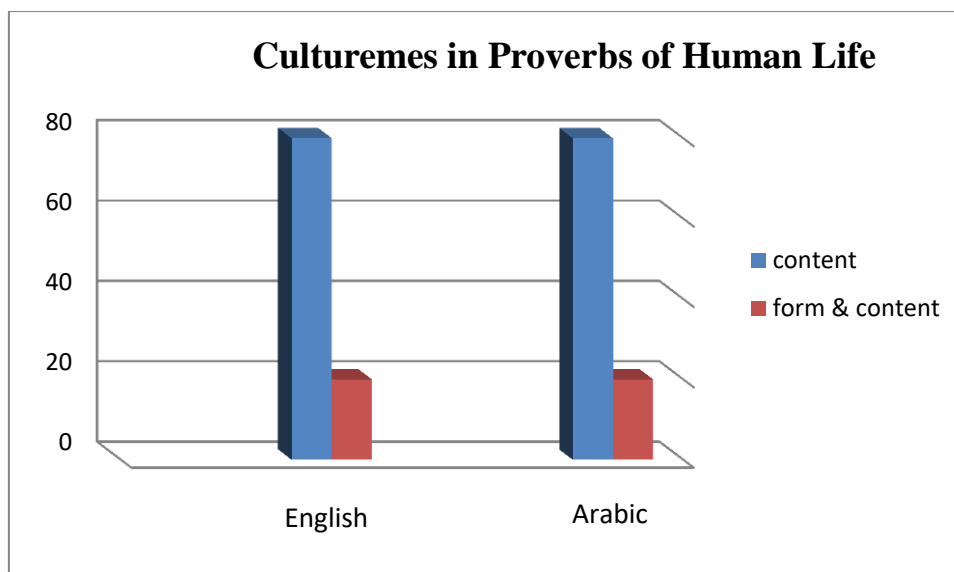
Figure 7.8. Culturemes in English and Arabic Proverbs of Human life

7.1.5 Proverbs of Social Life

The English proverbs that express social interaction are analysed according to simple , single , and double CINs. The culturemes that help to construct the meaning of the proverbs are eight in content and two in form and content. The content and form culturemes that are used to express socio-cultural factors are related to *marriage, criteria for choosing a pause, men, women, father, son, mother, daughter, death*, and *discipline*. These factors are highly contributed to the meaning construction of the proverbs. The following proverbs contain certain expressions that characterize the American culture which are *strawberries in January* and *buns:*

25. Don't marry a girl who wants strawberries in January
26. As the baker, so the buns; as the father so the sons

The Arabic proverbs are analysed according to simple, single, and double CINs. The culturemes that help to construct the meaning of the proverbs are six in content and four in form and content. The content and

form culturemes that are used to express socio-cultural factors are related to *the criteria for choosing a pause ,marriage, polygamy , men, women, father, son, mother, daughter, death, and discipline.* These culturemes are highly contributed to constructing the meaning of the proverbs. The following proverbs contain the culture - specific terms النخل , خضراء الدمن , القرنبى and , الضرائر that are used to convey certain concepts:

27. إياكم وخضراء الدمن

(Beware of the verdure rooted in dirty soil (dung)).

28. ترى الفتيان كالنخل وما يدريك ما الدخل

(You see the young men tall as palm trees, but you do not know their inner values).

29. بينهم داء الضرائر

(A disease of fellow- wives is between them)

(They are suffering from fellow-wives ' disease [continuous evil and enmity])

30. القرنبى في عين امها حسنة

(The beetle is beautiful in her mother's eye).
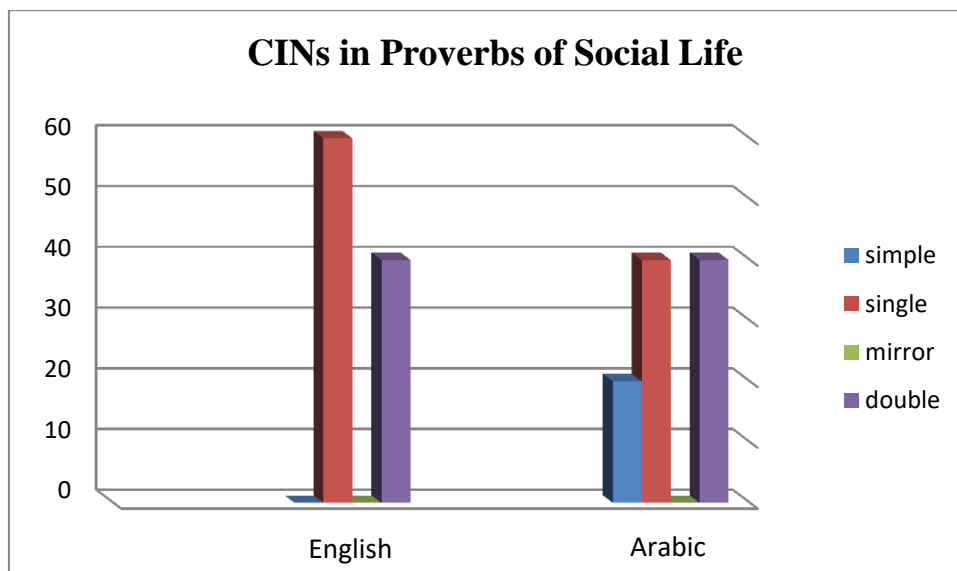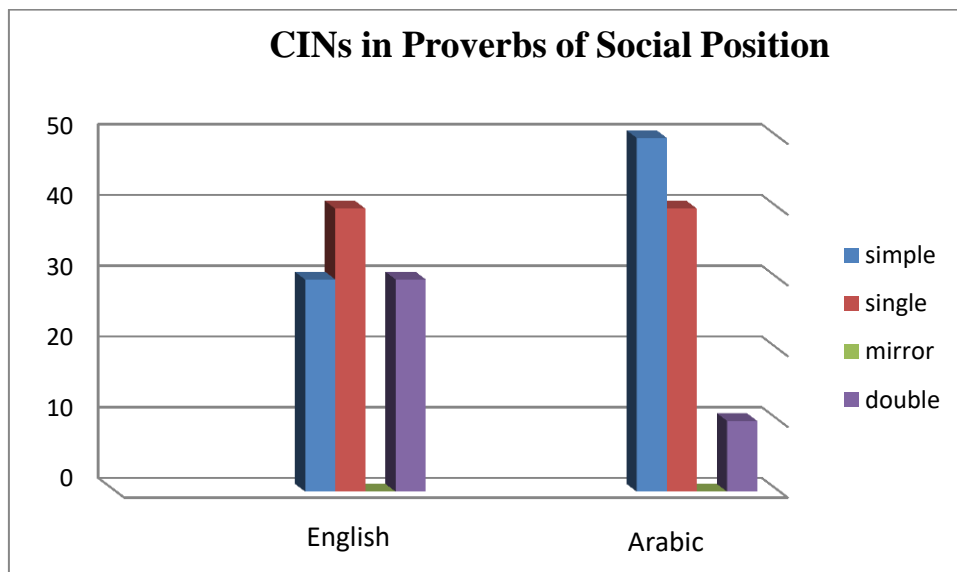

Figure 7.9. CINs in English and Arabic Proverbs of Social Life

Figure 7.10. Culturemes in English and Arabic Proverbs Social Life

7.1.6 Proverbs of Social Position

The English proverbs that express social interaction are analysed according to simple , single , and double CINs. The culturemes that help to construct the meaning of the proverbs are six in content and four in form and content. The content and form culturemes that are used to express socio-cultural factors are related to *money, poverty*, richness, *self-reliance*, *debt, and greed*. These cultremes are highly contributed to the meaning construction of the proverbs. The following proverbs contain form culturemes, which imply the culture-specific terms *taxes, peny, dollar*, and *canoe* that characterize the American culture:

31. Nothing is certain except death and taxes

32. Penny and penny laid up will be many

33. Pennies make dollars

34. Paddle your own canoe

The Arabic proverbs are analysed according to simple , single , and double CINs. The culturemes that help to construct the meaning of the proverbs are four in content and six in form and content. The content and form culturemes that are used to express socio-cultural factors are

related to *money, poverty, richness, self-reliance, content, and greed.* The following proverbs contain the culture-specific expressions الذكاة , الزكاة , الدراهم and , الابل , الذود , تمر , ارض خوارة, عين خوارة , مهرة مأمورة , سكة مأبورة that characterize the Arab and Islamic culture:

شر المال مالا يزكى ولا يذكى .35

(The worst possessions (almaal) are those that are not submitted to al-zakat and al- thakat).

خير المال سكة مأبورة ومهرة مأمورة .36

(The best possessions are a line of fertilized palm trees and a

productive mare)

خير المال عين خرارة في ارض خوارة .37

(The best possession is a running spring in a plane land)

التمرة إلى التمرة تمر .38

(Add a date to a date to get dates)

الذود إلى الذود ابل .39

(Add some camels to some camels to get more camels)

الدراهم مراهم .40

(Money is a medicine)

Figure 7.11. CINs in English and Arabic Proverbs of Social Position
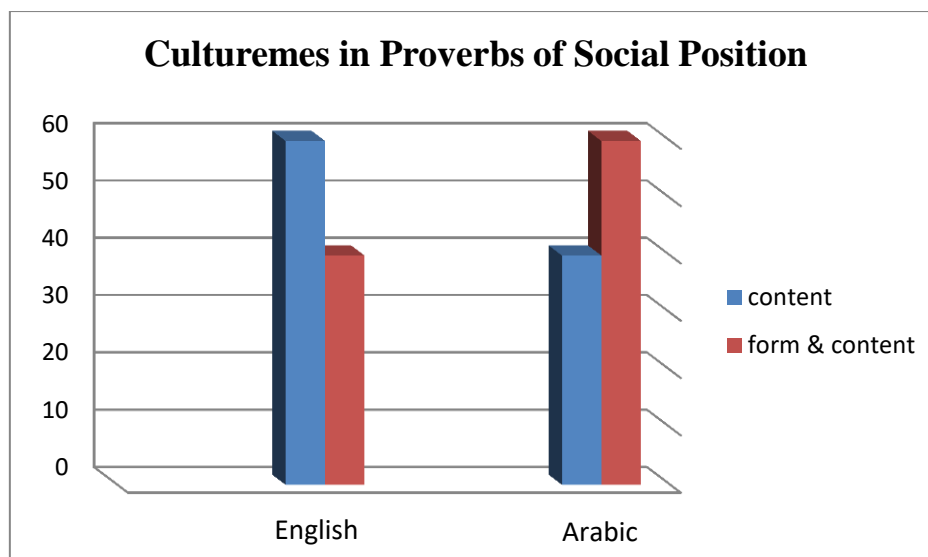
Figure 7.12. Culturemes in English and Arabic Proverbs of Social Position

7.2 Contrastive Analysis of CMs

7.2.1 Proverbs of Social Interactions

The CMs of the English proverbs under this topic are structural, ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate and then the ontological one. The CMs of the English proverbs indicate privacy and individuality as culture-specific values. There is no remarkable interest given to hospitality and generosity in the American culture.

The CMs of the Arabic proverbs are structural, ontological, orientational, container, and conduit metaphors. The ontological metaphor has the highest rate and then the structural one. The CMs of the Arabic proverbs indicate collectivity, social interaction between neighbours & relatives, hospitality, generosity, and the importance of the role of the clan. Concerning friendship, the CMs of the proverbs of both cultures are almost similar due to universal motivation for the metaphors in question.
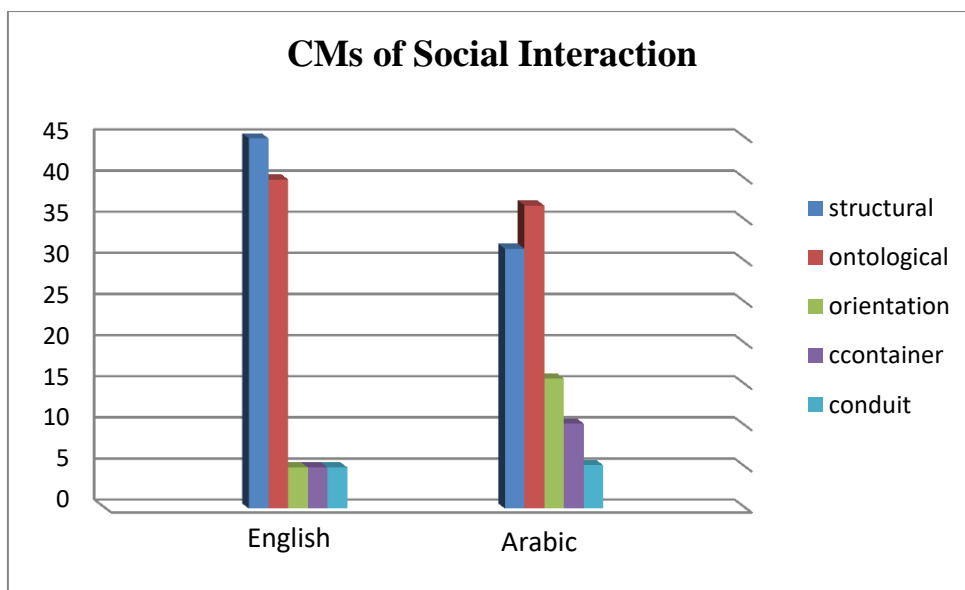
Figure 7.13. CMs in English and Arabic Proverbs of Social Interaction

7.2.2 Proverbs of Communication

The CMs of the English proverbs are structural, ontological, orientational, container, and conduit metaphors. The ontological metaphor has the highest rate and then the structural one.

The CMs of Arabic proverbs are structural, ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate and then the ontological one.

There is a remarkable similarity between the CMs of the proverbs of the American and Arab cultures. They indicate the power of words and the actions vs. words.
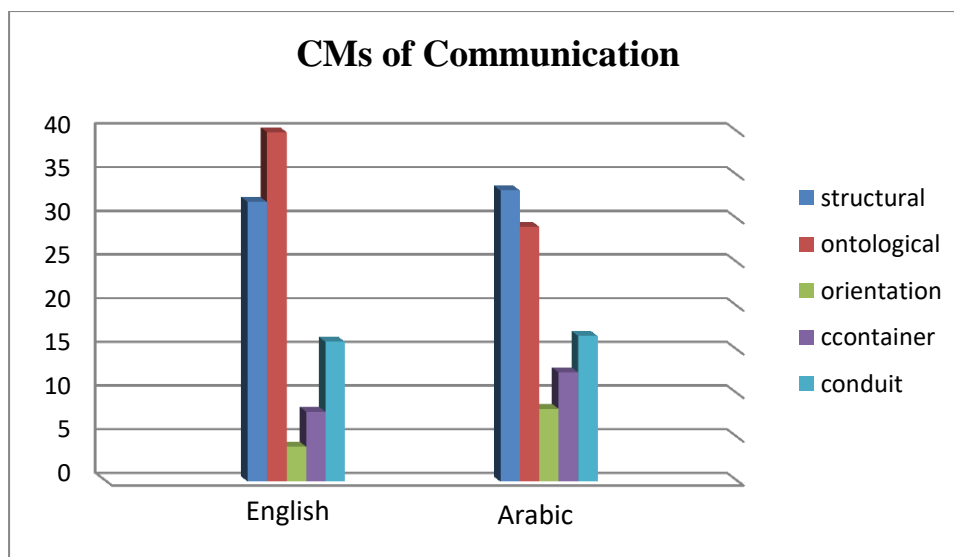
Figure 7.14. CMs in English and Arabic Proverbs of Communication

7.2.3 Proverbs of Coping and Learning

The CMs of the English proverbs are structural, ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate.

The CMs of Arabic proverbs are structural, ontological, orientational, and container metaphors. The structural metaphor has the highest rate.

Concerning coping and learning , both cultures highly value diligence, success, the concept of time, hard work, seizing the opportunity, wisdom, and caution. They devalue idleness, foolishness, and inability. The two cultures express these concepts in different ways and by using culture-specific expressions.
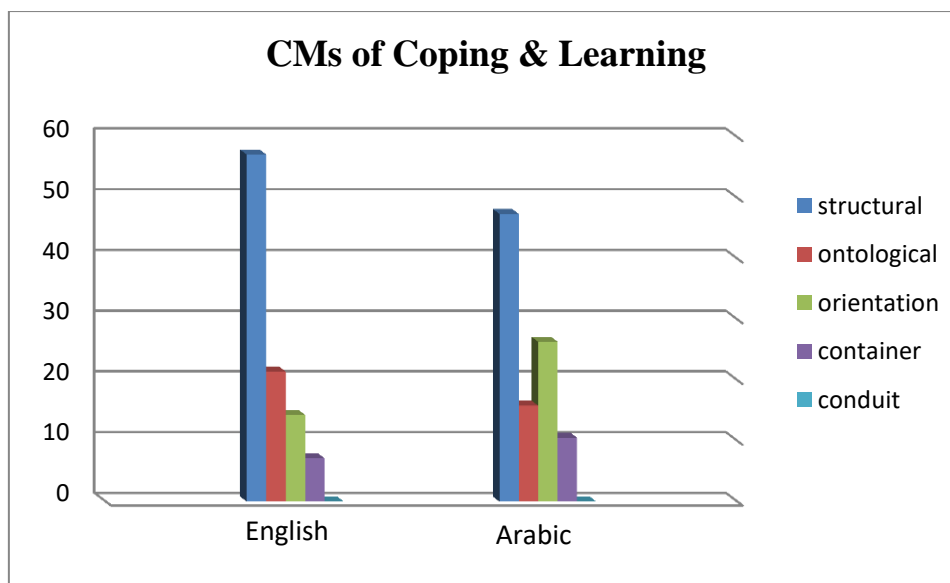
Figure 7.15. CMs in English and Arabic Proverbs of Coping & Learning

7.2.4 Proverbs of Human Life

The CMs of the English proverbs of human life are structural, ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate and then the orientational one. The CMs of Arabic proverbs are structural, ontological, orientational, and container, metaphors. The structural metaphor has the highest rate and then the ontological one.

Both cultures have certain eating &drinking habits, food, and drink. They devalue overeating, greed, waste, and haste. There are similar and different CMs involved to understand these traits in the American and Arab cultures.
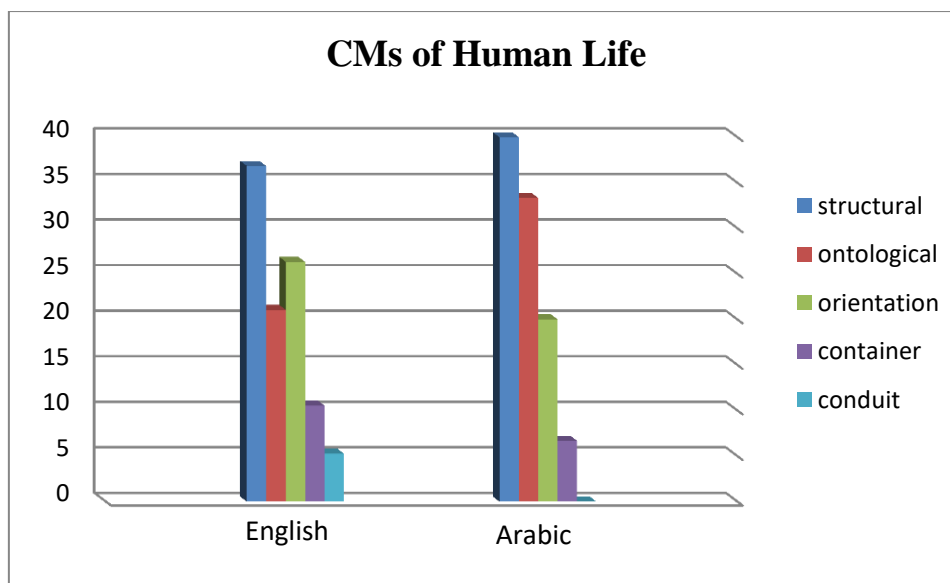
Figure 7.16. CMs in English and Arabic Proverbs of Human Life

7.2.5 Proverbs of Social Life

The CMs of the English proverbs are structural and ontological. The structural metaphor has the highest rate and.

The CMs of Arabic proverbs are structural , ontological, and orientational metaphors. The structural metaphor has the highest rate and then the structural one.

There are different CMs concerning the criteria for a successful marriage in both cultures. The similarity between the father and the son is understood by different CMs. The relationship between the parent and the daughter is understood almost in a similar way. The concept of death is conceptualized differently in both cultures. In the American culture, people's attitude towards death is of denial. It is conceptualized as a human. In the Arab culture, death is never far from the believer's consciousness. It is conceptualized as an entity.
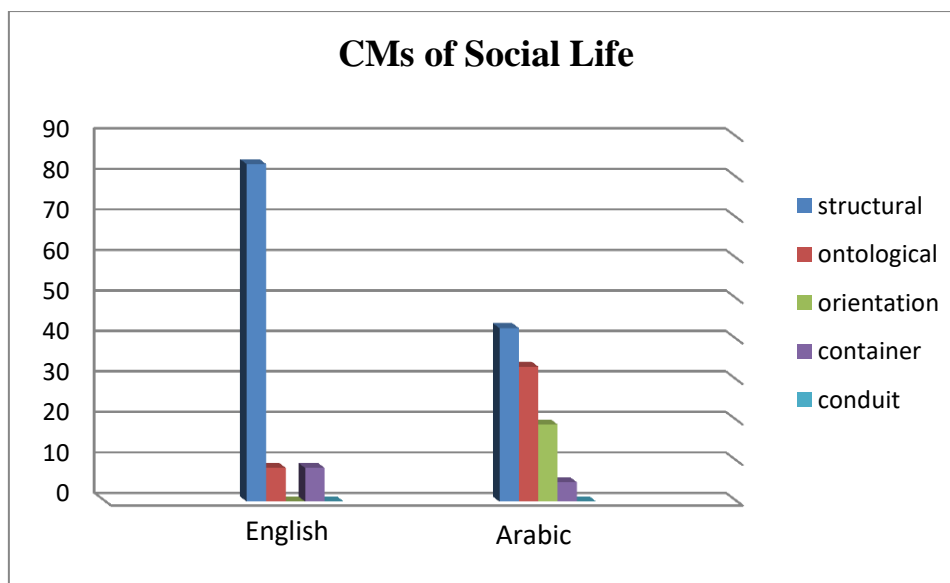
Figure 7.17. CMs in English and Arabic Proverbs of Social Life

7.2.6 Proverbs of Social Position

The CMs of the English proverbs are structural , ontological, orientational, container, and conduit metaphors. The structural metaphor has the highest rate and then the orientational one .

The CMs of Arabic proverbs are structural, ontological, orientational, and container metaphors. The orientational metaphor has the highest rate and then the structural one.

Concerning social position including possessions, money, poverty self-reliance, and richness, there is a remarkable difference between both cultures in conceptualizing the two kinds of imposition, namely *taxes* and *al-zakat*. Taxes are imposed by government on Americans for worldly purposes, whereas al-zakat is imposed on Muslim Arabs as an act of worship to help the poor and needy people. There are similar CMs of developing and wasting money, greed, and richness.
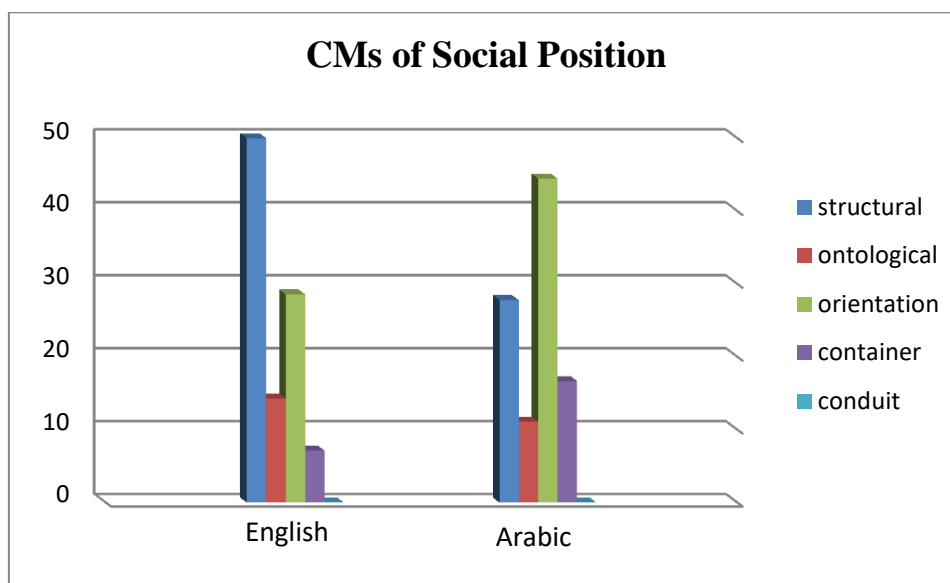
Figure 7.18. CMs in English and Arabic Proverbs of Social Position

CHAPTER EIGHT

CONCLUSIONS, RECOMMENDATIONS, AND SUGGESTIONS FOR FURTHER STUDIES

This chapter presents the conclusions, recommendations, and suggestions for further studies.

7.1 Conclusions

The study has arrived at the following conclusions:

1. The guiding principles of cognitive semantics pointed out by Western scholars have their roots in the Glorious Quran and Arabic literature hundred years ago.

2. CM introduced by Lakoff and Johnson (1980) was introduced by الجرجاني in his books أسرار البلاغة (1959) and دلائل الأعجاز (1989).

3. The linguistic form of a proverb cannot be understood properly and fully without being familiar with the socio-cultural factors involved in creating the proverb. The socio- cultural factor has an important role in meaning construction. This verifies the first hypothesis, which reads as follows: The socio – cultural factors have a significant role in determining the conceptual metaphors in the selected proverbs   .

4. CINs and CMs have an explanatory power for analysing English and Arabic proverbs. Accordingly, the second hypothesis has been verified. It reads as follows: CINs and CMs are powerful tools for investigating the impact of socio- cultural factors on meaning construction in the selected English and Arabic proverbs.

5. The universality of CMs of English and Arabic proverbs is due to human nature, universal kinship relation, and universal concept of friendship. Culture – specificity of conceptual metaphors, on the other hand, is due to differences in values, religious concepts, social phenomena, and environmental differences. Accordingly, the third hypothesis has been verified. It reads as follows: the universality of CMs is due to human nature whereas the culture – specificity is due to religious , social, and environmental differences

6. The CIN offers an informative analysis for the English and Arabic proverbs that have the structure (XYZ). This verifies the fourth hypothesis, which reads as follows: The grammatical structure of a proverb plays an important role in determining the kind of the CIN and CMs involved in explaining and understanding the proverb.

7. The conditional structure and comparison form of certain English and Arabic proverbs help to construct the input spaces. This also verifies the fourth hypothesis.

8. The English and Arabic proverbs with the structure (X is Y) can be considered a structural conceptual metaphor. Accordingly, they are analysed according to the single-scope network.

9. American culture is expressed in the content of proverbs more than it is in the linguistic forms. Arab culture, on the other hand, is expressed in the Arabic proverbs linguistically more than it is in content.

10. Religion has deep roots in the Arabic society. It is an essential aspect of Arab culture.

11. Meaning is not in language but language is a means for constructing meaning.

12. Culture is a key concept for explaining how the blend and the CMs emerge from our knowledge structures.

7.2 Recommendations

Based on the findings arrived at, the following recommendations are considered useful for teachers, researchers, and syllabus designers:

1. A cognitive semantic approach can be adopted for pedagogical purposes to facilitate the process of learning. Conceptual metaphor, metonymy, and image schema can be used effectively in teaching. They can be used, for example, in teaching prepositions and phrasal verbs.

2. Cognitive linguistics is an important area of study. It is advisable to enhance the academic courses of linguistics in the English departments in the Iraqi universities by including cognitive linguistics in the syllabus of linguistics.

3. Culture is a fundamental part of the process of learning a second / foreign language because language and culture are highly related to each other. They are acquired together. Proverbs are considered an important component of languages and cultures. It is advisable to use proverbs in teaching culture because culture can be taught implicitly. It is embedded in the linguistic forms of and messages conveyed by proverbs that students are learning. Learning proverbs helps students build their understanding of the foreign culture.

7.3 Suggestions for Further Studies:

The following suggestions arise out of the present study. They have been introduced for further studies. They are hoped to be conducted to enrich research in cognitive linguistics:

1. Cognitive semantic studies about CMs in politics, advertisements,

cartoons, songs, and literary texts.

2. A cognitive semantic study about the use of metaphor and metonymy for educational purposes

3. A cognitive semantic study about the application of CIN in learning a second / foreign language

4. A cognitive linguistic study about grammatical metonymy and metaphor

5. The impact of socio-cultural factors on metaphor in the learning of second/foreign languages.

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المستخلص

تقدم هذه الدراسة تحليلا إدراكيا دلاليا في تأثير العوامل الثقافية ـ الاجتماعية في تركيب المعنى في أمثال إنكليزية وعربية منتقاة . تحاول الدراسة الإجابة على أسئلة عدة تتعلق بمدى ارتباط استخدام الاستعارة بفهم الثقافة ومدى ارتباط الاختلافات في استعمال الاستعارة في كلتا اللغتين بالعوامل الثقافية ـ الاجتماعية.

تهدف الدراسة إلى معرفة مدى إمكانية تطبيق نظرية تكامل المفاهيم في تحليل الأمثال الإنكليزية والعربية وذلك لمعرفة تأثير العوامل الثقافية ـ الاجتماعية في تركيب المعنى في هذه الأمثال .وكذلك تهدف الدراسة إلى معرفة مدى عالمية نظرية الاستعارة المفاهيمية والكشف عن الاستعارات المفاهيمية المشتركة والمختصة بثقافة دون الأخرى في الأمثال قيد الدراسة. كما تهدف الدراسة إلى معرفة الدور الذي يلعبه التركيب النحوي للأمثال في تحديد نوع شبكة تكامل المفاهيم واثره في فهم هذه الأمثال .

وتفترض الدراسة إمكانية تطبيق نظرية تكامل المفاهيم وعالمية نظرية الاستعارة المفاهيمية وقدرة هاتين النظريتين على إظهار تأثير العوامل الثقافية-الاجتماعية في تركيب المعنى في الأمثال الانكليزية والعربية . كما تفترض الدراسة الدور المهم الذي يلعبه التركيب النحوي للأمثال في تحديد نوع شبكة تكامل المفاهيم الأمر الذي يساعد في فهم هذه الأمثال.

ولتحقيق أهداف الدراسة والتحقق من صدق فرضياتها ، تم استخدام أنموذجا مبنيا على نظرية تكامل المفاهيم ونظرية الاستعارة المفاهيمية لتحليل عينة من الأمثال الانكليزية والعربية. تتألف العينة من 60 مثلا انكليزيا و60 مثلا عربيا تخص ستة مواضيع تم اختيارها وفقا للنظام الدولي لتصنيف الأمثال الذي قدمه كوسي (2001) ، وتشمل هذه المواضيع التفاعل الاجتماعي ، التواصل ، التأقلم والتعلم ، الحياة الإنسانية ، الحياة الاجتماعية ، المكانة الاجتماعية.

من نتائج الدراسة في الجزء النظري منها إن نظرية الاستعارة المفاهيمية التي قدمها لاكوف وجونسون في كتاب ألاستعارات التي نحيا بها (1980) لها أصل في كتابي الجرجاني (ت 471) أسرار البلاغة (1959) و دلائل الإعجاز (1989). أما في الجانب التطبيقي فقد توصلت الدراسة إلى إمكانية تطبيق نظرية تكامل المفاهيم في دراسة الأمثال الانكليزية والعربية وعالمية نظرية الاستعارة المفاهيمية. كما توصلت الدراسة إلى بيان قدرة هاتين النظريتين في إظهار تأثير العوامل الثقافية ـ الاجتماعية في تركيب المعنى في الأمثال الانكليزية والعربية.

وتخلص الدراسة إلى عدد من التوصيات والاقتراحات لإجراء بحوث مستقبلية في ضوء نتائج البحث.

جمهورية العراق
وزارة التعليم العالي والبحث العلمي
جامعة بغداد / كلية الآداب
قسم اللغة الانكليزية

دراسة دلالية إدراكية
في تأثير العوامل الثقافية ـ الاجتماعية
في تركيب المعنى
في أمثال إنكليزية وعربية منتقاة

دراسة تقابلية

اطروحة تقدمت بها
إلى مجلس كلية الآداب ــ جامعة بغداد
كجزء من متطلبات نيل درجة دكتوراه فلسفة في
اللغة الإنكليزية وعلم اللغة

الطالبة
إنعام إسماعيل طاهر

باشراف
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رجب 1439 هـ   آذار   2018 م