

English and Arabic Metaphorical Conceptualization of Food: A contrastive Study

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Abstract

The purpose of this study is to compare and contrast food conceptual metaphors between English and Arabic. The researcher adopted the corpus-based approach suggested by Deignan (1995) and collected the maximum number of English and Arabic food metaphorical expressions to construct the linguistic corpus for the study. The analysis of the data was carried out for the English and Arabic languages individually following the Conceptual Metaphor Theory. The aim is to come up with a simple classification that facilitated the process of comparison between English and Arabic metaphorical expressions. The findings of the study revealed that English and Arabic share the same major food conceptualization within their scheme, namely: IDEAS ARE FOOD, TEMPERAMENT IS FOOD, GOING THROUGH AN EXPERIENCE IS TASTING IT AND GAINING MONEY UNLAWFULLY IS DEVOURING IT. Nevertheless, such conceptualizations are not equally conventionalized in the two languages due to differences between the Arabic and the western cultures.

Key words: conceptual metaphor theory, contrastive study, metaphorical mapping, source domain, target domain.

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1. Introduction

Modern linguistic approaches have opened new horizons for contrastive analysis. More precisely, cognitive linguistics, pragmatics and corpus linguistics have all offered precious new theoretical frameworks and methodology that have been incorporated into recent contrastive studies. The cultural awareness has become at the heart of intercultural communication. It has to do with language behavior, pragmatics, beliefs and values (Kurtes, 2006). This claim is supported by Hua (2007) who employed the cognitive approach in translating Chinese and English proverbs from cultural model perspectives. He emphasizes the role of the cultural aspect of a language in the construction of metaphorical models in that language. This role affects the mapping pattern of the source domain onto the target domains. He stresses the importance of incorporating the cognitive model in current contrastive studies.

Lakoff and Johnson (1980) draw into focus areas of divergence and commonality at another level of awareness and provide an extra dimension to the understanding of linguistic cultural norm. They state that "a culture may be thought of as providing among other things, a pool of available metaphors for making sense of reality" and "to live by metaphor is to have your reality structured by that metaphor and to base your perceptions and actions upon that structuring of reality"(p.12). This in turn has given rise to the reason for the present contrastive study in favor of cognitive approach to contrast conceptual metaphor between English and Arabic.

Most scholars agree that metaphor is conceptual and that a major part of our thought is dominated by metaphorical conceptions. The Conceptual Metaphor Theory proposed by Lakoff and Johnson (1980) involves a two-domain model to conceptualize metaphors. The basic contexts and situations based on cultural experiences are called 'source domains'. These domains are clear, simple in structure and concrete. The more abstract and complex contexts, to which the words are applied, are called target domains. This previous systematic identification of "source" and "target" domains suggested by Lakoff and Johnson (1980) is called 'metaphorical mapping'. It links two different domains, thus structuring our experience, reasoning and everyday language. They state that such mapping arises more or less automatically and unconsciously which affects the way we experience, think and interact within our environment. They believe that conceptual metaphors are mental categories which are not necessarily expressed in a language; the use of capital letters when referring to the domains signify this. All metaphorical expressions, however, are written in lower – case letters.

1.1 Universal VS Metaphorical Concepts

Cognitive linguists have been primarily concerned with the question of why certain conceptual metaphors are universal or at least near universal. Koveceses (2006) believes that the common answer to this question has been that it is the embodied nature of these metaphors that makes them (near) universal. He has maintained that certain physical principles are invariable with regard to cultural influence. They do not change from one place to another, but are basic and fundamental parts of reality. We can draw a distinction between experiences that are 'more' physical such as standing up and those that are 'more' cultural, such as participating in a wedding ceremony. Lakoff and Johnson (1980) claim that orientation metaphors tend to be based on universal concepts that are derived from the fact that human beings are shaped as they are and perceive the world in a similar way, namely by using senses. In this regard, Koveceses (2000) suggests that the metaphorical concept HAPPY IS UP can be supported by the assumption that an erect posture

means self-confidence, wellbeing and happiness, whereas a bent position means the opposite. If we feel confident, we show a tendency to keep our head up high. This is universal as it represents the natural human reaction to emotion. Lakoff and Johnson (1980) provide another example of universal concepts of metaphor which are the concepts of the "container". They are grounded on the fact that our body represents a limited physical object separated from the surrounding world by our skin. Accordingly, we employ concepts, like IN- OUT based on the image of a container and apply them to certain other concepts, even though those do not show boundaries as clear cut as those of our body. In this respect, Koveceses (2006) demonstrates that the concepts introduced as the most universal are understood more directly than others. They can be called 'emergent concepts' as they are based on direct experience that is based on direct interaction with the physical world. In order to underline the metaphorical concepts that are culturally different, we shall go back to the orientational concepts UP-DOWN in connection with HAPPY –SAD. The metaphorical concept HAPPY IS UP is rather universal. However, if we take the system RATIONAL- EMOTIONAL, it is not obvious which attribute is assigned to which orientation. The way we understand the concepts is now based on two separate and different experiential bases both referring to the metaphorical concepts of UP-DOWN. Whether RATIONAL IS UP or EMOTIONAL IS UP now depends on the cultural and personal presupposition of the particular person and the cultural environment (Lakoff and Johnson, 1980). Callis and Zimmerman (2002) comment on such concept stating that "in our western industrial society, the tendency is definitely towards the concept 'RATIONAL IS UP' as these societies need a rational way of thinking and handling our emotions to be successful in our society"(p.56).

1.2 Review of Literature

Several studies have sought out cross- cultural linguistic differences in metaphor use, often focusing on domains thought likely to differ because of known cultural differences. Kurodom and Suzuki (1989) conducted a cross cultural study on Japanese, English and Arabic languages. They observed that a questionnaire written in one language cannot easily be translated into another without substantial variances from the original of the source language. In their study, they discovered how respondents' answers on certain queries were framed depending on the language used and on whether the respondents were native speakers or secondary users of the language. Accordingly, they recognized that different cultures might have different ways of generating and processing metaphors.

Deignan (2003) used corpus linguistics to compare the relative degrees of productivity of a number of source domains of metaphor across various languages. Although her corpus data suggested that there was a variation in metaphor usage across the different languages, she states that this should not automatically be taken as evidence of presence of cultural differences. A lot of metaphorical expressions may merely be reliquaries of a community's past culture. Nevertheless, she supports the view that historical perspectives of metaphorical expressions as well as other systematic analysis of metaphorical language are beneficial to the foreign language learner. Even a partial and indirect culture metaphor connection would support arguments to include 'cultural awareness' objectives in the foreign language curriculum.

Callies and Zimmerman (2002) studied domain mappings across different cultures. They selected several preliminary source domains which offered a variety of idioms and which potentially showed cultural influence on language. They investigated six source domains namely,

WAR, FOOD, WEATHER, PERCEPTION, TRANSPORT and AGRICULTURE in Swedish, Finnish, Spanish, Russian, Greek, Turkish, English, Chinese and Japanese. The results indicated that the food source domain showed high domain transferability among different languages and culture.

Bacelona and Soriano (2004) conducted two studies for metaphorical conceptualization of colors and anger in Spanish and English. The two case studies have uncovered some subtle contrasts, both on the conceptual and lexico- grammatical plans, in the way English language and Spanish conceptualize metaphorically a given domain of experience. They concluded that as in other areas of cognition and language, it is quite uncommon for a conceptual metaphor to have exactly the same conceptual structure and to be manifested by exactly the same type of linguistic structure.

Tang (2007) investigated the food metaphorical idioms in English and Chinese. He aimed to uncover whether habitual collocations are semantically abstract as their dictionary definition through exploration of ten English metaphorical idioms and their Chinese equivalent. The explanation of the idiom transparency was culturally based. He found that idioms which stem from their own historical developments were culturally- determined. Objects which were more common to people's lives were often included into metaphorical expressions.

Aldokhayel (2014) studied the emergence motivations for a number of conceptual metaphors in Arabic and English. He analyzed when and why they merge and seem to be cross linguistically similar at times and different at others. Motivations for metaphors have been shown to be divided into two types or categories: 1. emergence motivations which describe how conceptual metaphors emerge from our experiential interactions, and they include the human body, human perceptions, culture, and image-schema metaphors; and 2. relational motivations which characterize the relationship between source and target concepts as they emerge from our experiential interactions. The latter motivations include experiential correlations, GENERIC-IS-SPECIFIC, and perceived resemblance.

2. Methodology

The data collection procedures in this study revolved around the identification of similarities and differences between the Arabic and English languages in food conceptual metaphor, i.e. the metaphor that uses food items as a source domain in order to conceptualize certain target domains. In order to achieve the goal of the study, the researcher adopted the corpus-based approach suggested by Deignan (1995). This approach is considered useful in the studies of conceptual metaphors relating to a particular source domain; the one that all metaphorical expressions have in common is that they contain lexical items from their respective source domain. By this approach, Deignan suggests that every researcher can simply choose the expressions that contain individual lexical items or sets of lexical items. Then, the results can be sorted into metaphorical and non - metaphorical uses and the metaphorical uses can be described exhaustively.

In the present study, food was selected as the source domain under investigation due to the prevalence of food in all cultures a fact that guarantees the wide existence of expressions that contain food items and which could hold metaphorical concepts. In order to form a corpus for the study, the researcher collected the maximum number of expressions that contain lexical items of food in both

English and Arabic. These expressions were extracted from written literature in the field, dictionaries, thesauri and literary works like poetry and prose. However, the researcher excluded the metaphorical expressions that conceptualize the female beauty and appeal.

The issue of reliability of the tool used for the scrutiny of metaphor prompted scholars to find means in order to avoid bias when determining whether a certain expression is metaphorical or not. One scientific way developed by Steen (2002) is 'metaphor identification'. He asserted that the main motive for metaphor identification procedures is to minimize measurer bias. This approach calls for five sequential steps, namely 1. metaphorical focus, 2. metaphorical idea, 3. metaphorical comparison, 4. metaphorical analogy and 5- metaphorical mapping. Steen (2002) used the phrase "Now sleeps the crimson petal" to demonstrate how to proceed with these five steps. The first step represents the isolation of the metaphor in the otherwise literal frame; in this instance sleep was singled out. The second step involves the creation of a metaphorical idea deduced from the first step, namely that *crimson petals sleep*. The third step involves the comparison of similarities between the target and source domains, in this example the activity is of the *petals* and the sleeping of an entity respectively. The fourth step is a natural offshoot and corollary of the third step. Analysis and scrutiny of the personification of the metaphor is threshed out at this stage. The analogy that arises here is that petals behave like humans, since they sleep - an activity normally restricted to humans and animals. Finally, the last step calls for the transfer of meaning (mapping). Petals are constructed to be humans who exhibit the capacity to sleep and be inactive. In ascertaining metaphors, these steps are helpful.

After collecting the maximum number of English and Arabic food metaphorical expressions, (100 expressions from the two languages). The analysis of the data was carried out for the English and Arabic languages individually following the Conceptual Metaphor Theory. The aim was to come up with a simple classification that facilitated the process of comparison between English and Arabic metaphorical expressions. Collected expressions were first regrouped through the mapping process of the food items used as a source domain, with the different target domains. The researcher then carried out the comparison process looking for the similarities and differences between English and Arabic food conceptual metaphors.

3. Findings of the study

For the purpose of this study, the researcher regrouped the collected expressions according to the target domains onto which the metaphorical expressions are mapped. The collected expressions were of two sorts: simple literal expressions and idioms that fit the metaphor and are part of the normal everyday way of talking about the subject.

The metaphorical expressions in the English and Arabic linguistic corpus showed that many aspects of social and cultural life are talked about and experienced in terms of food. The comparison between English and Arabic in terms of food occurs easily because of the systematic organization of food and food habits within each culture.

The data in the present study showed that food as a source domain can be mapped onto **IDEAS**, **TEMPERAMENT**, **EXPERIENCE** and **GAINING MONEY UNLAWFULLY** as target domains forming the following conceptual metaphors: **IDEAS ARE FOOD**, **TEMPERAMENT IS FOOD**, **GOING THROUGH AN EXPERIENCE IS TASTING IT** and **GAINING MONEY**

UNLAWFULLY IS DEVOURING IT. These principal metaphors appear in both English and Arabic cultures but are organized locally because different people speak of different food types and equate them with specific elements of their lives.

The following analysis of food metaphor provides some explanations of the similarities and differences in the metaphorical constructs with a variety of specific local examples in English and Arabic.

3.1 Similarities and Differences of the Food metaphors in English and Arabic

In the first group of metaphorical expressions found in English and Arabic in this study, the food terms are mapped onto ideas formulating the conceptual metaphor **IDEAS ARE FOOD**. Such metaphor establishes similarities between ideas and food in the sense that both can be digested, swallowed, devoured and warmed over and both can nourish us (Lakoff and Johnson, 1980). Thus, this general conceptual metaphor can be subdivided into more precise conceptual metaphors in both English and Arabic namely, **LEARNING IS EATING**, **UNDERSTANDING IS DIGESTING**, and **OFFERING IDEAS IS COOKING**. The following is an illustration of such subdivisions of the conceptual metaphor **IDEAS ARE FOOD** with a number of examples that show the similarities of such metaphor in English and Arabic.

3.1.1 LEARNING IS EATING

Many English expressions which use food terms metaphorically in order to describe ideas come under the metaphorical mapping **LEARNING IS EATING** such as the following examples:

1. He is a *voracious reader*.
2. Children have an enormous *appetite for learning*.
3. We do not need to *spoon-feed our students*.
4. She *devoured his novel*.
5. He has a *hunger for learning*.

Each one of the previous expressions has the sense of the strong desire and need for learning. Such concept is achieved by using terms relating to the process of eating metaphorically such as "voracious", "appetite", "spoon- feed", "devoured" and "hunger" holding a comparison between the process of eating and learning. In the process of eating, a person has a strong desire to satisfy his hunger by taking food. The learning process also comprises a need to satisfy the desire of nourishing our thought by information and knowledge.

Arabic, like English, involves the use of the conceptual metaphor **LEARNING IS EATING** by expressing the desire and need for learning in terms of eating and its properties which can be explained by the following examples:

6. لا يشبع عالم من علم حتى يكون منتهاه الجنة.
(The scientist is never satiated from learning until he reaches Heaven.)
7. القراءة غذاء للروح والفكر.
(Reading is food for the soul and thought.)
8. عند لحظة مغادرة الكتاب يخيم الحزن على القارئ النهم.
(At the moment of leaving the book, the sadness covers the voracious reader.)
9. لقد فقد طلابنا شهية التعلم والقراءة.
(Our students lost the appetite of learning and reading.)

It can be inferred from the previous Arabic examples that the process of learning is compared metaphorically to the process of eating sharing the properties of need and desire, thus, the Arabic metaphorical food words/يشبع/yashba9/ (Satiated),/غذاء/Githa? / (food),/نهم/nahim/ (Voracious), /شهية/shahiya/ (appetite) all conceptualize the process of learning exactly as English does. Therefore, the previous metaphorical expressions can be translated by their English equivalents in form and meaning.

3.1.2 UNDERSTANDING IS DIGESTING

The second subdivision of the conceptual metaphor *IDEAS ARE FOOD* found in both English and Arabic expressions is *UNDERSTANDING IS DIGESTING*. In such metaphor, the process of understanding is depicted in terms of the digestion process. In English, we can see this metaphor used in many examples like:

10. There are too many facts here for me to digest them all.
11. Take a moment to digest the information.
12. She read everything digesting every fragment of the news.

In addition, this metaphor is present in Arabic too. The following examples refer to the process of understanding by using the digesting term metaphorically:

13. لقد هضمتُ الفكرةَ جيداً.

(I digested this idea well)

14. لم يستطع أحد هضمَ ما جاء في هذا الدرس.

(Nobody could digest this lesson)

15. في هذا الكتاب مادة دسمة، فهو مليء بالأفكار التي يصعب هضمها.

(This book is very meaty. It is full of ideas which are too hard to digest.)

The previous English and Arabic expressions employed the characteristics of the digesting process to refer metaphorically to the understanding process. In Oxford Advanced Learners' Dictionary (1948), the word 'digest' refers to the "process of converting food into simpler chemical compounds that can be absorbed and assimilated by the body as by chemical and muscular action in the alimentary canal"(p.120). On the other hand, in *Almu9jam Alwajees* (1985, p.650), the word "haDama" means “

إلى مادة غذائية صالحة حتى يمتصها الجسم "تحويل عناصر الطعام المختلفة"

(converting different food elements into materials can be absorbed by the body). Similarly, the process of understanding comprises the assimilation and organization of ideas or information in the mind. Thus, the food term "digest" is mapped on to the target domain "understanding" to form the conceptual metaphor *UNDERSTANDING IS DIGESTING*. It can be demonstrated that such conceptual metaphor is used in English exactly as in Arabic.

3.1.3 OFFERING IDEAS IS COOKING

Under the conceptual metaphor *OFFERING IDEAS IS COOKING*, English and Arabic involve the use of a large group of metaphorical expressions that encode and elaborate such metaphor in one way or another. To offer an idea or a decision is viewed metaphorically in term of the process of cooking accompanied with its different procedures and requirements which include boiling,

baking, warming and so on. **OFFERING IDEAS IS COOKING** metaphor is very common in English and this is illustrated by numerous examples extracted from different sources. For example:

16. All this paper has in it are raw facts.
17. It was a half – baked idea.
18. We need to let that idea percolate for a while.
19. This is a recipe for a disaster.
20. This book has warmed – over theories.
21. Keeping hot potatoes out of the political kitchen.

In Arabic, "OFFERING IDEAS IS COOKING" metaphor is commonly applicable too. The diversity of the Arabic expressions which employ this metaphor can be illustrated in expressions like:

22. ماذا يجري الآن في المطبخ السياسي؟

(What is going on in the political kitchen?)

23. لقد طُبخ هذا القرار في غياب المسؤولين.

(This decision is cooked in the absence of those in charge.)

24. هذه الأفكار ما تزال نيئة.

(These ideas are still raw.)

25. دع الفكرة تختمر قليلاً في رأسي.

(Let this idea crystallize in my mind for a while.)

It is interesting to mention that both English and Arabic in the previous examples tend to use the process of cooking metaphorically to indicate offering ideas or decisions. Such mapping resulted from the similar characteristics of the process of cooking and offering ideas. The word "cook", in Oxford Advanced Learners' Dictionary (1948:98) refers to "the process of preparing food by the action of heat, as by boiling, baking, etc., in order to transform it and make it suitable for consumption"; while in Arabic, the word /Tabaxa/ (cook) in *Almu9jam Alwajeez* (1968: 384) means "أنضجه على النار" (be heated so that the state required for eating is reached). Similarly, offering ideas require careful preparation, thinking and planning to make them logically accepted by others. For example, *raw facts*, *half-baked ideas* and *warmed-over theories* are metaphorical English expressions which refer to the state of ideas that need more elaboration, exactly as the state of food which require more cooking.

Also, in the Arabic expression الأفكار النيئة /al?fkarunay?h/ (raw ideas) and تخمر /taxamurulfikrahti/ (ideas crystallize), the ideas need more time to be fruitful and useful as well as cooking food which needs enough time to be suitable for consumption.

On the other hand, giving ideas, suggestions or decisions in the political contexts is compared metaphorically to the kitchen in both English and Arabic examples. The English expression "political kitchen" as well as the Arabic expression (المطبخ السياسي) /ImaTbaxusiyasi/ is widely used in newspapers and TV news. The "kitchen" where food is prepared and cooked to be served later is employed nowadays metaphorically to refer to the critical decisions related to the political, social and economic life of people.

Although the English and Arabic cultures are generally different, the comparative analysis of the conceptual metaphor *IDEAS ARE FOOD* shows that the two languages share this kind of metaphor.

3.2 *The Mapping of Food and Temperament*

Interestingly, human beings' temperament, feelings, mental states and behaviors are viewed metaphorically in terms of food in Arabic culture as well as in the English culture. Nevertheless, each culture has its specialty in conceptualizing temperament due to the fact that the speakers of each language experience different degree of conventionality of food and thus equate them with specific elements of their lives. For example, many expressions that employ the word "apple" metaphorically to refer to certain feelings or human temperament can be found in English such as the following:

26. Her grandson is *the apple of her eye*.
27. This boy is the *rotten apple* in the group.
28. Everybody at my office seems to be *an apple polisher* but me.
29. You cannot talk about Fred and Ted in the same breath. They are *apples and oranges*.

These English examples reveal the common use of the apple fruit to refer to human's temperament and behaviors. In the idiom "the apple of her eye", the shape of the apple is introduced metaphorically as the form of the pupil of the eye to infer that someone is considered to be important or so dear. The pupil is the target of the apple which subsequently gains the implication of the beloved.

In the metaphorical idiom "rotten apple", the bad person who is the negative element in the group and the source of trouble is depicted as a bad or rotten apple that exists among good ones. Also, the idiom an "apple polisher" is used in the third example metaphorically to refer to a flatterer who praises others for certain benefits. In the metaphorical idiom the "apples and oranges", completely different people are depicted as the differences between apples and oranges.

In contrast, such idiomatic expressions do not exist in Arabic. In fact, the generality of the apple in the west is much higher than it is in the east that is due to the fact that the natural environment of the east is not the place where apples root and reasonably it would not be easy for Arabic to metaphorically apply the name of apple. Consequently, it is much more possible for westerners to accept the metaphorical application of the *apple* in their languages.

Similarly, English uses potato metaphorically to refer to a lazy individual who spends leisure time passively whereas Arabic does not use such metaphor:

30. She is *a couch potato*.
31. All he ever does is watching TV. He has become a couch potato.

The reason behind using potato rather than any other kind of vegetable to depict the man in the English language cannot be explained accurately, but it might be that potato looks inactive because of its color and shape.

On the other hand, both English and Arabic use the "egg" metaphorically to characterize people. English uses egg to refer to a good person in certain contexts or to a bad person in other contexts.

32. He is a good egg. I will take a chance on him.
33. She sure has turned out to be a bad egg.

In the Shakespearean days, the word "egg" was used to refer to a "nice guy". The metaphorical transfer of a word to indicate a seemingly nice person who turns out to be rascal took place around the mid-1800s. Contemporarily, the implication of bad egg is wider (Tang 2007, p. 88). Similarly, Arabic uses the word /bayDah/ (egg) metaphorically to refer to person's status, as in بيضة البلد /bayDatulbalad/ referring to the most notable people in the society as in the Arabic verse (34). It can also be used in different contexts to refer to the most humiliated people as in (35) Arabic verse.

34. لو كان قاتل عمرو غير قاتله بكيته ما أقام الروح في جسدي
لكن قاتله من لا يعاب به وكان يدعى قديماً بيضة البلد

(Had he not been the killer of Amro, I would have mourned him till the end of my days, but the killer could not be shamed and was previously called the egg of the country)

35. تأبى قضاة لم تعرف لكم نسبا وانا نزار فأنتم بيضة البلد.

(The people of Quda9a did not know you an origin and the sons of nizar, you are the country's egg)

It can be inferred from the previous examples that both English and Arabic utilize the word egg metaphorically to imply the same targets. Such metaphorical use of egg might be due to the fact that the egg is the origin of the bird and thus it can be applied figuratively to indicate the bad or good people according to their origins. However, it seems that the figurative use of egg is conventionalized nowadays in English more than in Arabic and that appears in the wide idiomatic use of egg in English expressions.

It seems obvious that all the previous examples which illustrate the conceptual metaphor **TEMPERAMENT IS FOOD** are based on sensory distinction. Some other Arabic and English examples employ the dimension of taste to depict human behavior of the humans. Many sweet and tasty kinds of food are associated metaphorically with the good temperament, positive mental qualities and values; whereas foods which are tasteless or which have sour or bitter taste are systematically used for negative evaluation of a character. The following metaphorical expressions can be found in the English culture:

36. He is *very sweet*.
37. The carpenter refers to his wife as *his honey dear*.
38. He has a *sour temper*.

The Arabic language also employs such metaphor as in the following examples:

39- يا بني لا تكن حلواً فيبتلعوك ولا تكن مرّاً فيكروهوك.

(Oh son! Don't be sweet thus you wouldn't be devoured and don't be sour thus you wouldn't be hated

40- هذا رجل كلامه عسل

(This is a man whose speech is honey)

When we move along the taste sensory dimension of food in the previous English and Arabic metaphorical examples, it is interestingly enough to notice that both languages use the words/Hulw/ (sweet) and/9asal/(honey) to refer to a good tempered person. Furthermore, the quality of being sour and unsweet food is used metaphorically to refer to the negative or bad personality in English as well as in Arabic.

In addition to the taste and shape dimensions of food, the degree of cooking is also associated metaphorically with the person's behavior and experience in life in both English and Arabic. The following examples illustrate such concept:

41. He is a *raw recruit* in the army.

42. هذا الرجل نبي ولا يعتمد عليه

(This guy is raw and can't be depended on)

In terms of the metaphorical conceptualization **TEMPERAENT IS FOOD**, the English and Arabic examples show clearly that food, its shape, taste and degree of cooking is a source domain which can be mapped onto the aspects of temperament, behaviors and characteristics of people.

3.3 GOING THROUGH AN EXPERIENCE IS TASTING IT

The expression "taste" is used frequently in English and Arabic to refer metaphorically to the state of experiencing or trying something. As people taste different kinds of food, they can also taste certain experience or situation which could be either pleasant or unpleasant. Most of the English expressions that use such metaphor are idiomatic in nature such as the following:

43. The whole business about the missing money *left a bad taste in my mouth*.

44. Bill gave Sue *a taste of her own rudeness*

45. My friend used a parachute and *got a taste of what it is like to be a bird*.

Also, in the Arabic language, the process of going through an experience that remains in our memory is depicted as tasting food such as the following:

46- ذاق حلاوة الإيمان

(He tasted the sweetness of faith.)

47- ذقت طعم الهزيمة

(I tasted the flavor of defeat.)

48- لم أذق طعم السعادة منذ سنين

(I have not tasted the flavor of happiness for years.)

Such mapping between the process of tasting as a source domain and the process of trying or experiencing something as the target domain forms the conceptual metaphor **GOING**

THROUGH AN EXPERIENCE IS TASTING IT in both English and Arabic. However, such metaphor is employed in most of the English expressions as "pure idioms" which are defined by Fernando and Flavel (1981) as "the expressions that we were not able to comprehend by our intuitive assessment". Thus, they are difficult to understand at first sight even by the native speakers of English. In contrast, the Arabic expressions that use such conceptual metaphor still have a connection between their literal and figurative meaning.

3.4 GAINING MONEY UNLAWFULLY IS DEVOURING IT

The Arabic and English metaphorical expressions gathered in this study refer to the process of gaining money from illegal sources as eating or devouring food. Consequently, such concept can be expressed as the conceptual metaphor **GAINING MONEY UNLAWFULLY IS DEVOURING IT**. The excessive and great desire to acquire or gain money by illegal or unlawful means is commonly conceptualized in Arabic culture as the glutton for food. For example:

49. لقد أكل حقي في الميراث.

(He devoured my inheritance.)

50. هذا رجلٌ يأكل أموال الناس بالباطل.

(This is a man who eats the property of people wrongfully.)

51. لقد حرم الإسلام أكل الربا

(Islam has forbidden the devouring of usury.)

52. لا بارك الله لأكل مال اليتيم!

(May God never bless the devourer of the orphan's property?)

53. "إن الذين يأكلون أموال اليتامى ظلماً إنما يأكلون في بطونهم ناراً وسيصلون سعيراً (النساء: 10)

(As to those who inequitable devour the property of orphans, they are but eating up a fire into their own bellies and they are promised quick chastisement in Hellfire (translated by Ali, 1982).

All the previous examples have the flavor of the Islamic culture. The conceptual metaphor in these Arabic examples was originated in the Holy Quran and Assunna which constitute the primary sources of knowledge for Muslims. The word أكل/akala/ (eat) in the previous examples is used in the narrow sense of using devious means to dispossess others of their money or take property deceptively. The Quranic verses and Assunna condemn the wrongful taking of property depicting it as devouring, and afford guidance to rightful and wrongful means of acquiring property from others.

Similarly, the English language employs such metaphor and that is clear in the examples below:

54. He *devoured his wife's money* after her death.

55. The banks are *devouring our public money*.

It is worth mentioning that the use of the conceptual metaphor **GAINING MONEY UNLAWFULLY IS DEVOURING IT** seems to be more conventionalized in Arabic than in English. Such metaphor has had profound repercussion in Islamic culture which frequently refers to the punishment that awaits those who devour the money of widows and orphans and eat up the usury. Such concepts are not common in the western culture and consequently this metaphor is not common in English.

4. Discussion

It is apparent from the contrastive analysis of the food metaphor in English and Arabic that the two languages share the same major food conceptualization within their scheme. **IDEAS ARE FOOD** metaphor and its sub categorizations fit into categories of food metaphor suggested by Lakoff and Johnson (1980) who state that **IDEAS ARE FOOD** metaphor is based on more basic metaphor in which **IDEAS ARE OBJECTS THAT COME INTO THE MIND**, just as pieces of food are objects that come into the body.

In fact, there has been a common practice in English and Arabic cultures to perceive a similarity between ideas and food. The various mental processes involved in assimilating ideas are partly understood and experienced in terms of the more concrete transformations that happen in the digestive system when absorbing food. To account for this similarity, it can be suggested that as human beings, we share some common natural perceptive features and this may give testimony to the universality of some of our cognitive processes. Lakoff and Johnson (1980) claim that the food conceptualization of ideas with its subdivisions including digesting, eating and cooking gives us a way of understanding psychological process that we have no direct and well defined way of conceptualizing.

On the other hand, both English and Arabic expressions use food, its taste, shape and the degree of cooking to conceptualize human's behaviors and temperament forming the conceptual metaphor **TEMPERAMENT IS FOOD**. Some of these expressions are used similarly in English and Arabic; the well behaved and pleasant person is consistently referred to as sweet (*Hulw*), whereas the ill-tempered is sour (*HamiD*). Nevertheless, English tends to use certain kinds of food such as apple and potato to conceptualize human character. These kinds of food which seem to be more popular in the western culture are not used metaphorically in the Arabic expressions.

Although the conceptual metaphor **TEMPERAMENT IS FOOD** is familiar in English and Arabic cultures, cross cultural differences seem to depend on the specific cultural associations or connotations pertaining to the dissimilar experiences with food taste and cooking traditions. Tang (2007) believes that through language and through daily practices, food is ordered in terms of the categorization of food, the organization of food production and consumption and the linguistic expressions about food and eating. Cultural systems of food and food habits form conceptual frameworks that are metaphorical in nature. In this regard, Fei (2005) also suggests that the traditional habits and social surroundings have some influence on the structure of metaphor. He added that even though people who speak different languages create metaphorical expressions with similar connotations, both specialty and generality exist in structuring metaphor in different cultures. That is the same metaphors with the same frame may not always share the same implications in different languages.

On the other hand, both English and Arabic cultures associate taking money unlawfully with the process of devouring forming the conceptual metaphor **GAINING MONEY UNLAWFULLY IS DEVOURING IT**. Nevertheless, the contrastive analysis of this metaphor in English and Arabic reveal some differences. The religious beliefs of most Arabs that are extracted from the Islamic culture frequently condemn taking money deceptively, which makes this kind of metaphor more conventionalized and widely used in Arabic than in English. Conventionalization is here understood

as the extent to which an expression constitutes a socially sanctioned construction in the language, i.e. a stable form– meaning structure commonly used in dealing with a given topic.

Regarding the conceptual metaphor ***GOING THROUGH AN EXPERIENCE IS TASTING IT***, it can be concluded that both languages, English and Arabic, involve the same version of this metaphor. To experience a certain feeling, an event or a situation is conceptualized in both English and Arabic as tasting it. However such metaphor needs more effort to understand in English than in Arabic since most of English metaphorical expressions of this type are pure idioms whereas their Arabic counterparts are not.

5. Conclusion

English and Arabic share the same major food conceptualization within their scheme, namely IDEAS ARE FOOD, TEMPERAMENT IS FOOD, GOING THROUGH AN EXPERIENCE IS TASTING IT AND GAINING MONEY UNLAWFULLY IS DEVOURING IT. But such conceptualizations were not equally conventionalized in the two languages due to the differences between the Arabic and the western cultures.

The researcher believes that the results of the present contrastive analysis of food conceptual metaphor have an important implication. It is apparent that many of our experiences and activities are metaphorical in nature and that much of our conceptual system is structured by metaphor. Thus, the adoption of the conceptual metaphor theory proposed by Lakoff and Johnson (1980) as a framework for the analysis of the Arabic and English expressions in this study strongly confirms the view of metaphor as a mode of thought rather than a figure of speech. It was revealed that metaphor plays a significant role in both English and Arabic cultural linguistic communication. Therefore, as our cultures are materials for structuring metaphors; we should not arbitrarily use metaphors with similar forms to translate metaphors in other languages.

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