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A Cognitive Study of Colour Terms in English and Iraqi Arabic

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دراسة ادراكية لتعابير الألوان في اللغة الإنكليزية والعربية العراقية

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الملخص

تتوافق الفاظ الألوان في التعابير المجازية مع مفاهيمٍ مختلفة نوعاً ما عن التأثيرات النفسية لألوانها في الثقافتين الإنكليزية والعربية العراقية. يقوم متكلمي كل ثقافة بتصوّر نفس الفاظ الألوان اما بشكل متشابه أو مختلف مانحين إياها قيماً ايجابية أو سلبية.

تحاول الدراسة الإجابة على الأسئلة التالية: (1) كيف يقوم ناسُ كلتا الثقافتين بتصوّر الفاظ الألوان في تعابيرها المجازية لكل ثقافة؟ (2) ما هي التنوعات في كلتا الثقافتين لكل لفظة لون؟ (3) وهل تُصنف التعابير المجازية ذات الفاظ الألوان على فئات تصورية تؤثر على الطريقة التي يتعلم بها الناس تلك التعابير؟

تهدف الدراسة الى: (1) استخراج المجازات التصورية للتعابير المجازية ذات الفاظ الالوان عن طريق نموذج معرفي، (2) تصنيف التعابير المجازية لألفاظ الألوان الى فئات تصورية طبقاً للسلوك المعرفي للفظة اللون المعنية، (3) وتوضيح التشابهات والاختلافات في القيم الثقافية لألفاظ الألوان.

تفترض الدراسة بان: (1) المفهوم الذي يتوافق مع لفظة اللون يختلف عن التأثير النفسي للون نفسه، (2) هناك ثلاث فئات للتعابير المجازية ذات الفاظ الألوان تتعلق بالدور المعرفي للفظة اللون داخل التعبير، (3) وأن الفاظ الألوان تعكس تصورياً القيم الثقافية لكلتا اللغتين.

تم تصنيف البيانات التي تم تجميعها الى ثلاث فئات بحسب الدور المعرفي الذي تلعبه الفاظ الألوان داخل تعابيرها المجازية ومن ثم تحليلها وفقاً لنموذج (مجاز السلسلة العظيمة) على خطوتين: اولى بتوضيح الهيكلية الفكرية الخاصة التي تثيرها التعابير المجازية ذات الفاظ الألوان، والثانية بتطبيق نظريتي السلسلة العظيمة وطبيعة الموجودات معاً، ومن ثم تطبيق قاعدة المجاز المفاهيمي (العام هو الخاص).

تستنتج الدراسة بأن: (1) تنقسم التعابير المجازية ذات الفاظ الألوان الى ثلاث فئات استناداً الى الدور المعرفي لهذه الالفاظ، (2) اغلب الفاظ الألوان تختلف عن التأثيرات النفسية لألوانها، وتعطي كل ثقافة تقييماً إما ايجابياً او سلبياً للفظة اللون وبنسب مختلفة.

الكلمات المفتاحية: اللغويات المعرفية، نظرية الاستعارة النظرية، استعارة السلسلة العظيمة، مصطلحات اللون، التعبيرات المجازية.

ABSTRACT

Colour terms of metaphorical expressions (CTMEs) correspond to certain concepts that are somehow different from the psychological impacts of the related colours in both English and Iraqi cultures. Speakers of each culture conceptualize the same colour term (CT) either similarly or differently, giving them positive or negative values.This study attempts to answer the following questions: (i) how do people of the two cultures conceptualize CTs in CTMEs?, (ii) What are the diversities of each CT in both cultures?, and (iii) Do CTMEs fall into conceptual categories that affect the way people learn them?.

The present study aims at: (i) extracting the conceptual metaphors (CMs) of the CTMEs by a cognitive model, (ii) categorising the CTMEs according the cognitive behaviour of the CT involved and (iii) explaining the similarities and differences in cultural values of CTs.

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It hypothesizes that (i) the concept to which a CT corresponds is different from the psychological impact of the colour concerned, (ii) there are three categories of CTMEs regarding the cognitive role of the CT involved and (iii) CTs conceptually reflect cultural values of both languages.

The data collected are categorized according to the cognitive role the CTs play in the CTMEs, and then analysed according to the Great Chain Metaphor model in two steps: explaining the specific schematic structure evoked by the CTMEs, applying the Great Chain and the Nature of Things theories together, and applying the GENERIC IS SPECIFIC metaphor.

The study concludes that (i) CTMEs fall into three categories based on the cognitive behaviour of the CTs; (ii) the majority of the concepts associated with CTs are different from the psychological impacts of the related colours; and (iii) each culture values a CT either negatively or positively in different ratios.

Key words: cognitive linguistics, conceptual metaphor theory, great chain metaphor, colour terms, metaphorical expressions.

1. Introduction

Metaphor is a powerful rhetoric device through which words and phrases correspond to concepts different from how they are actually / conceptualized in the speaker's mind. It usually employs concrete entities of various types to communicate abstractions. Proverbs and idioms, henceforth metaphorical expressions (MEs), contain metaphors of diverse structural complexities endowed with colour terms (CTs). Colour-term metaphorical expressions (CTMEs) correspond to certain concepts that are somehow different from the psychological impacts of the colours to which they are related.

Language is part of culture and any study on what cultural values a language possesses reflects issues of universality as well as culture-specificity among cultures. Both English and Iraqi cultures contain a considerable amount of CTMEs enriched with cultural values that are intrinsic in each culture. Speakers of each culture conceptualize the same CT either similarly or differently, giving them positive or negative values.

2. Cognitive Linguistics

Cognitive Linguistics as elaborated by Rohrer (2007: 3) is an approach to the scientific study of language. It claims that linguistic knowledge can be explained by means of understanding human cognitive abilities. Evans (2007: 22) states that this approach 'places central importance on the role of meaning, conceptual processes and embodied experience in the study of language and the mind and the way in which they intersect.' In addition to stressing the interaction between cognition and language, it focuses on language as a tool to organize, to process and to convey information (Richards and Schmidt, 2010: 91). Cognitive Linguistics adopts two main sub-approaches to the study of language and mind: 'cognitive grammar' and 'cognitive semantics' as stated by Evans and Green (2006:4). They further state that to cognitive semantics Conceptual Metaphor Theory does belong.

Geeraerts (2010: 166) shows that cognitive semantics attempts to focus on meaning as a cognitive phenomenon. Cognitive semantics is tackled from a conceptual (rather than formalistic or logical) point of view. 'The focus is on the meaning of language in use and on the ways in which social context interacts with internalized conceptual schemas' (Littlemore and Taylor, 2014: 11).

3. Idealized Cognitive Models (ICMs)

Lakoff's book entitled 'Women, Fire and Dangerous Things' published in (1987) stipulates that human beliefs and expectations (knowledge) are structured as 'cognitive models' vital in directing cognitive processing, including language usage. These models are 'idealized' in that they are abstract structures of the actual world. They do not represent all the diversities of the real world, yet they accommodate a conceptual template to deal with these diversities flexibly (Geeraerts, 2010: 224).

4. Conceptual Metaphor Theory (CMT)

Lakoff (1993:204) proposes that the classical decorative approach to metaphor suffers from many shortcomings that he terms 'traditional false assumptions' of this approach, e.g. the entire everyday

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conventional use of language is literal, none is metaphorical, and the entire conventional subject matter, written or spoken, can only be understood literally, and without resorting to metaphor. These 'false assumptions' focus on one concept: everyday language is literal.

Lakoff and Johnson consider a new insight to metaphor. In their book '*Metaphors We Live By*' published in (1980), both cognitive linguists find that the classical view of metaphor lacks adequacy, and that metaphor is not confined to literary and extraordinary language. On the contrary, metaphor is 'pervasive in everyday life, i.e. in language, thought and action.' Knowles and Moon (2006: 24-25) state that the central idea that Lakoff and Johnson hold is that metaphor is 'a kind of thinking or conceptualization.' This is why they call it 'Conceptual Metaphor' to reflect that it is 'related to metaphorical conceptualization.'
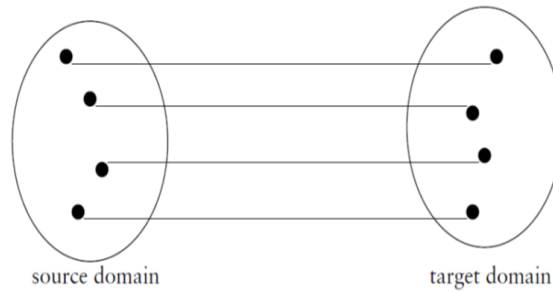
5. Mapping Theory

Figure (3): Cross-domain mappings – adopted from (Evans, 2007: 53).

Knowles and Moon (2006: 26) state that it is mistaking to consider 'correspondences and mappings' as areas of similarities between two domains. They add that both Lakoff and Johnson do not believe so. Mapping is considered as associations of 'correlating elements in both the source domain (SD) and the target domain (TD). Figure (1) below illustrates mapping of correlating elements in a CM. some cognitive semanticists describe this conceptual phenomenon as 'cross-domain mappings' (Evans, 2007: 53).

Lakoff (1993: 208) maintains that since 'metaphor is not a matter of language, but of thought and reason', then mapping is primary, whereas language is secondary. This is because mapping captures 'the use of source domain language and inference patterns for target domain concepts.' Mapping is also a conventional phenomenon because it constitutes a constant portion of the conceptual system that makes it easy to conceptualize, for example, love relationships. Tendahl (2009: 14) states that the cross-domain mapping represents the conceptual metaphor, while the realization of this mapping in linguistic and non-linguistic environments represents the linguistic metaphor.

Conceptual metaphor preserves the conceptual schematic structure of the domains involved (Lakoff 1993: 228). Kövecses (2002: 102-103) explains that 'the invariance principle' filters mapping of the source knowledge that is incoherent with the 'schematic or skeletal structure of the target.'

Ruiz de Mendoza (2011: 106) clarifies that conceptual metonymy shows two patterns of mapping within one conceptual domain: 'source-in-target' (aka domain expansion), figure (4a), and 'target-in-source' (aka domain reduction), figure (4b) metonymic mappings, where the subdomain is source and the 'domain matrix' is the target. An example of 'source-in-target' metonymy is where the cheeseburger is conceptualized, within the target domain matrix, as the customer, as in figure (2).

a.   b.

Figure (2): metonymic mappings – adapted from (Ruiz de Mendoza, 2011: 106)

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6. Metaphor and Culture

Shore (1996: 334) provides that many types of models are involved into making up what is called 'a culture.' Shore points out that while some ICMs are definitely mental models, others are models constructed in the world in terms of social institutions and practices. Kövecses (2005: 3-4) states that culture is seen as 'a set of shared understandings and practices that characterize smaller or larger groups of people, including metaphorical understanding'.

Gibbs (1994: 22) states that 'everyday metaphorical knowledge motivates people's use and understanding of idioms and proverbs. Idioms and proverbs are not merely 'linguistic ornaments' that rely on arbitrary pairing with non-literal meaning to deliver a message without awareness of 'why they mean what they do.' However, these MEs give general instructions that can apply to a wide variety of situations, but not just any situation (Gibbs, 2007: 697-699). Geeraerts (2010: 211) explains that Conceptual Metaphor Theory tends to focus on the part of language that is more conventional,i.e., fixed expressions, idioms, and proverbs.

7. Psychology and Symbolism of Colours

Colour symbolism describes the conscious associations and judgments that people are conditioned to make, such as cultural responses to colour. Green, for instance, is a sacred colour in Islam, and in Ireland it is considered lucky (Christie, 2001: 2). Nevertheless, colour psychology seeks the unconscious effects of colour harmony on people, regardless of age and gender. For example, green has positive energy, such as balance, refreshment, reassurance, equilibrium and peace (ibid).

8. Research Methodology

The sub-sections below show the details of data collection and the procedure of analysis:

8.1 Data Collection

The data are collected from official publications as well as relevant websites about proverbs and idioms in English and Iraqi Arabic. These data include CTMEs haing three CTs, i.e. (blue, red and green).The total number of CTMEs is (44) covering the three mentioned colours in both English and Iraqi Arabic, as shown in the appendix. Out of these (44) CTMEs (18) CTMEs are randomly selected to be analyzed for reasons of spsce as it would take a huge space to analyze them all. These (18) CTMEs are distributed to cover the three colours evenly in both English and Iraqi Arabic. The rest of the CTMEs are included in the appendix where their idiomatic meanings and translation(as far as the Iraqi data is concerned) are given.

8.2 Procedure of Analysis

The study follows a qualitative method of research. Trumbull (2005: 101) states that qualitative research method attempts to 'make sense or interpret phenomena in terms of meanings people bring to them.' This method is an inductive process 'leading from specific pieces of information to a general conclusion' (Campbell et al, 1982: 5). It describes multiple realities, 'developing deep understanding and capturing everyday life and human perspectives' (Trumbull, 2005: 101).

CTMEs of single CTs are selected and then analysed according to three different hypothetical categories (HCs) and as follows:

1st HC: Only the CT is associated with a concept in the TD. It modifies a noun in the CTME, yet the noun does not engage mapping, i.e. it does not have a metaphoric interpretation.

2nd HC: The CT and the noun it modifies are engaged in the process of mapping where the association of the noun affects that of the CT.

3rd HC: The whole CTME components are engaged in the mapping process and they depict a scenery of an event more than presenting a state.

The analysis of data is performed on the three HCs representing the degree of difficulty in understanding. Each level is analysed in accordance with Lakoff and Turner's model (1989), i.e. the Great Chain Metaphor. This model follows the following steps (Lakoff and Turner, 1989: 175):

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Step 1- Stating the specific-level schema evoked by the words that the CTME comprises.

Step 2- Applying the Great Chain metaphor to the specific-level information associated with the words of the proverbs and idioms in the following order:

a- The Great Cain theory explains the variety of features that characterize the specific-knowledge schema of the ME and links it with human beings. Simultaneously, The Nature of Things theory explains behaviours that are related to the human and non-human features.

b- The Maxim of Quantity selects the highest-ranking features and behaviours relevant at each level, excluding irrelevant ones.

c- The GENERIC IS SPECIFIC metaphor extracts from this specific-level knowledge about the CTME the corresponding generic-level structure. Then, it maps the extracted structure onto the target domain of human beings, picking up the highest-level human features and behaviour that preserve the generic-level structure.

The association is built on people's ability to extract the specific-level schema out of the CTMEs in the SD to arrive at the relevant generic-level schematic structure. Understanding CTMEs is accomplished by establishing links between usually a general state or event (the target domain) that is associated with a specific colour term (the source domain). Therefore, the conceptual metaphor of a CT is going to be TARGET IS SOURCE.

9. Data Analysis

The data analysis is performed on each CT data in both English and Iraqi Arabic, starting with the English data and then the Iraqi Arabic within the three HCs by applying the Great Chain Metaphor model.

9.1 CTMEs of the 1st HC - English Data

-**CTME**: Once in a blue moon. (Ayto, 2009:36).

Idiomatic meaning: occur extremely rarely or unexpectedly

The analysis

Step 1- The specific-level schema evoked by the proverb.

In one of the nights, the moon appears blue unexpectedly.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (moon) is 'the natural satellite of the Earth that shines due to the reflection of sun's light that revolves around the earth from west to east in about 29 and a half days' (Merriam Webster Online Dictionary) (MWOD). The colour of this reflection is usually white, sometimes yellowish, in all its phases. It is unexpected for people to see a moon shines blue because it is an unnatural phenomenon and if it happens once, it is a very rare incident that definitely leaves a special stamp. The colour (blue) refers to isolation, rarity and conservation.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that link (blue / moon) to people represented by very rare moon to be seen at night.

c- The GENERIC IS SPECIFIC

The generic-level schema is any incident that is very rare and unexpected to take place corresponds to seeing a blue moon at night. The association of (blue moon) with (rare incident) makes the CM of the CT be RARITY IS BLUENESS.

-**CTME**: in the red (Dale and Wolf, 2006: 222) / red-inked (Ayto, 2009: 287).

Idiomatic meaning: In debt / overdrawn / losing money.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person who is in the red ink.

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Step 2- the Great Chain metaphor:

a-The Great Chain and the Nature of Things theories

The word (ink) refers to 'a coloured, usually liquid material for writing and printing' (MWOD). To be (in) somewhere is to indicate limitation, qualification, or circumstance and to be included in a position with boundaries. The CT (red) indicates danger, threat and warning that are related to critical situations where a person is in debt, under arrest, about to die, losing money, etc. Previously, banks and business used to document a person who is in debt or overdrawn in red ink.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that link (red / ink) to people, i.e. (to be in a document for debts).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that is in debt, losing a lot of money or overdrawn fits this CTME. The correspondence between (in red) and (in debt) makes the CM of the CT be DEPT IS REDNESS.

-**CTME**: Green with envy. (Dale and Wolf, 2006: 222).

Idiomatic meaning: obsessed with jealousy

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person who is green with envy.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (envy) refers to 'resentful awareness of an advantage enjoyed by others mixed with a desire to possess the same advantage or to deprive others from it'. It also refers to someone/something who is 'an object of envious notice or feeling' (MWOD). The CT (green) signals restoration, vitality and greed which, in turn, generate obsession of exercising an activity.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that associate (green / envy) with people represented by (obsessed with envy).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person who feels resentful because others have an advantageous possession or attribute and wishes them to be deprived of it fits this CTME. The correspondence between (being green) and (being obsessed) makes the CM of the CT be OBSESSION IS GREENNESS.

9.2 CTMEs of the 1ˢᵗ HC - Iraqi Arabic Data

-**CTME**: مثل الجن الأزرق (Jarwah, 2009: blue).

Literal translation: like a blue jinni.

Idiomatic meaning: to be cunning.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person that he/she is likened to a jinni that appears blue.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (jinni) expresses a class of spirit that dwells the earth, can adopt various forms and can exercise supernatural powers as far as Muslim demonology is concerned. Such powers enable it to move things, transform itself to whatever shape one can imagine and cause things to move swiftly and skilfully. The CT (blue) is connected to cunning, maliciousness and immortality that coincide with what people believe a jinni is. Moreover, people are able to perform the same activities a jinni does, but with limited speed and skill.

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b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours that relates the CTME to people which is (to behave like a jinni cunningly).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that moves swiftly and skilfully is as cunning as a blue jinni. The association between (blue) and (cunning) makes the CM of the CT be CUNNING IS BLUENESS.

CTME: موت أحمر (Omar, 1997: 75).

Literal translation: red death

Idiomatic meaning: brutal death caused by murder or violence

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is death which is characterized as red.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (death) points out the occasion when one's soul leaves his/her body that ceases all vital functions to put an end for his/her life (MWOD). The CT (red) represents torture, killing and blood that indicate aggravated and violent aggression resulted from brutal nature of the aggressor. No one escapes death, except the One Who creates it, i.e. Almighty Allah. However, what causes death varies from destiny to brutal aggression. People express suffering and hard times by comparison to critical circumstances, such as the way they die.

b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours which correspond (red / death) to people,i.e., (brutal death).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that faces a hard time doing something or suffering greatly to achieve a goal uses this CTME. The correspondence between (red death) and (brutal death) makes the CM of the CT be BRUTALITY IS REDNESS.

CTME: روحه خضره (Jarwah, 2009: green).

Literal translation: he/she has a green soul.

Idiomatic meaning: an old man/woman thinks that he/she is still young and behaves accordingly.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person who is old in age, but green in soul.

Step 2- the Great Chain metaphor:

a-The Great Chain and the Nature of Things theories.

The word (soul) expresses 'the immaterial essence, animating principle, or actuating cause of an individual life and the spiritual principle embodied in human beings' (MWOD). Each human being is born with a composite of flesh and soul usually grow side by side until the moment the soul departs the flesh. Nevertheless, there are cases when flesh grows faster than soul and vice versa. The CT (green) signals strength, fertility and spring which give rise to youth vigour. Some people feel that they are still young despite that they are old in age.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that associate (green / soul) with people, i.e. (young soul).

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c- The GENERIC IS SPECIFIC

The generic-level schema is that any person believes that he/she is still young and behaves accordingly while he/she is actually older fits this CTME. The correspondence of (green soul) to (young soul) makes the CM of the CT be YOUTH IS GREENNESS.

9.3 CTMEs of the 2ⁿᵈ HC - English Data

-**CTME**: blue blood (Ayto, 2009: 36).

Idiomatic meaning: someone from a noble, aristocratic or wealthy family.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is blood whose colour is blue rather than red.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (blood) means the red fluid that the heart pumps through the arteries and veins to transfer nourishment and oxygen to all body parts and brings wastes and carbon dioxide to be disposed of. In addition, it means the 'relationship by a descendent from a royal ancestor', i.e. kinship and lineage that represents a metonymic correspondence to people. The colour (blue) denotes rarity, conservation and corporation that signal a special group of people, e.g. aristocrats and nobles, whose blood is not like common people's.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that link (blue / blood) to people, i.e., rare blood which belongs to the aristocrats, as compared with regular blood.

c- The GENERIC IS SPECIFIC

The generic-level schema is that anyone that is descendent from aristocratic or noble family fits this CTME. The association between (blue blood) and (noble person) makes the CM of the CT be NOBILITY IS BLUENESS.

-**CTME**: Red deer (Speake, 2015: 263).

Idiomatic meaning: Stolen property.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a deer that is characterized as red.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (deer) refers to an animal that is 'slender-legged, even-toed, ruminant mammals having usually brownish fur and antlers borne by the males of nearly all and by the females of a few form' (MWOD). It is highly hunted and in demand for meat, fur and sport and this makes it valuable property, especially the red deer. The CT (red) indicates danger, warning and majesty that suggest a valuable entity that is violated by aggression, stealing or sabotage.

b- The Maxim of Quantity

The highest-ranking features and behaviours are selected by the maxim of quantity which link (red / deer) to people, i.e. (stolen animal).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any property that is stolen or taken illegally fits this CTME. The correspondence between (red deer) and (stolen property) makes the CM of the CT be STEALING IS REDNESS.

-**CTME**: Green thumb / Green finger. (Ayto, 2009: 155).

Idiomatic meaning: having the ability to make plants grow.

The analysis

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Step 1- The specific-level schema evoked by the proverb.

There is a person whose thumb/finger is green

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (thumb) refers to 'the short thick digit of the human hand that is analogous in position to the big toe and differs from the other fingers in having only two phalanges, allowing greater freedom of movement' (MWOD). The CT (green) refers to fertility, new birth and vitality that suggest liveliness and proficiency. The thumb represents half of the hand's strength that fastens the grip and makes it tighter and stronger and it is also used with any other finger to pick things up. Farmers used to dig small holes to plant seeds by using their fingers. As one of the fingers of a hand, it is used metonymically to denote the hand itself or the person.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours which link (green / thumb) to people, i.e. (proficient person).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that is proficient in growing plants and agricultural work fits this CTME. The correspondence of (green thumb) to (proficient person) makes the CM of the CT be PROFICIENCY IS GREENNESS.

9.4 The CTMEs of the 2nd HC - Iraqi Arabic Data

-**CTME**: عظمه أزرگ (Jarwah, 2009: vis. blue).

Literal translation: He/she has a blue bone.

Idiomatic meaning: hostile and rancorous.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person whose bone is blue.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (bone) refers to one of the constituent parts of the skeleton on which flesh is structured that gives the body its strength and shape. Because it is instilled deep in the body, it is used metonymically to mean the (essence) or the (core) of any structure. The CT (blue) is associated with intensity, hostility and maliciousness that suggest a rancorous nature.

b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours that relate the CTME to people, i.e. (a rancorous essence).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that treats others with intense hostility and maliciousness has a rancorous essence and this CTME fits him/her. The association between (blue bone) and (rancorous essence) makes the CM of the CT be RANCOUR IS BLUENESS.

-**CTME**: الثور الحمر ايموت وهو حمر [sic]   (Al-Delayshi, 1966: 202).

Literal translation: The red ox dies and it is still red.

Idiomatic meaning: Those who have bad habits keep them until death.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an ox that is attributed as red and this attribute sticks to it until death.

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Step 2- the Great Chain metaphor:

   a- The Great Chain and the Nature of Things theories.

The word (ox) points out an adult domestic bovine male (MWOD). It is usually castrated to make it more docile and malleable, yet it is no longer involved in reproduction process. The CT (red) indicates discipline, hardship and warning that indicates a lasting bad feature that is hard to be disposed of. Some people have bad habits that exceed the goodness in themselves, and they are too intrinsic in themselves to get rid of. Consequently, they are bad by these habits.

   b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours which relate (red / ox) to people, i.e. (bad feature).

   c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that has bad habits and crooked behaviours which are too stubborn to change fits this CTME. The correspondence between (red ox) and (bad feature) makes the CM of the CT be BADNESS IS REDNESS.

CTME: الخضره ما تيبس واليابسه ما تخضَر (Al-Tikriti, 1978: 591).-

Literal translation: a green leaf will not dry and a dry leaf will not be green.

Idiomatic meaning: A person can survive inevitable death and he/she may die suddenly.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is a person who survives a deadly state and another person who dies suddenly without prior notice.

Step 2- the Great Chain metaphor:

   a- The Great Chain and the Nature of Things theories.

The word (leaf) expresses 'a lateral outgrowth from a plant stem that is typically a flattened expanded variably shaped greenish organ that functions primarily in food manufacture by photosynthesis' (MWOD). As long as a leaf is green, the whole plant is alive, and when it gets dry, the plant dies. The CT (green) refers to going forward and liveliness that suggest a living state. People are vulnerable to both minor and deadly incidents that can lead either to death or to survival according to what is destined to them.

   b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours that relate (green / leaf) to people, i.e., (lively person as opposed to dead person).

   c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that survives a fatal condition or passes away abruptly fits this CTME. The correspondence between (green leaf) and (lively person) makes the CM of the CT be LIVELINESS AND SAFETY ARE GREENNESS.

9.5 CTMEs of the 3ʳᵈ HC - English Data

-**CTME**: to talk in a blue streak (Ayto, 2009: 37).

Idiomatic meaning: talking very much and very rapidly.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an incident where somebody talks continuously and very rapidly.

Step 2- the Great Chain metaphor:

   a- The Great Chain and the Nature of Things theories

The word (talk) is to express ideas using spoken words or gestures that are meant to influence, affect and inform the listener. The more rapid the manner in which one talks, the less receptive the listener becomes. The word (streak) refers to a narrow band of light and to moving swiftly. The CT

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(Blue) is serenity, communication, efficiency that support the stability of the manner in which someone talks.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that bring (talk / blue / streak) and people together, i.e. (the stable continuous swift band of words).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any event where a person expresses his/her ideas in a stable continuous rapid manner to the extent that it is hard to cope with what he/she talks about fits this CTME. The correspondence of (blue streak) to (stable continuous band) makes the CM of the CT be STABILITY IS BLUENESS.

-**CTME**: Catch someone red-handed (Marin, 2016: 227).

Idiomatic meaning: To witness someone in the act of committing a crime.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an event where someone catches another the moment his/her hand becomes red.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (catch) is 'to capture or seize after pursuit or to discover unexpectedly' and the word (hand) is 'the body part at the end of the human arm by which he/she holds and moves entities' (MWOD). The CT (red) refers to blood, weapons, warning and aggressiveness that indicate murder, robbery, sabotage, etc. People can do enormous activities by hands for good and bad purposes and it is possible that they seize each other doing these activities.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours that link (catch / red / hand) to people, i.e. (to witness the action of committing a crime).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that is available when another one commits a crime of any type fits this CTME. The correspondence between (catching a person red-handed) and (witnessing the act of committing a crime) makes the CM of the CT be CRIME IS REDNESS.

CTME: Grass is always greener on the other side. (Speake, 2015: 35).

Idiomatic meaning: one thinks that another person's situation is better than your own.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an event where a person that stands on green grass by a river and he/she looks at the grass on the other side of the river that looks greener.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories

The word (grass) stands for a sort of hedge that is usually short and thick in texture whose colour is mostly green. When somebody stands on grass and has a look around his/her feet, he/she can easily recognizes the structure of the grass-seedlings and the ambient details, e.g. the stem, the leaves and the soil where it grows. However, the same grass looks different from a distance because its leaves are so entangled that only green leaves are apparent and the other details are hidden. In the same vein, a person can undergo a situation that he/she thinks less comfortable than the others' similar situation because he/she does not see the complete details of it.

b- The Maxim of Quantity

The maxim of quantity selects the highest-ranking features and behaviours which relate (green / hand) to people, i.e., (other's situations seem more comfortable than one's own).

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c- The GENERIC IS SPECIFIC

The generic-level schema is that any person that is not content with what he/she has and thinks that what others have is better fits this CTME. The correspondence between (the appearance of the grass on the other side of the river is greener) and (the consideration of others' situations to be more comfortable than one's own) makes the CM of the CT be COMFORT IS GREENNESS.

9.6 The CTMEs of the 3ʳᵈ HC - Iraqi Arabic Data

CTME: خرزة ماويه (زرقاء) ما اتضل بالگاع مرميه (Al-Tikriti, 1978: 578).

Literal translation: A light blue bead should not be left thrown on the ground.

Idiomatic meaning: a beautiful young woman should not be left without marriage.

The analysis

Step 1- The specific-level schema evoked by the proverb.

The evoked schema is a scenery of a light blue bead that is thrown on the ground and one of the passers-by should pick it up to take care of it.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (bead) refers to a small shiny piece of material that is usually shaped like a ball and pierced for threading or wiring, e.g. beads of a rosary that are made of precious stones. Muslims value such beads and take good care of them, like shining them and keeping them in a safe place. The CT (blue) is associated with heaven, clearness and protection that suggest a sense of careful attention and high value. Young, beautiful and successful people are likened to precious stones and they need someone to take them into consideration, specially unmarried young beautiful woman.

b- The Maxim of Quantity

The maxim of quantity chooses the highest-ranking features and behaviours that relates the CTME to people, i.e. (a valuable bead that needs to be picked up and taken care of).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any woman that is young, beautiful and unmarried should marry so that someone can take care of her and this CTME fits her. The association between (picking up the blue bead) and (proposing to a beautiful young woman for marriage) makes the CM of the CT be BEAUTY IS BLUENESS.

CTME: عين الحمرة تنطي أدب (Al-Tikriti, 1981: 543).

Literal translation: The red eye gives discipline.

Idiomatic meaning: Intimidation is effective in raising children.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an event in which an eye attributed as red in the process of giving discipline to someone.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (eye) is the organ of sight situated between the nose and the forehead and it denotes close observation and scrutiny (MWOD). It can tell what a person thinks about and reveal emotions and intentions to an observer, anger, insistence, obligation, etc. The CT (red) indicates discipline, warning, and intensity that give rise to the necessity for obedience and punishment in case of disobedience. Parents tend to be firm and decisive with children in order to raise them well.

b- The Maxim of Quantity

The maxim of quantity picks up the highest-ranking features and behaviours which link (red / eye / give / discipline) to people, i.e., (firmness raise children on discipline).

c- The GENERIC IS SPECIFIC

The generic-level schema is that any person wishes to advise any parents about how to raise their children to become disciplined can use this CTME. The correspondence between (giving children a red

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eye) and (achieving discipline by intimidation) makes the CM of the CT be INTIMIDATION IS REDNESS.

CTME: احترﮔ الأخضر بسعر اليابس (Al-Tikriti, 1971: 83).

Literal translation: green firewood and dry one are sold at the same price, then burnt together.

Idiomatic meaning: the good and the bad are involved together in a disaster.

The analysis

Step 1- The specific-level schema evoked by the proverb.

There is an event when a person sells dry firewood mixed with green one to make more profit and both of them burn by the same fire.

Step 2- the Great Chain metaphor:

a- The Great Chain and the Nature of Things theories.

The word (firewood) refers to pieces of wood and plant branches cut to be used as fuel or for cooking (MWOD). If these pieces are still green or not completely dry, they do not burn with the same efficiency as the dry ones, so green firewood should price less than the dry, i.e. they do not have the same value. However, when they are put together in fire, fire burns not only the dry firewood, but also the green one no matter how the latter is fire-resistant. The CT (green) represents peace and liveliness that give rise to good nature of people. People re a mixture of the good and the bad, and a disaster caused by the bad destroy them all together.

b- The Maxim of Quantity

The maxim of quantity chooses the highest-ranking features and behaviours which link (green / firewood / burn) to people, i.e., (dry firewood burns the green one). The other attributes and behaviours are excluded.

c- The GENERIC IS SPECIFIC

The generic-level schema is that any disastrous incident where good people and bad people (burnt) fits this CTME. The correspondence between (green firewood burnt by the dry fire) and (good people affected by the disaster made by the bad) makes the CM of the CT be GOODNESS IS GREENNESS.

10 Discussion of Findings

Both English and Iraqi Arabic contain a considerable amount of CTMEs, and these CTMEs are more diverse in English than in Iraqi Arabic as far as CTs are concerned. This makes English more colourful than Iraqi Arabic.

English culture values the CT (blue) in two different controversial ways. On the one hand, English native speakers give it positive values which are (rarity, importance, efficiency, nobility and stability). On the other hand, CTMEs of (blue) are a little more when they are valued negatively, i.e. (depression, the unexpected, the unpredictable, falsity, failure and negativity). However, in Iraqi Arabic, the CTMEs are very few and exhibit negative cultural values that are (cunning, rancour and vileness) as opposed to only one positive value of (beauty).

The cultural values for the CT (red) in English are mostly negative, i.e. (rage, embarrassment, debt, sexuality, cruelty, stealing, dismissal and crime), and are mixed with few positive, i.e. (in demand and warmth). However, the same CT in Iraqi Arabic is valued completely negatively to express values of (brutality, excitement, badness and intimidation). This indicates approximation of cultural cognition between English and Iraqi Arabic of the CT (red), though the concepts to which this CT is associated in both languages are not similar.

The CT (green) in English culture is given positive values that include (permission, reviving effect, validity, influence, proficiency and comfort) as well as some negative values that are confined to (obsession, rage and immaturity). Meanwhile, in Iraqi culture, this CT is restricted to positive values that involve (youth, success, safety, liveliness and goodness).

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The data of the CTMEs are proved to undergo the hypothesized categorization. These categories are conceptual in that they are established on the nature of mapping process each CTME involves, i.e. the conceptual mappings. Eventually, they are conceptual categories of CTMEs

11 Conclusions

1- There are different inclinations in using a CT to conceptualize negative and positive values in both English and Iraqi Arabic.

2- The more frequent a CT employed in the CTMEs of a language, the higher the speakers of this language value this CT due to various concepts they employ when they use the relevant CTMEs.

3- There are some CTMEs which incorporate similar conceptual schemas of CTMEs in both cultures and this explains why they are employed in similar situations, although they involve different Linguistic metaphors as well as conceptual metaphors.

4- Few CTs in both cultures have similar CMs in different schematic structures evoked by the CTMEs.

5- The English culture includes a wider range of CTs in CTMEs than the Iraqi culture does.

6- The majority of the TD concepts which correspond to CTs are different from the psychological impacts of the CT colours in both cultures.

7- CTMEs of both languages fall under three conceptual categories that are based on the multiplicity of mappings they conceptually involve:

  a- The first category involves CTMEs in which only the CT is mapped into a concept that characterizes a distinctive feature of the noun it modifies. The latter is not mapped into a concept other than the one it is already conceptualized in the knowledge reservoir of the speaker.

  b- The second conceptual category includes CTMEs that are usually formulated by few words, often two, in which both the CT and the noun it modifies have mappings into counterpart concepts in the TD.

  c- The third conceptual category is confined to CTMEs that depict a scenery of an event where almost all components of the CTME are mapped into corresponding concepts of the TD scenery.

8- In both cultures, CTMEs exits with multiple conceptual structures that affect the ability to learn them in offline settings.

  a- CTMEs of the first conceptual category require little cognitive processing to be conceptualized in the learner's mind. Only the CT is mapped into a TD concept and the whole CTME tends to be short and easily memorized.

  b- The second conceptual category requires much cognitive processing from the learner than the first one does because the mappings involve both the CT and the noun it modifies. CTMEs of this category fit a wide range of states and situations however the corresponding concepts of the CT and the noun it modifies fit.

  c- CTMEs of the third conceptual category involve the highest rate of mappings and tend to be longer than the first and second categories. Because this category requires mappings for every element in its CTMEs, they are the most difficult to be learnt at first exposure. Nevertheless, the conceptualized scenery they depict helps in recalling them easily.

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Appendix
Collected Data

1. the CT (blue) in English data	
The CTME	The idiomatic meaning
Once in a blue moon (Ayto, 2009:36)	occur extremely rarely or unexpectedly
Blue-eyed boy (Ayto, 2009: 36)	Someone treated as special or in an important position
Feel blue (Marin, 2016: 227)	be depressed
Out of the blue (Ayto, 2009: 36)	Very unexpectedly / without warning
Blue ribbon (Ilyas, n.d.: blue)	the best of a group
blue blood (Ayto, 2009: 36)	someone from a noble, aristocratic or wealthy family
A bolt from the blue (Ayto, 2009: 37)	a sudden or an unexpected event or piece of news
to talk in a blue streak (Ayto, 2009: 37)	talking very much and very rapidly
Blue are the hills that are far away (Speake, 2015: 32)	Do not judge by appearance because distance modifies the view
to argue until you are blue in the face (Marin, 2016: 227)	to argue about something a lot, but without achieving what you want
To make / to turn the air blue (Jabaq, 2008: 73)	To change the atmosphere from happiness into sadness

2. the CT (blue) in Iraqi Arabic data		
The CTME	Transliteration	Idiomatic meaning
مثل الجن الأزرق (Jarwah, 2009: blue)	like a blue jinni	to be cunning
عظمه أزرگ (Jarwah, 2009: blue).	He/she has a blue bone.	hostile and rancorous
عينه زرگه (Blawi, n.d.: blue)	His/her eye is blue.	He/she is an evil character.
خرزة ماويه (زرقاء) ما اتضل بالگاع مرميه (Al-Tikriti, 1978: 578)	A light blue bead should not be left thrown on the ground.	a beautiful young woman should not be left without marriage.

3. the CT (red) in English data	
The CTME	The idiomatic meaning
to see red (Dale and Wolf, 2006: 222)	Become very angry / at rage against
red in the face (Marin, 2016: 227)	To become embarrassed
In the red (Dale and Wolf, 2006: 222) red-inked (Ayto, 2009 : 287)	In debt / overdrawn / losing money
to be out of the red (Ayto, 2009: 287)	To be out of debt
red light district (Marin, 2016: 228)	a district where sex is sold
red-hot (Ilyas, n.d.: red)	Something new and exciting that creates much demand
red in tooth and claw (Ayto, 2009: 287)	involved in savage conflict or merciless competition

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والذي عقد في رحاب جامعة القاهرة للمدة 31/ 3 - 1/ 4/ 2019

red deer (Speake, 2015: 263)	stolen property
to be shown/given the red card (Ilyas, n.d.: red)	to be dismissed or deprived from
to catch someone red-handed (Marin, 2016: 227)	to witness someone in the act of committing a crime
roll out the red carpet / red-carpet treatment (Marin, 2016: 227)	To greet a person with great respect and give him/her a big warm welcome

4. the CT (red) in Iraqi Arabic data

The CTME	Transliteration	Idiomatic meaning
موت أحمر (Omar, 1997: 75)	red death	brutal death caused by murder or violence
وجهه أَحَمَر (Jarwa, 2009: red)	His/her face is red.	bashfulness / anger / sickness
الثور الحمر ايموت وهو حمر (Al-Delayshi, 1966: 202)	The red ox dies and it is still red	Those who have bad habits keep them until death
عين الحمرة تنطي أدب (Al-Tikriti, 1981: 543)	The red eye gives discipline	Intimidation is effective in raising children

5. the CT (green) in English data

The CTME	The idiomatic meaning
Green with envy (Dale and Wolf, 2006: 222)	Obsessed with jealousy.
: Give / Get the green light (Ayto, 2009: 155)	give / get the permission to proceed
Green shoots (Ayto, 2009: 155)	Signs of reviving activities
green memories (Omar, 1997, 81)	full of vitality and strength
green power (Omar, 1997, 81)	Influential authority
green sea (Omar, 1997, 82)	sea of rampant waves
Green thumb / Green finger (Ayto, 2009: 155)	having the ability to make plants grow
Green hand (Ayto, 2009: 155)	Lack of experience / immature
Grass is always greener on the other side (Speake, 2015: 35)	another person's situation is different from your own

6. the CT (green) in Iraqi Arabic

The CTME	Transliteration	Idiomatic meaning
روحه خضره (Jarwah, 2009: green)	he/she has a green soul	an old man/woman thinks that he/she is still young
دربك اخضر (Jarwah, 2009: green)	your path is green	success and safety
الخضره ما تيبس واليابسه ما تخضَر (Al-Tikriti, 1978: 591)	a green leaf will not dry and a dry leaf will not be green	A person can survive inevitable death and he/she can die suddenly
احترگ الأخضر بسعر اليابس (Al-Tikriti, 1971: 83)	green firewood and dry one are sold at the same price, then burnt together	The good and the bad are involved together in a disaster.