أدراك معنى مفهوم المرأة في العربية العراقية

فاطمة جبار كامل

المديرية العامة للتربية في ذي قار/ ذي قار/ العراق

أ.م.د.إحسان هاشم عبد الواحد

جامعة ذي قار /كلية التربية للعلوم الإنسانية/قسم اللغة الإنجليزية/ذي قار/العراق

الملخص

تعد اللهجة العراقية من اللهجات الغنية بمفرداتها واصطلاحاتها ، وللمرأة نصيبها من ذلك حيث استخدمت العديد من الاستعارات المفاهيمية في الحياة اليومية للمجتمع. اذ ان هناك العديد من المفاهيم التي تستخدم في اللهجة اليومية الدارجة لوصف المرأة: فتارة تنعت بالضعف، وعدم القدرة، والكفاءة، وعدم الحكمة (بأستخدام عبارات متعددة). وتارة اخرى تستخدم هذه الاصطلاحات للتعبير عن المديح واظهار المناقب. مع الإشارة ان النوع الثاني استخدم في نطاق ضيق جدا بل يكاد يكون محصورا في نطاق النصوص الادبية. وذلك على العكس تماما من النوع الاول الذي استخدم في الحياة اليومية الدارجة. وهذا ما يقتضي ايلاء هذا الموضوع اهمية خاصة وذلك عبر دراسة النصوص وتحليلها وتفسيرها بشكل مفصل، لكونها تعكس تصورات المجتمع العراقي حيال المرأة وانعكاسات ذلك بأستخدام اللغة والاستعارات اللغوية. لهذا نجد انه من المفيد ان نسلط الضوء على هذه الاستعارات في دراسة البحث.

الكلمات المفتاحية : المعنى التصوري والسياق والمعنى التصوري والاستعارات المفاهيمية.

Meaning Conceptualization of WOMAN in Iraqi Arabic

Fatima Jabbar Kamel:

General Directorate of Education in Thi-Qar, Thi-Qar, Iraq

Asst. Prof. Ihsan Hashim Abdulwahid (PhD):

University of Thi-Qar/ College of Education for Humanities

Abstract

The Iraqi dialect is rich in vocabulary and terminology, and women have their share of this, with numerous conceptual metaphors used in daily life. There are many concepts used in everyday colloquial language to describe women: sometimes they are described as weak, incapable, incompetent, and unwise (using various expressions). Other times, these terms are used to express praise and highlight their virtues. It should be noted that the second type is used in a very narrow scope, almost confined to literary texts. This is in stark contrast to the first type, which is used in everyday life. This necessitates paying special attention to this topic through a detailed study, analysis, and interpretation of the texts, given that they reflect Iraqi society's perceptions of women and their implications through the use of language and metaphors. Therefore, we find it useful to shed light on these metaphors in this study.

Keywords: conceptual meaning and context, conceptualization meaning, Conceptual Metaphor Theory.

1.INTRODUCTION

Metaphor has two concepts, one of which is traditional and is called the substitution view" which refers to metaphor is merely a decorative way of expressing something and is limited to language without relying on daily life and people's understanding of the world and its place, and the other is modern (Kelle, 2005). The modern concept of metaphor is that it is not a matter of language, but rather is related to thought. It is based on people's understanding of the world and their existence , and it represents the relationship between the source and the target (Lakoff, 1993; Johnson, 1981). In this context, the research aims to distinguish between the types of metaphors, whether structural, orientational, or ontological, in the collected data. It also aims to identify the domains of metaphors, represented by the target and source, which contributes to highlighting the function of each type of metaphor. In other words, it is necessary to shed light on how metaphorical terms are employed to understand societal perceptions of women.

In this study, the researcher attempts to answer the following questions:

1-What are the types of conceptual metaphors used?

2-What are the functions of conceptual metaphors used in the everyday language in Iraqi society?

This is what the researcher tried to answer through a given approach and applying such approach in order to analyze the collected data. This theory (Conceptual Metaphor) can be followed by identifying the source and the target domains and explicating the appropriate description of each metaphor and its type.

2. LITERATURE REVIEW

2.1 COGNITIVE LINGUISTICS

Cognitive linguistics (henceforth CL) is a new approach to the study of language. It begins to appear in the seventies of the last century, but it is increased significantly in the works of George Lakoff, Ron Langacker and Len Talmy in 1980, as they consider language to be a tool for processing, organizing, and transmitting information (Croft &Curse, 2004; Dąbrowska & Divjak, 2019). This approach is interdisciplinary in nature, as it can be applied to various disciplines. It deals with psychological and neurological studies, and therefore it is considered a flexible framework for studying language (Geeraerts & Cuyckens, 2007). Cognitive linguistics is distinguished by its ability to interact with other linguistic disciplines and sub-disciplines, which it contributes to the formation of a coherent cognitive vision. (Ruiz de Mendoza& Pena Cervel, 2005).

It is worth mentioning that Cognitive linguistics comes as a reaction to the generative approach that gives priority to grammar rules, neglecting semantics and context. According to CL, language is not acquired innately, nor is language isolated from other cognitive abilities (Barcelona & Valenzuela, 2011). Swiggers (1988: 621) defines cognitive linguistics as "the study of human language in relation to perception and knowledge". Accordingly, cognitive

linguistics is considered a branch of cognitive science that deals with the mechanisms of human thought and communication through the development of language, which in turn influences conceptualization (Trites, 2014)**.**

2.2 Conceptual Meaning and Context

Linguistically, the word "context" refers to the meaning of weaving, intertwining, joining, or composing (Dilley, 1999). And what should be noted is that the concept of context is not limited to pragmatics but also extends up to all the areas of linguistics in general (Finkerbeiner, Meibauer,&Schumacher, 2012). From a technical standpoint, there are many definitions of context according to the perspective of each linguistic school. Context, from a pragmatic linguist's perspective, is the set of background assumptions required for speech to be understandable, but from a cognitive perspective, it is a mental phenomenon (Ungerer& Schmid, 2006). Sapir-Whorf also sees a close connection between context and culture, considering the latter to be the context in which language is understood. Accordingly, language, from this perspective, becomes a vital aspect of culture, expressing its values and political beliefs, which are manifested through grammatical structures, vocabulary, and expressions (Halliday, 2007).

The role of context in cognitive linguistics, as seen by Kövecses (2015), has two perspectives in the field of forming conceptual metaphors. The first perspective is that these metaphors are stored in long-term memory, which acts as a kind of context that in turn influences the creation of metaphors in discourse that emerge only in the immediate context. The other perspective, according to cognitive science, indicates that the context is not limited to the immediate situation (as in the first perspective), but rather extends to the entire conceptual system that influences the choice of metaphor. This is also what Langacker (1987) said, as he points out that all linguistic units depend on the context, so the meanings of these units are formed. He also adds that there are three types of context: systematic, situational, and syntagmatic. Systematic context refers to the position of the linguistic unit in the general grammar, the situational context represents pragmatic circumstances such as speakers and the relationship between them, while the syntagmatic context refers to the combination of components to create complex phrases**.**

In addition to what is mentioned, there is a relationship between cognition and context, and this relationship has two aspects: internal and external. The internal aspect is that the context belongs to the individual who plays a fundamental role, means that the context refers to the mental representation of the speaker and listener, including previous knowledge and experiences. As for the second aspect, the context is not limited to individual influence, but is linked to factors beyond the individual's control, such as social factors. However, this does not mean in any way that the external and internal aspects are separate from each other, but rather there is a complex relationship between both types (Brezillon& Turner, 2022)**.**

2.3 Conceptual Metaphor Theory

Metaphor has multiple definitions, including that it is the substitution of one word for another with an apparently different meaning, or the comparison of one idea to another, creating an implicit simile between them. The idea of metaphor is not a new concept, but rather it has

existed since Aristotle, who defines it as an implicit comparison based on the rules of analogy. This definition stems from the traditional view of metaphor, as it is viewed as a mere stylistic device that can be translated literally without losing meaning. In other words, metaphor is specific to language, not perception (Ritchie, 2013; Griffiths& Cummins, 2017). Aristotle is the first to formulate the process of metaphor, by distinguishing between figurative and literal discourse. It is noted that Aristotle defined the term metaphor as "the transferred use of a term that properly belongs to something else; the transference can be from genus to species, from species to genus, from species to species, or analogical." Thus, Aristotle limited metaphor to the individual word and focused on the concept of transfer, contrary to the approach of cognitive scientists, as they challenged Aristotle's approach in this way because it limits the full understanding of how metaphor works within a broad semantic or literary context. Aristotle viewed metaphor as primarily a complementary tool without any cognitive content. Therefore, this pervious perspective is referred to as the "substitution view" because Aristotle considers metaphor to be a decorative way of expressing something that can be expressed by a literal statement (Kelle, 2005: 35)**.**

The conceptual metaphor theory, presented by George Lakoff and Mark Johnson (1980), states that metaphor is not just a matter of language but rather a matter of thought based on daily life and people's understanding of the world and their place. This theory is called the modern theory of metaphor (Lakoff, 1993; Julich-Warpakowski, 2022). The pioneers of this theory consider the human thinking process is largely metaphorical. The conceptual metaphor is a relationship between two concepts: the source and the target. The source must be something tangible that a person can gain knowledge about directly through his physical experience, while the target is often abstract, immaterial, and difficult to understand directly (Zheng, 2017; Bulgrin, 2008). To illustrate this clearly, Lakoff and Johnson (2008) explain the example of LOVE IS A JOURNEY. The journey is the source, given that the journey is perceptible, while the target is love, given that it falls within the realm of emotion and is something intangible. Thus, the metaphor is formed through the comparison between love and travel: lovers are similar to travelers, their relationship is similar to a vehicle, and the difficulties in the relationship are similar to the obstacles in the journey. From this, it becomes clear how the known principles of travel were linked to help understand the dynamics of love**.**

In the previous example, Lakoff and Johnson explain the analysis of metaphor, but they see that metaphor has three types according to its cognitive functions: structural, ontological, and orientational (Burada, Tatu and Sinu, 2017).Structural metaphor refers to "cases where one concept is metaphorically structured in terms of another" (Lakoff &Johnson, 1980: 14). In other words, it is the process of understanding the source domain with the target domain so that the listener can understand a topic using other phrases (Kovecses, 2010). For example, ARGUMENT IS WAR, in which the connection between the source and the target is clear. War is the source and the argument is the target, as many war vocabulary words are used in discussions and arguments, such as winning or attacking, etc. (Spitzer, 2015; Haser, 2005). The ontological metaphor is a kind of conceptual transformation that enables us to understand different types of experiences in terms of concrete objects and materials. It constitutes the ability to conceptualize in abstract thinking and allows for a deep understanding of the components of

our experiences, including processes, events, features, and relationships, by treating them like conceptual and linguistic processes. That is, they can be focused on and made the subject of a word or treated as agent or an object (Pulaczewska, 1999). As for the orientational metaphor, it is a metaphor used to form a conceptual system that is linked to each other, meaning that it does not link one concept to another. These orientationals which involve up-down, in-out, front-back, centeral-peripheral, and deep-shallow (Lakoff and Johnson, 2008; Garello, 2024). It varies from culture to culture and depends on personal experiences. It arises from the interaction of our bodies with the environment: a person's physical position is straight when feeling happy and bent when feeling depressed. So HAPPY IS UP in contrast to SAD IS DOWN, so the metaphor here refers to the coherence in understanding the targeted concepts in a unified manner (Krawiec, 2022).

2.4 Projection Mapping

Projection mapping is focused within the modern metaphor theory, which refers to the analysis of the target and source domains in the context of the metaphorical process. The source domain corresponds to the target domain, meaning that there is a match or projection between the two domains. The target domain is understood through the source domain. For example: LOVE IS A JOURNEY, so love is the target domain, while the journey is the source domain. Thus, love is linked to the journey, and making this comparison between them is between the target and source domains, we can interpret love as a journey because the latter depends on sensory experience and is a tangible experience, while love is an abstract concept, meaning that the metaphorical projection is one-way, meaning that the projection is from the source field to the target field and not vice versa, because the source field is tangible and the target field is abstract and cannot be in the opposite direction (Kertész, 2004).

2.5 Metaphor and Everyday Language

Classical theory considers metaphor to be limited to language, but according to the modern perspective, the generalizations that govern metaphorical poetic expressions are not only in language but also in thought, means that they are general mappings across conceptual domains. Therefore, they are not limited to poetic expressions, but also extend to a large part of ordinary everyday language, as a way to conceptualize mental domains in order to transform everyday abstract concepts such as time, love, and arguments into metaphorical concepts. Therefore, the study of literary metaphor is an extension of the study of everyday metaphor, because the latter includes thousands of cross- domain mappings (Lakoff, 1993). Therefore, it is widespread in our normal daily way of thinking, and it also controls our daily performance, reaching the most basic details where our concepts are formed, how we perceive them, and how we interact and communicate with others.. Thus, the conceptual system plays a fundamental role in determining our daily reality, because it (the conceptual system) is not something that can be perceived. Most of the small things that we do every day, we think about and act towards them automatically (Lakoff & Johnson, 1981).

According to Evans and Green (2006), literal language refers to precise and clear language used in everyday life, while figurative language is imprecise and used by poets and novelists.

The idea of metaphor is viewed according to the traditional theory on the basis that it is limited to literary uses represented by poetry, novels, stories, etc., since in those areas the figurative uses appear clearly, considering that literary topics require the translation of the concepts of the novelist or writer in a more attractive way through the use of metaphor and linguistic eloquence to convey ideas and stories. However, the truth is not entirely like this, as society and colloquial language clearly show the use of figurative language in daily life.

2.6 Conceptualization

Conceptualization is one of the principles of cognitive linguistics, which indicates that the meanings of words are not directly contained in the language, but rather depend on encyclopedic knowledge that includes more than the literal meaning and extends to social and cultural meanings (Evan and Green, 2006). The fact that it is linked to encyclopedic knowledge does not mean that it is fixed, but rather its nature is dynamic, it means that it changes according to encyclopedic knowledge that includes social and cultural aspects (Dirven, Langacker, & Taylor, 1999).

In addition, the process of conceptualization includes multiple cognitive processes such as categorizing experiences, classifying categories, profiling, and imagery. Categorization is a fundamental way humans understand and organize the world. It is worth noting that there are two perspectives to explain classification: the first is traditional, suggesting that categories are distinguished independently of social and physical experiences, without the use of imaginative mechanisms such as metaphor, metonymy, and imagery. The second view holds that understanding the world is achieved through experiences and the use of imaginative mechanisms (Lakoff ,1987). Thus the nature of language is understood and how there is a relationship between linguistic signals and concepts is explained, as language is considered part of the world of concepts that humans possess (Dirven and Verspoor,2004). It is also a subject that extends to various disciplines such as linguistics, psychology, neuroscience, and philosophy, because these disciplines explain how to build and organize concepts (Moss& Hampton,2003). Even children are not excluded from this, as they are sensory creatures who understand the world and recognize things that they have seen before. This means that children have knowledge about the world, but it is limited knowledge. Even infants can form a conceptual system early in life. Despite this, there are those who have denied the existence of such a world, such as Piaget in children, considering that they do not have a conceptual image and do not have experiences from the past or imagination for the future (Mandler,2004).

2.7 RESEARCH METHODOLOGY

The researcher uses the qualitative approach in the study to analyze the common expressions and usages in the Iraqi dialect related to describing women. The research utilizes the model of Conceptual Metaphor by George Lakoff and Mark Johnson (1980) in order to manipulate the collected data**.**

3. DATA ANALYSIS

1- مره ''Woman''

This metaphor has some different references, and each reference has a separate target domain but the same source domain.

Source Domain= Woman

Target Domain= Weakness

This metaphorical expression is a structural. Weakness is a metaphor used in Iraqi society to demean women when the words are directed at a man with the intention of offending them, as women, according to societal perceptions, are hesitant and weak beings.

conceptual mapping works by associating certain features traditionally connected to women, such as emotionality, physical fragility, and dependence; with the concept of "weakness." However, this mapping is deeply determined by cultural stereotypes. Challenging these assumptions leads to a more accurate and empowering understanding of women, emphasizing their strength and resilience instead of weakness.

While in the second case, the concept "woman" is used to express disrespect

Source Domain=Woman

Target Domain=Disrespect

This metaphor is a structural. This concept of women in Iraqi society symbolizes disrespect, according to society's perception, and this is completely contrary to the essential characteristics of women, which indicates negative perceptions or hierarchical thinking in society.

The conceptual mapping functions like a metaphor, where "woman" symbolizes a lack of respect due to social beliefs, rather than relying on any intrinsic features of women themselves. This type of mapping shows how gender can be used as a symbolic framework to reinforce negative perceptions or hierarchical thinking in society.

2- **حجاية مرة** "Woman's word "

Source Domain =Woman's word

Target Domain=Promises

This type of metaphor is a structural. This refers to a failure to keep a promise and is still used in Iraqi society to demean women and stigmatize them as failures to keep promises. Often, a woman's words are described as being completely unrealistic or reflecting shortsightedness and a lack of mature understanding of reality.

In this case, the abstract concept (unkept promises or words that do not turn into actions) is connected with more tangible and familiar concept which is often seen as fictitious or unreal. Through this metaphor, empty promises are mapped to something unreal or out of the realm of reality, just as a "woman's word" is mere talk without any real substance.

3. **المره بنص عقل** "Woman has half a brain"

Source Domain= Half a brain

Target Domain= The woman's intellectual capacity

It is a structural. That is, women lack a full understanding of daily life. This is why some claim that women should not hold political or administrative positions, arguing that they lack the patience and wisdom to make decisions. Although this is not realistic, describing women as mentally deficient and incapable of management is unjustified and biased.

The mapping from the source domain to the target domain works by transferring the idea of completeness and deficiency from the physical realm of the brain to the abstract realm of intellectual abilities. By doing this, it creates a biased and unjust image of women as less intellectually capable than men.

4- **المرة مكانها البيت** "The woman's place is at home"

Source Domain= Home

Target Domain= A woman's role or position in society

It is a structural metaphor. This metaphor is one of the most frequently repeated phrases or metaphors in society, as this idea is still prevalent in many places in society, as they consider that the role of women is limited to housework, raising children, and providing for the family's needs.

The mapping of "home" (a physical, structured place) to "woman's role" (an abstract concept) refers that just as the home has defined boundaries, so too should a woman's role. This structure works to reinforce cultural ideas about where a woman "belongs." This mapping implies a restriction and a prescribed role. The woman's place is metaphorically confined to the home, just as the home has a clearly defined and limited purpose in society. The mapping shapes the way we think about gender roles, suggesting that women are inherently linked to domesticity.

5- **سياقة مره** "Woman's driving"

Source Domain= Woman's driving

Target Domain= One's failure to adhere to safe driving rules

It is a structural metaphor. Women are often criticized for their lack of driving skills and their inability to make timely decisions. Regardless of the reasons for this in detail, it can be said that women's lack of driving training and their lack of use of cars compared to men may actually lead to poor driving skills.

The behavior of "failure" is mapped onto a social understanding of how women are expected to behave, and this failure is understood as something beyond just the act of driving—it might also carry social or cultural weight about responsibility and compliance with rules. The mapping suggests that the source domain's norms (in this case, about women) help us interpret the target domain (failure to follow rules) with a lens influenced by cultural expectations.

6- **ثكيلة** "She lacks the skills"

Source Domain: Heaviness or weight

Target Domain: Skill or proficiency

This metaphorical expression is a structural. This phrase refers to limited practical experience and is used in many situations and occasions. It indicates that women do not possess sufficient skills necessary to complete tasks, especially in jobs that require a degree of sleight of hand and skill. This is clearly observed among dentists, as patients avoid resorting to female dentists for the reason of not possessing skill and sleight of hand.

Heaviness (source domain) is mapped to the lack of proficiency or skill (target domain). Just as something "heavy" is hard to move or requires more force, a person with "heavy hands" is assumed to be less adept at tasks that require exact, precise actions. In contrast, lightness or ease (which is the opposite of heaviness) is often mapped to grace or dexterity, which are features associated with skill and competence. At the end, the metaphor conveys the idea that "heaviness" is associated with lack of skill or finesse in a given task.

7- **لا تدور كالات مثل النسوان** "Do not go around gossiping like women"

Source Domain= Feminine behavior (gossiping, emotional concern)

Target Domain= Male behavior (gossiping, spreading rumors)

It is a structural metaphor. There is a general impression in society that women are often concerned with gossip, spreading rumors, and distorting the truth. Therefore, the man who adopts these behaviors is labeled as being like a woman, and is told 'Do not go around gossiping like women.' A man who engages in gossip and spreads rumors is described as being 'like women.' This is a common view across all levels of society and various sectors, with only rare exceptions**.**

The metaphor maps the abstract behavior of gossiping, or being overly concerned with others' opinions, to gender roles. In this case, the metaphor maps the behavior of a man acting in this manner to the social stereotype of femininity, implying that such behavior is considered inappropriate for men and more typical of women.

8- **عركة نسوان** " A women's fight"

Source Domain= A fight

Target Domain=Emotional conflicts between women

It is a structural metaphor. Usually, fighting that escalate into quarrels, accusations, or physical altercations only occur when there is a justified reason for the depth of the disagreement that has reached such a point. However, society believes that the disputes and fights that erupt between women are not based on an acceptable justification, as they break out for trivial reasons or merely because of emotional fluctuations over some trivial and small reasons. This is on the

one hand, and on the other hand, the phrase (women's fight) is applied to disputes that break out suddenly and disappear because the woman is in a moody mood. From one moment to the next, she finds a terrible fluctuation in emotions, and a short time inevitably passes after the outbreak of a dispute until she finds it as if nothing had happened. This is why disputes based on emotions are said to be women's fight.

The metaphor maps the characteristics of a physical fight (i.e., sudden, intense, fleeting) onto emotional conflicts, specifically between women, who are stereotypically seen as emotionally unstable or prone to mood swings. This metaphor suggests that emotional disagreements are viewed as temporary and subject to rapid change, reflecting societal views about women's emotional nature.

9- غيرة مره "Jealousy of a woman"

Source Domain= Jealousy of a woman

Target Domain= Behaviors of woman that causes problems

This metaphorical expression is a structural. Women's jealousy is not limited to women in one society or another. It is a common behavior among women, this is why men criticize women's and consider it an annoying and problematic thing, to the extent that it is also said that a woman's jealousy is blasphemy to prove this, and that a woman's jealousy has two manifestations: declared jealousy and silent jealousy. Declared jealousy is what manifests itself in public behavior, such as words and actions. When a woman becomes jealous, the reactions are made public, such as confrontation through words or actions. Jealousy is not limited to a woman's jealousy of her husband or partner, but it is possible that jealousy may be among female friends or colleagues at work due to competition over beauty, money, or good appearance. Moreover, the phrase "a woman's jealousy" is not used to criticize abstract jealousy, because it may be a latent instinct in both women and men, but it is used because of the bad results that result from it, as a woman's jealousy raises problems and grudges.

As for the second type of jealousy, it is silent jealousy or hidden jealousy, which is less harmful than the first type because the woman in this case does not disclose her jealousy clearly in order to avoid clashes and direct discussions. She resorts to indirect methods to show her feeling of discomfort, demand attention, and prove herself. Hidden jealousy has many manifestations: discomfort when talking to other women, comparison, attention to details, imitation of women, competition, criticism, and discouragement.

In this sense, conceptual mapping involves taking a simple concept (jealousy) and transforming it into a more detailed explanation in the target domain, focusing on the behavioral consequences of the emotion.

10- تربية نسوان "Women's upbringing"

Source Domain= Raising children or upbringing

Target Domain= Gender inequality in upbringing

This metaphorical expression is a structural. In educational aspects, the educator is required to be balanced and take into account the rules of education for boys and girls. This requires awareness and the educator's possession of a safe amount of culture and education. Despite this, society sees that women raising children is corrupt and invalid, without distinguishing between educated and uneducated women, and the use of this phrase has roots that extend back over long periods of time. It criticizes women's upbringing on the grounds that it mis discriminates on the personality level between boys and girls, as well as that it reflects their feminine personality on the male child, and this perception still exists to this day.

The concept of upbringing (source domain) is mapped onto the idea of gender equality in child-rearing (target domain), suggesting that both boys and girls should be raised without gender-based discrimination. By mapping the familiar experience of raising children onto the concept of gender equality, we can shift attitudes and understand the importance of equal treatment in upbringing.

on the other hand, the concept of woman can be employed in order to express some positive aspects of the world in which we live. Examples are show below:

1- "One woman is worth ten men" المره تعادل عشر زلم

Source Domain= Men

Target Domain= Woman possesses the features of men, such as power, strength

This metaphor is a structural. It refers to a self-made woman who bears the burdens of life alone, raising her children, assuming responsibility, and managing her own affairs without assistance. This usually occurs to women who experience certain social circumstances, such as divorce, widowhood, or other circumstances.

In fact, this metaphor isn't really about numbers, it's about elevating the woman's value by comparing her to something culturally understood as powerful (a group of men). The metaphor projects these culturally loaded features from "ten men" onto the concept of "one woman .

2- "How beautiful did you think that woman looked today" شلون شفت مره اليوم

Source Domain= Visual perception (seeing)

Target Domain= Beauty

This metaphorical expression is a structural. In colloquial dialect, this expression is used to refer to the impression or effect left by a woman, often represented by admiration or amazement at beauty, but in an indirect manner. This style of speech is a way to draw the attention of the other party and invite them to think about the beauty they have seen in an implicit way. In this case, the speaker is not merely asking a question about the sensory vision, but rather about the impression or opinion generated upon seeing this woman. He is not focusing on the vision itself, but rather on the feelings or observations that accompanied it, especially if the woman was

beautiful or eye-catching in some way. As for the semantic level, the phrase indicates beauty and amazement: instead of saying she was very beautiful, we say how did you see a woman today**?**

Conceptual mapping transfers the ideas from the source (concrete experience/ seeing) to the target (beauty). This mapping implies that visual perception (seeing someone) is a metaphorical way of evaluating attractiveness**.**

3- **المره عمود البيت** ''The woman is the pillar of the house**''**

Source Domain= A pillar of the tent

Target Domain= A woman's role in the home

It is a structural metaphor. Since the man in our society is usually the worker and the first person responsible for providing financial and other requirements, he is outside the home most of the time. This is what makes the woman the pillar and foundation of the home, as she is the one who follows up on the children and takes care of their needs, in addition to food and study matters. That is why it is said that the woman is the foundation of the home**.**

The mapping works by transferring the idea of support and stability from the pillar to the woman's role in the home. In other words, just as a pillar is essential for a building's stability, a woman's presence and role are seen as central to maintaining the stability and functioning of the household. Through this mapping, the metaphor allows us to visualize and better understand the abstract idea of family dynamics by drawing on concrete, physical experiences like buildings**.**

4-**المره تخلي حياة بالمكان** '' The woman brings life to the place**''**

Source Domain= Life

Target Domain= The existence of the woman

This metaphorical expression is a structural. Because women are characterized by delicacy, they always care about the appearance of beauty and organization in the place. Therefore, the place where women are present is almost never devoid of touches of beauty and attention to luxuries, whether at home or at work**.**

Conceptual mapping here works by associating the abstract concept of life with the concrete experience of a place or space. In this metaphor, the source domain (life) provides the features (such as energy, vitality, or dynamism), which are then mapped onto the target domain (The existence of the woman). The mapping process allows us to conceptualize a woman's impact on a space by transferring the idea of life to the space**.**

5- **صوت مره** ''A woman's voice**''**

Source Domain= Sound

Target Domain= Sweetness

It is a structural metaphor. In literary language, the voice has a different connotation than its general connotation. It carries an emotional charge. When we say "a woman's voice," we do not mean the gender of the speaker, but rather it refers to many qualities: softness, tenderness, sweetness, transparency. The phrase may refer to something that has a positive impact on the soul. If the voice and sweetness come together, the voice has a special impact. It carries softness and fluidity, because the sweet voice affects the listener in an emotional or sentimental way. When talking about the woman's voice in Arabic poetry, it is viewed as a symbol of sweetness and tenderness and at other times it is seen as an influential force that transcends the limits of sound.

Conceptual mapping here works by transferring familiar sensory features of sound (such as warmth and smoothness) to the abstract concepts of tenderness and sweetness, making them easier to grasp. In this context, the target domain is sweetness and tenderness, which are abstract concepts that are difficult to describe precisely without relying on sensory experience. The source domain, on the other hand, is sound, which is a perceivable phenomenon that can be evaluated based on characteristics like softness, flow and tone.

6- مشية مره "Woman's walk"

Source Domain= Woman's walk

Target Domain= Tenderness and femininity

The type of metaphor is a structural. This phrase refers to the grace and softness of a woman's gait. It is a metaphor and denotes a woman's way of walking, described as distinctive or bearing a certain touch of grace. It also denotes confidence in beauty or a gentle sway in movement. On the other hand, the phrase is said in a specific context to indicate balanced, unhurried steps, meaning that all steps are measured, gentle, and feminine.

In this case, conceptual mapping works by transferring physical features of walking (e.g., smoothness, gracefulness, lightness) to abstract features, such as femininity and tenderness. When someone says that a woman's walk reflects tenderness, they are not only describing how she moves, but also implying that her walk embodies or expresses inner features. The physical act becomes a metaphorical representation of the emotional or social concept. This allows people to understand intangible traits through tangible, familiar experiences, making the abstract more relatable and visible.

4 .CONCLUSION

Depending on the Conceptual Metaphor Theory by Lakoff and Johnson (1980), the data are analyzed in terms of source and target domains. According to the analyzed data, Iraqi Arabic contains a variety of conceptual metaphors where the source domains are referred to as the the concept of woman while the target domains represent diverse concepts used in our daily lives across two dimensions: negative and positive. On the negative level, the concept of woman has been used to denote weakness, mental competence, performance efficiency, and poor skill. On the positive level, the concept of woman has been used to denote beauty, delicacy, and

femininity.. The research shows that the metaphor used in the Iraqi dialect is a structural metaphor and the other two types are not used.

References

Brezillon, P., & Turner, R. M. (Eds.). (2022). *Modeling and Use of Context in Action*. Wiley: Wiley-ISTE.

Bulgrin, M. (2008). *Metaphor or the War on Words: A Critical Analysis of the Theory of Conceptual Metaphors*. Grin Verlag.

Burada, M., Tatu, O., & Sinu, R. (Eds.). (2017). *Language Diversity in A Globalized World*. Newcastle: Cambridge Scholars Publishing.

Croft, W., & Cruse, D. A. (2004). **Cognitive linguistics**. Cambridge: Cambridge University Press.

Dąbrowska, E., & Divjak, D. (Eds.). (2019). **Cognitive linguistics: Foundations of Language**. Berlin: Walter de Gruyter GmbH.

Dilley, R. (1999). **The Problem of Context**. Oxford: Oxford University Press.

Dirven, R., Langacker, R. W., & Taylor, J. R. (Eds.). (1999). **Grammar and Conceptualization (Cognitive Linguistics Research, Vol. 14)**. Berlin: Mouton de Gruyter.

Dirven, R., & Verspoor, M. (2004). **Cognitive Exploration of Language and Linguistics (2nd ed.)**. Amsterdam and Philadelphia: John Benjamins Publishing Company.

Evans, V., & Green, M. (2006). **Cognitive linguistics: An Introduction**. Edinburgh: Edinburgh University Press.

Finkerbeiner, R., Meibauer, J., & Schumacher, P. B. (Eds.). (2012). **What is A Context?: Linguistic Approaches and Challenges**. Amsterdam and Philadelphia: John Benjamins Publishing Company.

Garello, S. (2024). **The Enigma of Metaphor: Philosophy, Pragmatics, Cognitive Science**. Springer Nature. https://doi.org/10.1007/978-3-031-56866-4

Geeraerts, D., & Cuyckens, H. (Eds.). (2007). **Cognitive linguistics**. Oxford: Oxford University Press.

Griffiths, P., & Cummins, C. (2017). **An Introduction to English Semantics and Pragmatics (2nd ed.)**. Edinburgh: Edinburgh University Press.

Halliday, M. A. K. (2007). Language and Education: Volume 9. In J. J. Webster (Ed.), **The Collected Works of M. A. K. Halliday.** London/New York: Continuum.

Hampton, J. A., & Moss, H. E. (2003). **Concepts and Meaning: Introduction to the Special Issue on Conceptual Representation. Language and Cognitive Processes**, 18(5-6), 505–512. https://doi.org/10.1080/01690960344000161

Haser, V. (2005). **Metaphor, Metonymy, and Experientialist Philosophy**. Berlin: Mouton de Gruyter.

Kelle, B. E. (2005). **Hosea 2: Metaphor and Rhetoric in Historical Perspective. Society of Biblical Literature**.

Kertész, A. (2004). **Cognitive Semantics and Scientific Knowledge: Case Studies in the Cognitive Science of Science**. John Benjamins Publishing Company.

Kövecses, Z. (2010). **Metaphor: A Practical Introduction (2nd ed.)**. Oxford: Oxford University Press.

Kövecses, Z. (2015). **Where Metaphors Come from: Reconsidering Context in Metaphor**. Oxford: Oxford University Press.

Krawiec, M. (2022). **Conceptual Metaphors as An Organizational Framework of the Specialist Language of IT: An Analysis of Cloud Computing Tterminology**. Brill Deutschland Gmbh: V&R Unipress.

Lakoff, G., & Johnson, M. (1980). **Metaphors We Live By**. Chicago: University of Chicago Press.

Lakoff, G. (1987). **Women, Fire, and Dangerous Things: What Categories Reveal about the Mind.** Chicago: The University of Chicago Press.

Lakoff, G. (1993). "The Contemporary Theory of Metaphor," in A. Ortony (Ed.), **Metaphor and Thought (2nd ed., pp. 202-251)**. Cambridge: Cambridge University Press.

Lakoff, G., & Johnson, M. (2008). **Metaphors We Live By**. University of Chicago Press.

Langacker, R. W. (1987). **Foundations of Cognitive Grammar: Volume 1. Theoretical Prerequisites**. Stanford: Stanford University Press.

Mandler, J. M. (2004). **The Foundations of Mind: Origins of Conceptual Thought**. Oxford: Oxford University Press.

Pulaczewska, H. (1999). **Aspects of Metaphor in Physics: Examples and Case Studies**. Tubingen: Walter de Gruyter.

Ruiz de Mendoza, F. J., & Peña Cervel, M. S. (Eds.). (2005). **Cognitive Linguistics: Internal Dynamics and Interdisciplinary Interaction.** Berlin: Walter de Gruyter GmbH & Co. KG.

Ritchie, L. D. (2013). **Metaphor**. Cambridge: Cambridge University Press.

Spitzer, M. (2015). **Metaphor and Musical Thought**. Chicago and London: University of Chicago Press**.**

Swiggers, P. (1988). Grammatical Categories and Human Conceptualization. In B. Rudzka-Ostyn (Ed.), **Topics in Cognitive Linguistics (pp. 621-710)**. Amsterdam / Philadelphia: John Benjamins Publishing Company**.**

Trites, R. S. (2014). **Literary Conceptualizations of Growth: Metaphors and Cognition in Adolescent Literature.** Amsterdam / Philadelphia: John Benjamins Publishing Company. https://doi.org/10.1075/clcc.2

Ungerer, F., & Schmid, H. J. (2006). **An Introduction to Cognitive Linguistics (2nd ed.).** London: Routledge**.**

Zheng, M. (2017). **A Conceptual Metaphor Account of Word Composition: Potentiality of "Light" in English and Chinese**. Newcastle: Cambridge Scholars Publishing.