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Editor-in-chief

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Conceptual Metaphor of Food in Iraqi Turkmani

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Abstract

One of the most prominent theories which are concerned with figurative and non-literal language is metaphor. Some theories consider metaphor as a device in language, in contrast to the cognitive and conceptual metaphor theory by Lakoff and Johnson (1980a) in which metaphor is defined as understanding abstract concepts (target domain) in terms of more concrete concepts (source domain). This study investigates food metaphors in Iraqi Turkmani proverbs in the city of Telafer. It aims to reveal abstract concepts which are conceptualized or understood by concrete concepts of food related terms in Iraqi Turkmani proverbs, and to reveal the bases and motivations of these metaphors. The study assumes that various and different abstract concepts are conceptualized and understood in terms of food related terms, moreover, experience and culture are employed to serve as bases of metaphors. The study collects written and spoken data from books and native speakers of Telafer. The data is translated literally and non-literally. The study adopts Baker's (1992) strategies in non-literal translation .

The first level of analysis commences by obtaining the correct interpretations of metaphors from adults and specialists. The second level of analysis is divided into two sections. The first section includes implicit metaphors for which two models are employed. The models are by Lakoff and Turner (1989) the "GENERIC IS SPECIFIC", and Lakoff and Johnson (2003) "Metaphors We Live By". These models are adopted to investigate food metaphor in Iraqi Turkmani proverbs. In the second section, which includes explicit metaphors, the model by Lakoff and Johnson (2003) is adopted. The

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study concludes that the ability of conceptual metaphor theory (henceforth: CMT) contributes to reveal various abstract concepts which are understood in terms of more concrete concepts. In addition, experience and cultural values play a role in motivating the metaphorical conceptualization.

Key words : Food metaphor ؛ Source domain ؛ Target domain.

1. Introduction

Metaphor is one of the common interests of scholars throughout history. Aristotle is regarded as the first thinker about the theory of metaphor and going through the classical theories of language that viewed metaphor as a matter of language and not as thought. The common idea about metaphor is somewhat like simile, for example, “Reading that essay was *like* wading through mud” in that it involves the identification of resemblances. In contrast, Lakoff and Johnson (1980a) presented their theory of metaphor in which they adopt a new direction by relating metaphor to cognitive linguistics (Saeed, 2016, p.370).

In the area of cognitive linguistics, metaphor is “understanding and experiencing one kind of thing in terms of another”. Thus, there is a mapping between two domains which are a source domain (concrete domain) and a target domain (abstract domain). The cognitive theory of metaphor reveals the ability of speakers to understand complex and abstract concepts such as ‘time, importance, love, argument’ by linking them to more concrete concepts (Lakoff, 1993, p. 206).

2. Statement of the Problem

Metaphor is a device which enables people to add aesthetic properties to their speech and reflect the patterns of mind. Conceptual metaphors are investigated in different languages and cultures. However, this gap is yet to be filled in the virgin area of Iraqi Turkmani culture. Thus, this study investigates the metaphorical expressions of food related terms in Iraqi Turkmani proverbs using the conceptual metaphor theory by Lakoff and Johnson (2003) as the framework for the analysis.

3. Aims

The study aims at adopting CMT as a tool to investigate the conceptual metaphor (henceforth: CM) of food in Iraqi Turkmani proverbs and it focuses on revealing the basis of these metaphors.

4. Research Questions

- 1- Do metaphorical expressions of food related terms in Iraqi Turkmani proverbs conceptualize different abstract concepts?
- 2- What are the bases and motivations of the metaphorical conceptualization of food related terms?

5. Hypotheses

- 1- The study assumes that different abstract concepts are understood in terms of food related terms in Iraqi Turkmani proverbs.
- 2- The study hypothesizes that the physical experience and cultural values play a role in motivating the conceptual metaphor of food.

6. Conceptual Metaphor

The CMT is considered as a part of cognitive linguistics that studies human conceptual systems, human reason, meaning, and inference. It is worth mentioning that the basic assumptions of cognitive metaphor theory which are thought and reason are essentially metaphorical in nature. Therefore, metaphor is not defined simply as a stylistic feature of language but as a matter of thought (Evan & Green, 2006, p.286).

Lakoff and Johnson (2003, p.8) define metaphor as one kind of domain which is experienced, performed and understood in terms of another domain. Conceptual metaphor consists of two domains. The domains are related to each other by the formula A IS B (capitalized in writing), in which the target domain (A) is understood through the source domain (B). This understanding is based on a set of mappings or correspondences that exist between the elements of (A) and of (B) (Kövecses, 2010, p.7). The source domains are more concrete and clearly delineated concepts than the target domains. It means that the target domains are abstract and less-delineated (Lakoff & Johnson, 2003, p.49).

Lakoff and Johnson (1980b, p.454) provide an example of conceptual metaphor:

1- ARGUMENT IS WAR

“Your claims are *indefensible*”.

“He *attacked every weak point* in my argument”.

The source domains (the concrete things are war terms) are mapped onto the target domains (the abstract things are argument terms).

7. The Characteristics of Conceptual Metaphor

Conceptual metaphor is characterized by certain features such as ubiquitous, systematicity, unidirectionality and conventionality. According to Lakoff and Johnson (2003, p. 8) the first feature ubiquitous means that metaphor is prevalent in everyday life, not just in language but also in thought and action. Hence, metaphor is not restricted to the language used in literature. Lakoff (1993, p.210) states that metaphor is characterized by systematicity as the metaphorical expressions in language (linguistic metaphors) are tied to metaphorical concepts (in thought) in a systematic way.

Metaphor in a cognitive view is also characterized by directionality as the fact that a metaphorical process goes from a more concrete to more abstract and it is not reversible. That is to say, it is not bi-directional (Grady & Ascoli, 2017, p. 31). Finally, Kövecses (2010, p.35) states that the term ‘conventional’ in cognitive metaphors is used to indicate the meaning of well-established and well entrenched. Thus, saying that metaphor is highly conventional or conventionalized means well- established and deeply entrenched in the expressions which are used naturally and effortlessly in community.

8. The Basis of Conceptual Metaphor

Lakoff (1993, p.239) shows that conceptual metaphors are motivated by or based on human experience. The motivations include correlations in the experience, in addition to the biological and cultural roots shared by the source and the target domain. Johnson (1987, p.26) believes that the way of recognizing and comprehending the meaning of things around us, is influenced directly by the centrality of human embodiment. Bergen (2015, p.11) defines the embodiment as relating the mind to the body. Lakoff and Johnson (2003, p.163) state that CMT adopts the experiential realism in which reasoning arises from the constant interaction with the environment. The experiential realism characterizes meaning in terms of embodiment, that is to say, in terms of “biological capacities, physical and social experiences in

the environment”. Lakoff (1993, p.240) states that the CM in English, MORE IS UP, is grounded in the experience in expressions such as ‘Prices rose’ and “his income went down”. For instance, the experience of spilling the water into a container increases the level of the water in the container. Therefore, this metaphor is motivated by the correspondence in the real experience between the conceptual domain of quantity and vertically in which MORE corresponds to UP and LESS corresponds to DOWN.

Lakoff and Turner (1989, p.84) mention that metaphors are not only grounded in the direct experience but also in the knowledge which is communicated and taken from cultures. It means that metaphors vary in the degree to which they have grounding in the experience or cohere with the “commonplace knowledge of culture”. For example, the CM, PEOPLE ARE PLANTS is not grounded in the direct experience that connects the source domain and target domain. This metaphor has a strong commonplace knowledge connecting the stages of both the plant’s and human’s lives. It is used unconsciously and automatically in everyday expressions such as ‘He *withered* away’. Lakoff and Johnson (2003, p.21) show that there is a coherence between the most essential values in the culture and the metaphorical structure of the most essential concepts in the culture. The UP-DOWN spatialization metaphors are coherent with some cultural values. For instance, the English expression “The future will be better” is coherent with the CM, THE FUTURE IS UP and GOOD IS UP. These values are deeply entrenched in the culture. “The future will be better” is an expression of the concept of progress. So, the values in the culture are not independent but must form a coherent system with the metaphorical concepts we live by.

9. Explicit and Implicit Metaphor

Metaphors are classified into explicit and implicit, in which the source and the target domains take three forms, as follows:

1-Explicit Metaphor: in this type of metaphor, the source and the target domains are explicitly mentioned. The CM, DEATH IS DEPARTURE; in Dickinson’s poetic lines “Because I could not stop for *Death*, He kindly *stopped* for me”. Both the source and the target domains are explicit. The source domain, DEPARTURE

‘stopped for me’ and the target domain DEATH ‘Death’ (Lakoff & Turner, 1989, p.174).

2-Implicit Metaphor: this kind of metaphor is classified into two types:

A- The source domain is explicit while the target is implicit. For instance, the English proverb “A rolling stone gathers no moss”. The concrete image of the source domain ‘A rolling stone’ exists explicitly but the target domain, which refers to the features of people or human behavior, is implicitly mentioned. Thus, the source domain ‘A rolling stone’ is mapped onto the target domain features of people or human behavior (Gibbs, 1994, p.321).

B- Neither the source nor the target domains are explicit. For example, the CM, DEATH IS DEPARTURE in T. S. Eliot’s poetic lines “I have seen the moment of my greatness Hicker, and I have seen the eternal Footman hold my coat”. The source and target domain are implicit and they are evoked by the ‘eternal Footman’, in which ‘the person to be carried in the carriage’, is mapped metaphorically onto to ‘the person leading a life’, i.e. the departure of the carriage corresponds to dying (Lakoff & Turner, 1989, p.10).

10. Telafer Dialect

Buluç (2007, p.285) states that Telafer dialect includes long and short vowels which are similar to Turkish (8) vowels (e, i, ö, ü, ı, a, o, u), as well as, it has other closed vowels such as (ê, â). These vowels are not main vowels in Turkish, but they are allophones of the vowels (e, a) in Turkish. Other differences can be found between Turkish and Telafer dialect is that some vowel can be lengthened or shortened in certain cases in Telafer dialect and special symbols are used to indicate these changes in vowel lengths. For example, the symbol (—) above the vowels (ē, ō, ā, ū, ū̄, ō̄, ē̄) indicates that these vowels are longer than these vowels (e, o, a, u, ü, ö, è), the vowel / ū / in the word ‘būğ’ (mustache) is longer than the vowel /u/ in the word ‘buba’ (father), another example the vowel / ē / in the word ‘vēr’, (give) is longer than the vowel /è/ in the word ‘yengi’ (new). In addition, the symbol (˘) under the vowels (î, û, ǖ) is used to indicate that these vowels are shorter than the vowels (i, u, ü), such as the vowel / î / in the word ‘sîpîrge’ (broom) which is shorter than the vowel /i/ in the word ‘bin’ (thousand), another example, the

vowel / \ddot{u} / in the word ‘büdrüyü’ (he stumbles) is shorter than the vowel / \ddot{u} / in the word ‘üz’ (face). Furthermore, there is a vowel / ü° / between (u – \ddot{u}) in certain cases of suffixes. As in the suffixes ‘düh’ and ‘lüh’ in the words ‘verdüh’ (we gave) from ‘vēr’ (give) and the suffix ‘düh’. Another example would be the word ‘gēllüh’ (we will come) from ‘gēl’ (come) and the suffix ‘lüh’.

The chart below clarifies the phonetic descriptions of vowels in Telafer dialect, in which (8) vowels are similar to Turkish vowels, whereas, two allophones in Turkish (ê and â) are considered as main vowels in Telafer dialect. These two vowels are put between square brackets, to indicate that these are not main vowels in Turkish but allophones; however, they are main vowels in Telafer dialect. The vowels on the right side are rounded and those on the left side are unrounded.

| front | | central | back | | |
|----------------|---|----------------|------|---|------|
| i | ü | | ɪ | u | high |
| [ê] | ö | [â] | | o | mid |
| e | | a | | | low |

Figure 1: Vowels of Telafer dialect. Adapted from (Balpınar, 2000, p.35) and modified by adding the vowels [ê] and [â].

Telafer dialect includes (27) consonants which are ($\text{h}^\text{ç}$, k , t , b , p , m , d , f , v , h , ğ , k , g , l , n , t , h , y , r , s , ç , c , ş , z , w , l). Some consonants are similar to Arabic sounds such as (ح/ħ), (ع/ʕ) (و/w), (غ/ğ) and (خ/ħ) which do not exist in Turkish. As in the word ‘sebbeh’ which means (tomorrow) and the word ‘se’et’ which means (time). Furthermore, it includes some consonants which are allophones in Turkish such as (ı , k , t), and they are similar to Arabic consonants (ط/t), (ق/k) and Arabic allophone of dark (د/ɰ). As in

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the word ‘ko!’ which means (arm) and the word ‘tawıġ’ which means (chicken). Whereas, other consonants are similar to Turkish consonants such as (b , p , m , d , f , v, k , g , l , n , t , h , y , r , s , ç , c , ş , z) (Buluç, 2007, p.288).

The chart below presents place, manner and the voice of consonants in Telafer dialect. Some consonants are similar to Turkish, while others are either allophones (indistinct consonants) or do not exist in Turkish. These consonants are similar to Arabic consonants and they are put between square brackets to indicate that they are not Turkish consonants. The consonants on right side are voiced and those on the left side are voiceless.

| M \ P | bilabial | Labio-dental | alveolar | palato-alveolar | palatal | velar | uvular | pharyngeal | glottal |
|---------------------|----------|--------------|-----------|-----------------|---------|------------|--------|------------|---------|
| stop | p b | | t/ [t̪] d | | | k g | [k̠] | | |
| nasal | m | | n | | | | | | |
| fricative | | f v | s z | ʃ | | [ħ] [ʕ] | | [ħ] [ʕ] | h |
| affricate | | | | ç c | | | | | |
| central approximant | [w] | | | | y | | | | |
| lateral approximant | | | l | | | [l̪] | | | |
| flap | | | r | | | | | | |

Figure 2: Consonants of Telafer dialect. Adapted from (Balpinar, 2000, p.21) and modified by adding consonants which are similar to Arabic consonants and do not exist in Turkish.

11. Data Collection

The collected data includes Iraqi Turkmani proverbs which are used in Telafer city. The study includes written and spoken data. The written data is collected from sources that contain compiled proverbs by Çolakoğlu (2017) and Qadosh (2018). In addition to these sources, the study collected spoken data from native speakers

of Telafer. Then, the study performed a survey in order to make the compiled proverbs more authentic. The survey is done by google patterns with the participation of (40) native speakers who are between (40 -70) years old. In this survey participants were directed to answer with (yes) or (no) in order to include proverbs which are used in Telafer city. Hence, the study includes proverbs that are agreed upon (60) percent.

The study collected (108) proverbs, however, only (40) proverbs were examined and the rest were excluded due to the following reasons:

- 1- The study excluded proverbs that had unsuitable words.
- 2- Proverbs which included similar and repeated ideas, as well as similar conceptual metaphors were also excluded.
- 3- The study excluded some proverbs which did not contain metaphor.
- 4- The study excluded proverbs (especially spoken data collected from people) that got agreement of less than (60) percent in the survey.
- 5- The first model in the analysis of implicit metaphors was inapplicable with some proverbs .That is why, those proverbs were excluded.
- 6- Some proverbs were interpreted differently by adults and specialists. Therefore, the study excluded such proverbs to avoid confusion.
- 7- The study excluded proverbs that contain archaic words which are not used nowadays in Telafer society. These words are difficult in terms of metaphor interpretation because of their unknown words.

12. Description of Data

The collected data includes proverbs that contain different source domains of food related terms such as edible substances, proverbs with the process of eating, proverbs that contain preparing food and proverbs that contain apparatuses and devices.

The collected data (proverbs) are written using symbols of Buluç (2007) that represent phonetic sounds of Telafer dialect and they are written between slashes. The proverbs are also translated literally and non -literally. The literal translation of the proverbs

from the source language (Iraqi Turkmani) into the target language (English) is represented by the abbreviation (Ltr). Furthermore, the non-literal translation of the data is done by one of Baker's (1992) strategies in translating idioms, proverbs and other fixed expressions. The strategies are as follows:

1- Similar meaning and similar form: In this strategy, the translation is made by using a proverb of the target language that has a similar meaning as well as similar lexical items to the source language. It is represented by the abbreviation (Trs1), which means the translation by the strategy no.1 (similar meaning and similar form).

2- Similar meaning and different form: In this strategy, the translation is made by using a proverb of the target language that has similar meaning to the source language; however, the lexical items are different. It is represented by the abbreviation (Trs2) which means that the translation by the strategy no.2 (similar meaning and different form).

3- Translation by paraphrasing: it is the strategy in which the translation is done by paraphrasing, when there is no equivalent proverb of the target language to the source language. In other words, it does not use equivalent proverbs of the target language which has similarity to the source language in the meaning and the text. This strategy is represented by the abbreviation (Trs3) which refers to the translation by the strategy no.3 (paraphrasing).

13. The Procedures of Data Analysis

Data analysis in the study is qualitative, and it includes two levels as follows

13.1. The First Level of Analysis

After data collection, the study starts with the first level. The first level includes checking the most correct interpretations of metaphor that underlie proverbs, by making interviews with adults who are above (60) years old (educated and illiterates) from native speakers of Telafer. These participants are relatives and non-relatives. Furthermore, the researcher consulted some specialists as Çolakoğlu and Qadosh in the interpretations of metaphor that underlie proverbs.

The study interprets metaphors of proverbs out of real context, that is to say, there is no real discourse situation which indicates the target domains of the proverbs. Lakoff and Turner (1989, p.175) state “suppose we encounter the proverb out of context, as in a list of proverbs, there is no explicit discourse situation to indicate the target domains”. Therefore, the study uses imaginative situations in which proverbs might occur. Some of the participants were asked to give imaginative situations in which the proverbs generate. In addition, the researcher is a native speaker of Iraqi Turkumani which makes the interpretations more authentic.

13.2. The Second Level of Analysis

The second level includes the application of adopted models after getting correct metaphor interpretations and proposed situations in which proverbs might occur. This level is divided into two parts. The first part is the analysis of implicit metaphors and the second part is the analysis of explicit metaphors.

14. The Analysis of Implicit Metaphors

The implicit metaphors are found in proverbs that reveal the source domain explicitly, but they do not mention the target domain. The analysis of these kinds of metaphors requires a specific context to make the target domain somehow explicit (Gibbs, 1994, p.310). As a result, the study employs two models to analyze these kinds of metaphors; the first model is by Lakoff and Turner (1989) “GENERIC IS SPECIFIC” which makes the target domain explicit. The second model is by Lakoff and Johnson (2003), which investigates food related terms revealing the bases of metaphors.

The analysis of implicit metaphors includes four steps; steps (a, b, c) represent the first model. The step (d) represents the second model. The steps are as follows:

a- The first step is extracting the generic level schema (it describes an open-ended category of substances and images in the proverb) from the specific level schema (it has specific rich images and information such as animals, food, objects, and events evoked by the text of the proverb).

b- The second step is proposing the specific level schema (the situation in which the proverb might occur) that instantiates the generic level schema.

c- The third step is finding the correspondence between the extracted generic level schema and specific level schema (situation in life).

d-The fourth step is mapping of the source domains (food related terms) onto different target domains and presenting the motivation or the basis of the conceptual metaphor.

15. The Analysis of Explicit Metaphors

The explicit metaphors are found in the proverbs in which the target domain is mentioned explicitly in the text of the proverb (Maalej, 2009, p.141). The study uses one model to analyze this kind of metaphor. Thus, no need for the first model early mentioned and the analysis starts with the second model by Lakoff and Johnson (2003).

The analysis of explicit metaphors includes one step in which there is a mapping of the source domains (food related terms) onto different target domains and presenting the motivation or the basis of the conceptual metaphor.

16. Data Analysis

16.1. Analysis of Implicit Metaphors

1- / duz kōḥsa hēr şey kōḥar / (survey).

Ltr: If the salt is corrupted, everything will be corrupted.

Trs2: “The fish always stinks from the head downwards” (Speake, 2008, p.194).

a- The generic level schema:

There is a food component which has many advantages. This food component is used to refine and repair the corrupted materials. Therefore, with the corruption of this component, nothing can be repaired.

b- The specific level schema (situation):

There is a boss in one of the companies .This boss manages the company and guides the employees to work hardly and avoid cheating. If that boss cheats in his work, other employees might cheat in their work as well.

c- The correspondence:

- The food component that repairs corrupted materials corresponds to the boss who manages the company.

- Repairing the corrupted materials corresponds to the managing and guiding the employees.
- The corruption of food component corresponds to the boss's cheating in the work.

d- The metaphoric mapping and the motivation of metaphor:

The corruption of salt as the source domain is used to conceptualize an authorized bad person as the target domain. Experience and knowledge about the ability of salt to repair food or wounds are employed to understand authorized bad person.

2- / yüz serçe bir kâzân doldurmaz / (Çolakoğlu, 2017, p.80).

Ltr: A hundred sparrows cannot fill a pot.

Trs2: "Two boys are half a boy" (Speake, 2008, p. 68)

a- The generic level schema:

There are large numbers of edible animals. These animals are put into a container for preparing. However, they cannot fill the container because of their small size.

b- The specific level schema (situation):

There is a farmer, who has ten sons. These sons work in the farm with their father, but all of them cannot work like their father.

c- The correspondence:

- The large number of edible animals corresponds to the sons
- Filling the container corresponds to working in the farm.
- Inability to fill the container because of the small size corresponds to inability to work as the father.

d- The metaphoric mapping and the basis of metaphor:

The source domain which is cooking small birds in the pot conceptualizes value as the target domain. The experience of dealing with small birds plays a role in understanding the value of people.

The CM: INVALUABLE PEOPLE ARE SMALL EDIBLE ANIMALS

3- / soğan yēmiyenin āğzı kōh̄maz / (Çolakoğlu, 2017, p.77).

Ltr: If someone does not eat onion, his mouth will have no smell.

Trs2: "Where is smoke, there is fire" (Habibian, 1999, p. 193)

a- The generic level schema:

There is a person who eats food with a bad smell. Eating such food causes bad smell to the mouth which had no smell before that.

b- The specific level schema (situation):

There is a president who steals by using his power. He is accused of being a thief after stealing. Thus, he has spoiled his reputation by doing so.

c- The correspondence:

- The person who eats the food corresponds to the president
- Eating smelly food corresponds to stealing
- The bad smell of mouth corresponds to bad reputation.

d- The metaphoric mapping and the basis of metaphor:

Eating onion as the source domain conceptualizes committing sins as the target domain. The experience of eating onion is employed to understand committing a sin in terms of bad smell after eating onion.

The CM: COMMITTING A SIN IS EATING SMELLY FOOD

4- / iki kelle bir qazanda qaynamaz / (survey).

Ltr: Two heads cannot be cooked in one pot.

Trs2: "Their water does not flow in one stream" (Habibian, 1999, p. 34).

a- The generic level schema:

There are certain numbers of edible objects. These objects are put in a container for preparing, but they cannot be prepared in the same container.

b- The specific level schema (situation):

There is a man who has two wives. They live in one house. The two wives make problems and cannot live in the same house.

c- The correspondence:

- The edible objects correspond to the two wives
- The container corresponds to the one house.
- Inability to prepare the edible objects corresponds to inability to live in the same house.

d- The metaphoric mapping and the basis of metaphor:

The source domain which is inability to cook two heads in one pot conceptualizes incompatibility as the target domain. The experience of cooking food in pots is used to understand

incompatibility in terms of cooking many edible objects in a small or unsuitable pot.

The CM: INCOMPATIBLE PEOPLE ARE UNCOOKED FOOD

5- / k̄az̄ān ūç dāşın ūstünde qurulur / (Çolakođlu,2017, p.73).

Ltr: The pot is fixed upon three stones.

Trs2: “United we stand, divided we fall” (Speake, 2008, p. 523).

a- The generic level schema:

There is an apparatus which is used as a container for food. The apparatus should have a strong base to stand on. Thus, it needs a certain number of solid pieces to be fixed on.

b- The specific level schema (situation):

There is a family that faces financial problems. The family should have money to solve their problem. Thus, all members of the family should work hard to solve the problem.

c- The correspondence:

- The food apparatus corresponds to the family that faces financial problems.
- Fixing the apparatus on the ground corresponds to solving the problem.
- The need for certain number of solid pieces corresponds to the members of the family.

d- The metaphoric mapping and the basis of metaphor:

The source domain which is the pot with three stones conceptualizes cooperation as the target domain. The experience of fixing the pot on three stones to prepare the food serves to understand cooperation.

The CM: COOPERATION IS FIXING FOOD APPARATUS

16.2. The Analysis of Explicit Metaphors

6- / k̄ız yūkū duz yūkū / (survey).

Ltr: The load of daughters is like a load of salt.

Trs3: Raising daughters is a huge responsibility.

a- The metaphoric mapping and the basis of metaphor:

The heavy weight of salt as the source domain conceptualizes raising daughters as the target domain. The experience of carrying salt, which is characterized by heavy weight, is employed to understand a difficult responsibility of raising daughters. A lot of energy to carry a big load of salt corresponds to extensive care from

the family to their daughters as parents make every effort to raise their daughters.

The CM: RAISING DAUGHTERS IS CARRYING HEAVY FOOD

7- / didey soğan, anay sarım sağ sen kime çıhtı / (survey).

Ltr: Your father is onion and your mother is garlic, who do you resemble?

Trs3: Your parents are modest, why are you different?

a- The metaphoric mapping and the basis of metaphor:

Onion and garlic as the source domain conceptualizes modesty as the target domain. The experience of eating and having such foods, which indicates a simple life, is employed to understand modesty in terms of onion and garlic. These simple, affordable and purchasable foods correspond to the modesty of people who live simple life.

The CM: MODEST HUMAN BEING IS SIMPLE FOOD

8- / gışının acığı dursa bir tağar duz gemirir / (Çolakoğlu, 2017, p.70).

Ltr: When a man gets angry, he could eat a lot of salt.

Trs2: "Anger is short madness" (Mieder, 1992, 34).

a- The metaphoric mapping and the basis of metaphor:

Eating a lot of salt as the source domain conceptualizes excessive anger as the target domain. The experience and knowledge about the ability to eat lot of salt, with its strong salty taste, is employed to understand the level of angry. The ability to eat a lot of salt, which indicates the loss of taste sensation, corresponds to the feeling of anger; in which human lose control upon themselves.

The CM: EXCESSIVE ANGER IS EATING IMMODERATE AMOUNT OF FOOD.

9- / sabırnan çigler bişer / (Çolakoğlu, 2017, p.93).

Ltr: With patience the raw will ripe.

Trs2: "With patient one can make halvah with sour grape" (Habibian, 1999, p. 75).

a- The metaphoric mapping and the basis of metaphor:

The ripening of raw food as the source domain conceptualizes patience as the target domain. The experience of waiting food ripening serves to understand patience. The process of food ripening

which needs time corresponds to the patience which includes the ability to endure and wait till getting needs and achieving goals.

The CM: PATIENCE IS FOOD RIPENING

10-/ qazān qarası gıder, üz qarası gıtmez / (Çolakoğlu, 2017, p.77).

Ltr: The blackness of the pot can be removed, but that of the face cannot.

Trs2: “Old sins cast long shadows” (Speake, 2008, p. 376).

a- The metaphoric mapping and the basis of metaphor:

The source domain which is the blackness on the pot conceptualizes the sin as the target domain. The experience of washing dirty pots after eating serves to understand the sins of humans. Washing the blackness of the pot because of cooking corresponds to the sins resulting from negative behavior.

The CM: A SIN IS DIRTY FOOD APPARATUS.

17. Findings and Discussions

1- The study points out that the source domains of food related terms (such as edible substances, eating process, the process of food making and food apparatuses) are employed to conceptualize various target or abstract domains.

Table 1: *Implicit target domains and explicit target domains.*

| Implicit target domains | Explicit target domains |
|---|--|
| An Authoritative Bad Human Being, Satisfaction, Trust, Inappropriate Position , Suspicion, Invaluable People, Opportunism, Ingratitude , A Missed Chance, Power, Inability, Appreciation, Inexperience, Dependency, Committing a Sin, Greed, Injustice, A Bad Luck, Excessiveness, Hated Person, Incompatible People, Intrusiveness, Compromise, Mistrusted Person, Deception, A Long period, Cooperation, A Loss, Compatible Persons and The Reward. | A Close Person, Raising Daughters, The Valuable Human Being, Modest Human Being, Disappointment, Excessive Anger, Time, A Good Speech. Patient. A Sin. |

2- The study points out that the experience and cultural values, which are associated with food, play a great role in motivating the metaphorical conceptualization of target domains. The majority of food metaphors are motivated by direct and correlated experience with food and few are motivated by cultural values.

3- The majority of proverbs in Iraqi Turkmani contain implicit metaphor in which the source domain is explicitly mentioned, while the target domain is implicit. On the other hand, few proverbs include explicit metaphors that mention both the source and the target explicitly.

18. Conclusions

The current study has come up with the following conclusions:

1- The ability of CMT as a theory to reveal unseen characteristics of different languages and dialects in the world by understanding abstract domains in terms of more concrete ones.

2- Iraqi Turkmani dialect in the city of Telafer employs metaphorical expressions of food related terms to understand different abstract concepts. Thus, the first hypothesis is confirmed.

3- The investigated conceptual metaphors of food related terms in Iraqi Turkmani proverbs are proved to be motivated by experience and cultural values. Therefore, the second hypothesis is confirmed.

4- The employment of CMT as a model for analysis can reflect different traditions and cultural values of the studied areas and societies.

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الاستعارة المفهومية للطعام في التركمانية العراقية

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المستخلص

الاستعارة هي واحدة من النظريات التي تتعلّق باللغة التصويرية غير الحرفية. وتُعدُّ الاستعارة على وفق بعض النظريات أداة في اللغة، على النقيض من نظرية الاستعارة المعرفية والمفهومية التي كتبها لاكوف وجونسون (١٩٨٠) "الاستعارة التي نحيا بها" التي تُعدُّ الاستعارة وسيلة للتفكير وكشف أنماط العقل. وفقاً لهذه النظرية، يتمُّ فهم المفاهيم المجردة (المجال المستهدف) عن طريق المفاهيم المحسوسة (المجال المصدر)؛ لذا فإنَّ هذه الدراسة هي محاولة للتحقيق في استعارة الطعام في الأمثال الترمانية العراقية في مدينة تلغفر، وتهدف إلى معرفة المفاهيم المجردة التي تكمن وراء المفاهيم المحسوسة للمصطلحات المتعلقة بالطعام في الأمثال الترمانية العراقية وكذلك الكشف عن أسس الاستعارة ومحفزاتها، وتفترض الدراسة أنَّ الكثير من المفاهيم المجردة يتم تصويرها وفهمها من خلال المصطلحات المتعلقة بالطعام، وكذلك الخبرة والثقافة تُعدّان بمثابة أسس ومحفزات للاستعارة، وتفترض أيضاً أنَّ العامل الاجتماعي للعمر يمكن أن يُحدث فرقاً كبيراً في تشابه واختلاف التفسيرات للاستعارة بين البالغين و الشباب عند المقارنة وان البالغين قادرون على إعطاء تفسيرات أكثر صحة للأمثال غير المألوفة من الشباب. وتتضمن الدراسة بيانات مكتوبة وغير مكتوبة التي تم جمعها من الكتب ومن بعض المتحدثين الأصليين لسكان تلغفر، وتمت ترجمة البيانات ترجمة حرفية وغير حرفية، واعتمدت الدراسة على استراتيجيات بيكر (١٩٩٢) في الترجمة غير الحرفية. وبدأت

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الدراسة بالمرحلة الأولى للتحليل من خلال الحصول على التفسيرات الصحيحة للاستعارة من البالغين والمتخصصين، وأمّا المرحلة الثانية فتتقسم الى قسمين، ويتضمن القسم الأول الاستعارة الضمنية التي يتم فيها استخدام أنموذجين، النموذج الأول بواسطة لاكوف وتيرنر (1989) والأنموذج الثاني بواسطة لاكوف وجونسون (2003) "الاستعارة التي نحيا بها". تحقق هذه النماذج في استعارة الطعام في الأمثال التركمانية العراقية وأسسها، أمّا القسم الثاني فيتضمن الاستعارة الظاهرة غير الضمنية، ويتم استخدام أنموذج واحد للتحليل بواسطة لاكوف وجونسون (٢٠٠٣) "الاستعارة التي نحيا بها". وتستنتج الدراسة أن الكثير من المفاهيم المجردة تُفهم من خلال المفاهيم المحسوسة لمصطلحات الطعام والخبرة والقيم الثقافية تؤدّيان دورًا في تحفيز الاستعارة.

الكلمات المفتاحية: استعارة الطعام، المجال المصدر، المجال الهدف.