

Is it Greener on the other Side?: A Contrastive CMT- Based Account of GREENNESS in Arabic and English

هل الجانب الآخر أكثر اخضرارًا؟ دراسة مقارنة للاستعارات المفهومية
للون الأخضر في العربية والإنجليزية

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المستخلص

تهدف هذه الدراسة إلى الكشف عن الاستعارات المفهومية المرتبطة باللون الأخضر في اللغتين العربية والإنجليزية في إطار نظرية المجاز المفهومي للاكوف وجونسون (١٩٨٠؛ ٢٠٠٣). واللون الأخضر هو مجال حسي يُستخدم عادة من الناحية المفهومية للتحدث عن مفاهيم مختلفة أو التفكير فيها، حيث تُكشف دراسة استعارة الألوان بلغات مختلفة عن طريقة تفكير مستخدمي اللغة وكيف تؤثر الجوانب الثقافية أو التاريخية أو الطبيعية لحياتهم على هذا التفكير. وتُستند الدراسة إلى مجموعة من البيانات التي جمعها الباحثان والتي تعكس مجموعة واسعة من تعبيرات اللون الأخضر باللغتين العربية والإنجليزية. وتثبت نتائج الدراسة أنه على الرغم من وجود بعض أوجه التشابه بين العربية والإنجليزية في الاستعارات المفهومية للون الأخضر، تختلف

اللغتان اختلافاً كبيراً بطريقة من المحتمل أن تسبب مشكلة في التواصل وصعوبات في تعلم اللغة و أخطاء في الترجمة. علاوة على ذلك، فإن تحليل الدراسة ونتائجها تُسهم بقدر كبير في الإطار النظري لدراسات الاتصال وتعلم اللغة والترجمة، بالإضافة إلى أنها تُسلط الضوء على بعض العوامل التي قد تؤثر على آلية تكوين المفاهيم عند كل من المتحدثين باللغتين العربية والإنجليزية والتي تنعكس في الاستعارات المفهومية للون الأخضر.

الكلمات الدالة: نظرية المجاز المفاهيمي، استعارات اللون، اللون الأخضر، اللغة العربية، اللغة الانجليزية.

Abstract

This paper aims to show, within the framework of Conceptual Metaphor Theory (CMT), the metaphorization of green color in Arabic and English. Color is a sensory domain that is usually conceptually used to talk about or think of different concepts. Studying the metaphorization of colors in different languages reveals the way users of a language think and how the cultural, historical or natural aspects of their lives affect this thinking. The study is based on a pool of data collected by the researchers reflecting a broad range of greenness expressions in Arabic and English. The findings of the study prove that, despite the existence of some similarities between Arabic and English in the metaphorization of the color green, both languages drastically differ in terms of GREENNESS metaphors in a way that is likely to cause trouble communicating, language learning difficulties and translation errors. Moreover, the analysis and findings of the study

carry many considerable implications for communication studies, language learning and translation. The study also highlights some of the factors that may affect the conceptual apparatus of both Arabic and English speakers that are reflected in the metaphorization of the color green.

Keywords: CMT, Color Metaphors, Greenness, Arabic, English

Is it Greener on the other Side?: A Contrastive CMT-Based Account of GREENNESS in Arabic and English

Green is the color of nature. Within contexts of the environment, this color seems to dominate how people think and talk.

Expressions such as “green buildings,” “green party” and “green revolution” are used. Also, slogans such as “we are green” have been carried by companies reflecting their intention to save the environment or to present products that are “eco-friendly” or just “green.” Nonetheless, the color green is used to think of and talk about concepts other than THE ENVIRONMENT and ECOLOGY. According to Paterson (٢٠٠٣), “green” as an adjective describing people or things means “[I]nexperienced; new. Environmentally friendly” (p. ١٨٥). Additionally, green color is metaphorically associated with positive concepts such as “safety and agriculture” (Al-Adaileh, ٢٠١٢) as well as with positive emotions such as “relaxation and comfort” (Kaya & Epps, ٢٠٠٤). Moreover, studies conducted to evaluate responses to

bright colors conclude that the color green evokes positive responses including happiness, excitement, relaxation, and being positive (Saito, ١٩٩٦; Hemphill, ١٩٩٦). The color green is also said to be associated with negative connotations such as jealousy, illness, sickness and immaturity among others.

Green color has a special value in the Arabic and English cultures. As for the Arabic Muslim culture, it is said to be the holy color of Islam and used on the flags of many Muslim countries (Paterson, ٢٠٠٣). Moreover, the color green seems to be the color of goodness, faithfulness and true believers. For example, Jannah, the Islamic promised place for pious and faithful people in the afterlife, is dominated by the color green as described in The Holy Qur'an. It is the color of the source of comfort in Jannah as in Aya ٧٦, Sura Al-Rahman in The Holy Qur'an Allah Almighty says *“مُتَّكِنِينَ عَلَى رُفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ”* (muttaki?iina abqarin hisanin) [Reclining on green Cushions and ?xuDrin wa rich Carpets of beauty] (The Qur'an, ٢٠٠٤) which means that Allah promises the true believers inhabiting Jannah in the afterlife the comfort as they will be “reclining on green cushions and fine beautiful carpets” and that they will be in green garments of fine silk and brocade as mentioned in his Glorious words in Sura Al-aaliahum θiiaabu ؟ (Insaan, Aya ٢١ *“عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ”*) (sundusin xuDrin wa ?istabraqu) [Upon them will be green Garments of fine silk and heavy brocade] (The Qur'an, ٢٠٠٤).

As for the present study, it is divided into five sections. The introductory sections shed light on the theoretical framework adopted as well as the aims and research questions. The second section deals with previous research related to the present study. The third section presents the method and procedure for data analysis. The fourth section is dedicated to the analysis, findings and discussion followed by a fifth concluding section.

The current study adds to the massive body of research concerning the widespread, universal human cognitive capacity of conceptual metaphor. More precisely, it studies from a contrastive viewpoint metaphors of GREENNESS in both Arabic and English. The general goal of this study is to give a comprehensive analysis of GREENNESS metaphors in Arabic and English for a better understanding of: ١) the way users of Arabic and English think and conceptualize the world around them, ٢) the universality of conceptual metaphors as a cognitive human capacity, and ٣) the problems that may face language learners or translators.

Accordingly, the main questions of the present study can be formulated in the following:

١) What CMs of GREENNESS are deduced from the Arabic and the English data? And what are the similarities/differences between both languages in their metaphorization of GREENNESS?

٢) What are the factors that affect the metaphorization of GREENNESS in both languages?

٣) What implications of this study may be useful for L٢ learning/teaching and translation?

Theoretical Framework

The theoretical framework of this study depends mainly on the tools of Conceptual Metaphor Theory (Lakoff and Johnson ١٩٨٠, ٢٠٠٣). Conceptual Metaphor Theory (CMT) (Lakoff and Johnson, ١٩٨٠) is based on the idea that metaphor is central to the structure of our minds. The world is understood in terms of how we conceptually metaphorize it. Lakoff and Johnson (١٩٨٠; ٢٠٠٣) claim that our conceptual system is metaphorically structured. Accordingly, metaphor is not a poetic or a decorative means of beautifying phrases and utterances, but is part of the structure of our minds. Many abstract notions are understood in terms of the experiential representation.

CMT is sometimes called the two-domain approach. The reason is that the metaphors are mappings from one field (Source Domain) to another field (Target Domain). Target domains usually represent intangible abstract notions intended to be tackled or understood, while source domains represent realities of life that the abstract ideas are likened to or understood in terms of. In view of this understanding, many abstract ideas have been given a metaphorical garb; to take but few examples (based on Lakoff and

Johnson, ١٩٨٠): ARGUMENT IS WAR, TIME IS MONEY and IDEAS ARE FASHIONS.

Review of Literature

The green color in the literature of conceptual metaphors has proven that it is prevalent in the English language. Studies have shown that ‘green’ as a concept is associated with other concepts in English in the most conventional way. Such concepts have either positive psychological implications or negative ones.

Among the psychological positive emotions are concepts such as physical healing and health as in the term “green lung” which refers to an area of parkland in which it provides healthier environment to the people living in the surrounding area

(Lukianets, ٢٠٢٠). Monetary success is another concept that reflects psychological positive emotions through its association with the color green. Terms such as “greenback” meaning “an inconvertible legal-tender US currency note originally issued during the Civil War in ١٨٦٢ is an example (Lukianets, ٢٠٢٠).

Renewal is another positive concept related to GREENNESS. For example, “green revolution” which means “the introduction of high-yielding seeds and modern agricultural techniques in developing countries” suggests that GREENNESS is associated with RENEWAL/NEWNESS (Lukianets, ٢٠٢٠). HOPE is another concept that is associated with GREEN as in “In a green old age” (Li, ٢٠٢٠).

Moreover, expressions such as “to have green fingers,” to have a green thumb,” and “to have the rub of the green” are used in English to describe people who have a special ability in planting (Redondo & Plaza, ٢٠٠٧; Philip, ٢٠٠٦). The color green is also said to be metaphorically associated with ALLOWANCE as in “green card,” PERMISSION as in “green light” and MONEY as in “green back” (Li, ٢٠٢٠)

As for the negative feelings, the color green is associated with other negative concepts. For example, immortality is negatively associated with GREENNESS as in “dark green” (Lukianets, ٢٠٢٠), inexperience (greenhorn meaning “an inexperienced person especially one who is extremely gullible” and “green as grass” meaning “lack of experience”) (Lukianets, ٢٠٢٠; Li, ٢٠٢٠; Redondo & Plaza, ٢٠٠٧; Philip, ٢٠٠٦), vigor (green line meaning “a line of demarcation between two hostile communities”) (Lukianets, ٢٠٢٠), jealousy, envy (green-eyed) (Yu, ٢٠٢٢; Lukianets, ٢٠٢٠; Li, ٢٠٢٠; Rasekh, & Ghafel, ٢٠١١; Ogarkova, ٢٠٠٧; Redondo & Plaza, ٢٠٠٧; Philip, ٢٠٠٦), and sickness/shock/fear (greensickness, green around the gills informal meaning “looking or feeling nauseated”) (Lukianets, ٢٠٢٠; Rasekh, & Ghafel, ٢٠١١; Philip, ٢٠٠٦).

The color green is also said to be metonymically associated with ecological related matters as in collocations such as “green party,” “green revolution,” and “green shoots” (Redondo & Plaza, ٢٠٠٧).

For example, according to McMillan Online Dictionary, “green party” is defined as a political organization whose main aim is to protect the environment, “green revolution” is defined as the increase of the production of crop and “green shoots” is defined as signs of a growing economy based on the concept of blooming of plants and their first stages of growth. Accordingly, the conceptual metaphor FIRST SIGNS ARE GREEN SHOOTS is found in English (Redondo & Plaza, ٢٠٠٧). Silva and Almeida (٢٠٢٠) also state that in speeches about the environment, environmental sustainability or climatic conditions, concepts such as “green buildings” are included. Moreover, GREEN is metaphorically associated with ENVIRONMENTS PROTECTION as in expressions like “green policy” (Li, ٢٠٢٠).

In Arabic, the color green is said also to have both positive and negative connotations (Al-Adaileh, ٢٠١٢). On the one hand, the color green is positively associated with positive concepts such as HEALTH as in “green-toothed” (?axDar annawaajið) describing “a healthy person who constantly eats spring onion and leek,” SAFETY AND PERMISSION as in “green light” (?alDaw? ?al?axDar), FRESHNESS as in “green fish” (samak ?axDar) symbolizing fresh fish, and PLANTING ABILITY as in “green-handed” describing “a successful gardener.” Other positive connotations of the color green in Arabic include expressions such as the Green Revolution (aθθawrah ?alxaDraa?) describing the

“international efforts to increase food production in developing countries,” “greenpeace” (salam ʔaxDar) referring to a “non-governmental environmental organisation that is aimed at changing the industrial and governmental policies that threaten the natural world,” “green vehicles” (ʔassayyaraat al-xaDraʔ) meaning environmentally friendly vehicles or electric vehicles that are powered by alternative fuels, “green power” (aTTaaqah al-xaDraaʔ) representing the “renewable energy resources and technologies that are environmentally friendly” (Al-Adaileh, ٢٠١٢, p.١٢).

On the other hand, the color green is said to be associated with negative concepts describing both things and people. According to Al-Adaileh (٢٠١٢, p.١٢-١٣), describing a person or a thing as being “green,” such person or thing is said to be “immature, inexperienced, undeveloped, unripe, and raw.” For example, in Jordanian Arabic, if someone’s leaf is green (waraqatuh xaDraaʔ) means that this person died in a young age. Also, if someone’s uudah axDar) means that this person in ‘wood is green (“immature or inexperienced.” And if a person is described as a “green-souled man” (nifsuh xaDraaʔ), he would be described as an old and married man who loves the opposite sex and who keeps trying to make himself look younger in the eyes of women. Additionally, other contrastive analysis studies have focused on translation difficulties between Arabic and English due to color

metaphorization differences. For instance, Al-Jarf (٢٠١٩) studies the similarities and differences between English and Arabic color-based metaphorical expressions in order to identify translation students' difficulties. Regarding green color expressions, Al-Jarf (٢٠١٩) finds that there are some color-based metaphorical expressions in English and Arabic that are identical in their conceptual basis and linguistic form including the 'green' (?alDaw? ?al?axDar). "الضوء الأخضر" expression "green light – Other green-based metaphorical expressions that exist in English but have no equivalent metaphors in Arabic include "green old age" and "green with envy." Accordingly, based on the analysis of the translation students' responses to a color-metaphor test, Al-Jarf (٢٠١٩) concludes that (١) green-based metaphorical expressions that were translated correctly were those that are – green "الضوء الأخضر" similar in both English and Arabic such as light" (?alDaw? ?al?axDar), (٢) there was a tendency among students to use the strategy of avoidance in translating green expressions especially those that require historical knowledge of (?al?axDaraan) ('the two greens,' i.e., الأخران the metaphor as in (fulaan أخضر 'grass and trees' or 'night time and the sea'), ?axDar) ('a green person' i.e., 'young and inexperienced;') in Arabic as well as "green about the gills, green party, green cross code, green power, green spit, green eye" in English and (٣) literal translation was another strategy used by students in translating

(?al?axDar wa l-yaabis) green expressions such as from Arabic to English as green.

Method

The general methodology for the study at hand depends on Lakoff and Johnson's (١٩٨٠; ٢٠٠٣) Conceptual Metaphor Theory. All the expressions containing the word "green" and its forms in both Arabic and English are collected. Then, each case is examined to determine whether or not there are mappings between the concept of GREENNESS and other concepts. If yes, the name of the mapping for each metaphorical expression is determined.

The corpus for data analysis includes a pool of data collected by the researchers reflecting a broad range of greenness expressions in both languages. The data collection depends on different

English and Arabic sources. As for the English sources, the data depends on some online dictionaries including

www.thefreedictionary.com, www.collinsdictionary.com, www.reverso.net, <https://www.oxfordlearnersdictionaries.com>, <https://www.merriam-webster.com> and

www.macmillandictionary.com; some reference works including Lukianets (٢٠٢٠), Li (٢٠٢٠), Redondo and Plaza (٢٠٠٧) and

Paterson's (٢٠٠٣) A Dictionary of Colour; other governmental websites including the official website of the United States

Environmental Protection Agency. The Arabic sources depends aanii) website (?almaالمعاني mainly on

(<https://www.almaany.com>). This website includes all the Arabic (al-ma'jam al-wasit), (lisaan al-'arab), (al-mu'jam al-wasit) and many others. Other Arabic sources include the Ministry of Communications and Information Technology official governmental website (www.mcit.gov.eg) and other reference works such as Al-Adaileh (2012), Mehawesh (al-haydari) (2009), al-hidri et al. (2015) and

The procedure of data analysis consists of four main steps. The first is to identify and analyze the conceptual metaphors of GREENNESS in both languages using the methodology discussed above. The second step is to classify the CMs into two categories. The first category includes the shared CMs in both languages. The second category includes the mismatching metaphors. The third step is to determine the factors that have led to the absence of some CMs in one language and their existence in the other language. Finally, the fourth step is to provide some implications for L2 learning/teaching and translation due to differences in the metaphorization of greenness in both English and Arabic.

Analysis and Findings

Findings related to the matching GREENNESS metaphors in English and Arabic

The analysis of the data concerning the conceptual metaphors of GREENNESS in both English and Arabic reveals that there are ^ domains that are being talked about and thought of the same way

in both languages in terms of GREENNESS. These include the concepts of NEWNESS/FRESHNESS, INEXPERIENCE/IMMATURITY/YOUNG, BEAUTY, NATURE/ENVIRONMENTALISM, HEALTH/HEALTHY LIFE, LUST/UNFAITHFULNESS, PERMISSION /ALLOWANCE and GARDENING/PLANTING ABILITY. NEWNESS/RENEWAL/FRESHNESS

In the English data (See Appendix A), the concept of GREENNESS is used to talk about and think of the concepts of NEWNESS, RENEWAL or FRESHNESS. For instance, the metaphorical expression “green-hat thinking” comprises the conceptual metaphor of NEWNESS IS GREENNESS. Green-hat thinking is a system of thinking devised to generate new ideas. Here, the concept of NEWNESS OF IDEAS is being talk about and thought of in terms of GREENNESS. Thus, BEING NEW IS BEING GREEN. “Green revolution” is another metaphorical expression that comprises the metaphor NEWNESS IS GREENNESS. In this example, the concept of INTRODUCING NEW AGRICULTURAL TECHNIQUES is conceptually related to the concept of GREENNESS. Again, expressions such as “a green wound is soon healed” and “an insult is green in his mind” comprise the same metaphor. A wound is green because it is fresh and new so is the insult.

Arabic also has the same conceptual metaphor of NEWNESS/FRESHNESS IS GREENNESS. The Arabic data ” (?al?amru ?axDaru بيننا أخضرُ bainana) [The issue between us is green]. Here in this example, the new issue/thing/topic between the speakers is conceptualized in terms of something green. Thus, GREEN is associated with being FRESH/NEW. Moreover, in Jordanian, for example, “ ” (samakun axDarun) [green fish], FRESH FISH is conceptualized in terms of BEING GREEN.

INEXPERIENCE, IMMATURITY, and BEING YOUNG INEXPERIENCE, IMMATURITY, and BEING YOUNG are other concepts that are conceptualized in terms of GREENNESS in both languages. For example, in Arabic, expressions such as (wa ?axDaru ?alnawaajiz) [of green teeth] and "وأخضرُ النواجذ" (uuduh axDar) [of green body] comprise the “عوده أخضر) ” metaphor INEXPERIENCE/LACKING EXPERIENCE IS GREENNESS. In both metaphorical expressions, the concept of being an inexperienced person is conceptualized in terms of BEING GREEN. Both examples, however, assign the color green to parts of the body. The first example, the inexperienced person is described of having green teeth whereas in the second example the inexperienced person is described as having a green body. Both metaphors depend on the domain of fruits or vegetables; the more the fruit is green, the more it is yet to be eaten.

slave girl has become green. Thus, it comprises the metaphor BEING A YOUNG SLAVE GIRL IS BEING GREEN which is mapped from the domain of PLANTS.

Additionally, as for the English data, the metaphorical expressions such as “greenhorn,” “he is as green as grass,” “greenly,” “not to be as green as one is cabbage-looking” and “green as a gooseberry” comprise the metaphor INEXPERIENCE/IMMATURITY/YOUNG IS GREENNESS.

Thus, BEING INEXPERIENCED is conceptualized in terms of BEING GREEN. Another example in the English data is in “the green years of a person” which means the person’s youth or young age. Here, the youth years in a person’s life may be conceptualized as being green. This greenness results from the mapping from the domain of PLANTS.

What can be observed here is that the entailed Arabic CM of BEING YOUNG/INEXPERIENCED IS BEING GREEN equates the concept of young with the concept of inexperienced (See Appendix B, Table B^٢) as opposed to the two entailed English CMs. For example, English differentiates between “the green years of a person” (BEING YOUNG IS BEING GREEN) and “someone who is a greenhorn” or “as green as grass” (BEING INEXPERIENCED IS BEING GREEN).

NATURE/ENVIRONMENTALISM

GREENNESS is also used to conceptualize ENVIRONMENTALISM in both Arabic and English. Metaphorical expressions such as “green pound,” “green audit,” “green power,” “greenie,” “Greenpeace,” “deep green,” “greenwash” and “green part” (See Appendix A, Table A³ for more details) comprise the metaphor ENVIRONMENTALISM IS GREENNESS. Here, the theory and advocacy of environmentalism as a concept is conceptualized in terms of THE COLOR GREEN.

ENVIRONMENTALISM IS GREENNESS is also deduced from the Arabic data (See Appendix A, II) One of the aims of the Egyptian Ministry of Planning and Economic Development (MPED) and the Ministry of Communications and Information Technology (MCIT) is to raise awareness of climate change issues and challenges. Thus, they have launched the “National Initiative for Green Smart Projects in Governorates”. According to MCIT, the main objectives of such initiative are to focus on the environmental dimension and climate change, and fulfilling sustainable development goals. Accordingly, terms such as “الخضراء الذكية (al-mubaadra al-xadraa’u al-ḍakiyya) [the green smart initiative], “المشروعات الخضراء في المشروعات (al-mukawwinat al-mashru’aat al-akhḍar fī al-mashru’aat) [the green component in the projects], “الاقتصاد الأخضر (al-iqtisād al-akhḍar) [green economy] and “المشروعات الخضراء (al-mashru’aat al-akhḍar) [green projects]”

are used. Here in these examples, ENVIRONMENTALISM including PROTECTING THE ENVIRONMENT and DEALING WITH CLIMATE CHANGE is conceptualized in terms of GREENNESS.

HEALTH/HEALTHY LIFE

The analysis of both the English and Arabic data also reveals that GREENNESS is being unconsciously used to conceptualize the concept of having a healthy life. The English data includes the expression “Enjoying a green old age.” In this example, THE OLD PHASE IN A PERSON’S LIFE is conceptualized in terms of BEING GREEN. Back to the domain of PLANTS, it seems that the fruitful, green phase of the life cycle of a plant is mapped onto the old age of a person to refer to longevity of life. In Arabic the same conceptual metaphor also exists. The metaphorical ” (axDar annawaajið) [a green-toothed expression “person] is used to describe a healthy person who constantly eats green vegetables. Thus, BEING HEALTHY IS BEING GREEN.

LUST/UNFAITHFULNESS

LUST/UNFAITHFULNESS IS GREENNESS is also concluded from the English and Arabic data. However, in each case different mappings exist. In the English metaphor, the sexual relationship between a man and a woman is conceptualized as giving a “green gown” to the woman by the man. Here, the color green refers to the green stains on a woman’s dress because of rolling on the

grass. In the case of the Arabic metaphor, the metaphorical
 ” (rajul nifsuh xaDraa?) [a man with a نفسه خضراء expression “
 comprises the same metaphor green soul]

LUST/UNFAITHFULNESS IS GREENNESS. In Arabic, a man with a green soul is a description assigned to an old and married man who loves women other than his wife and tries his best to make himself look younger in the eyes of them. Again, the Arabic version of this metaphor is based on mappings from the domain of PLANTS. In his attempts to look younger so that he becomes attractive, the old man is conceptualized as HAVING A GREEN SOUL which implies being in his youth such as a plant in its fruitful and green phase.

PERMISSION/ALLOWANCE

PERMISSION/ALLOWANCE is another concept to be conceptualized in terms of GREENNESS in English and Arabic. Both languages have the same metaphorical expression that comprises the metaphor PERMISSION/ALLOWANCE IS GREENNESS. In English there is “to give someone the green light” (yu إعطيه الضوء الأخضر) and its equivalent in Arabic “?alDaw? ?al?axDar) [To give someone the permission to do something].

GARDENING/PLANTING ABILITY

Additionally, both languages have the metaphor
 GARDENING/PLANTING ABILITY IS GREENNESS. The

analysis of the data reveals expressions such as “to have green fingers” in British English and “to have a green thumb” in American English; thus, GARDENING ABILITY IS HAVING GREEN FINGERS/THUMP. Also, Arabic has the metaphorical “ (?al?aaydi ?alxaDraa?) [green-handed] الخضراء expression “ in which GARDENING ABILITY is conceptualized in terms of HAVING GREEN HANDS.

SUCCESS

GREENNESS is also related to the concept of SUCCESS in both Arabic and English. The English metaphorical expression “green shoots” comprises the metaphor SUCCESS IS GREENNESS. It refers to the signs of a growing economy. Here, the metaphor is based on mappings from the domain of PLANTS. “Green shoots” refers to the blooming of a plants and its first signs of growth. Thus, A GROWING AND SUCCESSFUL ECONOMY IS A BLOOMING GREEN PLANT; hence, SUCCESS IS GREENNESS. In Arabic there are expressions like “ (Tariiqak ?axDar) [your path is أخضر (darbuk ?axDar) or “green] in which they are prayers from someone to God that someone else be successful wherever one goes. In these examples, the literal meaning is “I pray to God to make your path green” with “green” here means to be successful. Accordingly, such expressions comprise the metaphor LEADING A SUCCESSFUL

expressions in Arabic have cultural and religious importance. For example, the Arabic idiom “أبَادَ اللهُ خُضْرَاءَهُمْ أَبَدِلْ لَصَدِيقِكَ دَمَكَ وَمَالَكَ” (?abaada l-ahu xaDraa?ahum ?abðil liSadiiqak damak wa malak) [may Allah destroy the wealth of those who don't help their friends with money and blood] is about altruism and is entrenched in the Arabic culture. The literal meaning of the word “خُضْرَاءَهُمْ” (xaDraa?ahum) is “their greenness” and here it refers to the wealth and money of the people. Moreover, in the Arabic culture, the “خُضَيْرَةٌ” (?alxuDra) [grass] is “الْخُضْرَةَ” diminutive of the word “الْخُضْرَةُ” (?alxuDayra) in which it means blessing or grace.

Other metaphorical expressions of religious background are those that are included in The Sura of Yusuf (Aya ٤٦) as Allah

"يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عَجَافٌ وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَّعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ" (سورة يوسف, الآية ٤٦). (yusufu ?ayuha ?alSiddiiqu ?aftina fii sab. (٤٦) i ?

i ?igaafun wa sab?un ?baqaraatin simaanin ya?kuluhunna sab u ila ?alli ?argi?sunbulaatin xuDrin wa ?uxara yabisaatin la lamuuna) “Joseph, O man of truth! ?alluhum ya??alnaasi la

Interpret for us ‘the dream of’ seven fat cows eaten up by seven skinny ones; and seven green ears of grain and ‘seven’ others dry, so that I may return to the people and let them know” (The

Qur’an, ٢٠٠٤). In his glorious words, Allah Almighty by saying

i sunbulaatin xuDrin) [seven green ears ?” (wa sab خُضْرٍ سُنْبُلَاتٍ “وَسَبْعِ سُنْبُلَاتٍ خُضْرٍ” (wa sab of grain] refers to seven years of wealth and goodness as

contrasted with seven other years of dry and draught. Another example is “alayhi xaDiran) [the “؟” (wa yumla?u عليه خَضِرًا example is “grave is filled with greenness]. These words are special in the Islamic culture. They refer to the conditions of the grave of a true Muslim and believer; the more someone does good deeds in one’s life, the greener one’s grave will be. Here, the “greenness” is a reference to Jannah (the Heaven in Islam). As a result, in the Islamic culture, GREENNESS is used to talk about WEALTH, GOODNESS and JANNAH.

DARKNESS/BLACKNESS. The conceptual metaphor BLACKNESS/DARKNESS IS GREENNESS is also entrenched in the Arabic culture. In Arabic it is so common to conceptualize BLACKNESS or DARKNESS in terms of THE COLOR GREEN. First, DARK-SKINNED/BLACK PEOPLE are conceptualized in terms of GREENNESS. The Arabs during the pre-Islamic period used to brag about their black color as it was a proof that they were from an absolute Arabic origin. There was a strong comparison between those who were from an Arabic origin and those who were from other foreign origins. Moreover, the Arabs from that time on have conceptualized themselves in term of GREENNESS whereas those from other origins in terms of REDNESS (الأحمر الأعاجم?al?ahumr [the red non-Arabs]). From the metaphorical expressions that comprise the metaphor BLACKNESS IS GREENNESS are “أخضر القفا: ابن

” (al?axDaraan) [the two green] which refers to the الأخران and “
sea and the night.

ORIGINALITY. Moreover, Arabic shows a relation between the concept of ORIGINALITY and the concept of GREENNESS through mappings from the domain of PLANTS. For instance, the

” (xaDraa?u kulli شيء كل خضراء Arabic metaphorical expression “
[?ay?) [the greenness of everything] metaphorically means the

” (xax?axDaraan) [the greenness of everything] metaphorically means the

” (xax?axDaraan) [the greenness of everything] metaphorically means the
origin of everything. Again, the literal meaning of “
(?xtaDara ?ajfay?) is “the thing becomes green” whereas its

metaphorical meaning in Arabic is “the thing is cut from its
origin.” Accordingly, ORIGINALITY is conceptualized in terms
of GREENNESS. In this metaphor, however, the mappings

between both concepts are based on the domain of PLANTS.
More specifically, the parts of a plant includes two systems: the
root system and the shoot system. The root system is responsible
for holding the other parts together and for supplying the shoot
system with water and nutrition to stay alive. Thus, without the
root, the plant wouldn't exist at all.

BEAUTY/ATTRACTIVENESS. In addition to that, the Arabic
data reveals that the concept of BEING

BEAUTIFUL/ATTRACTIVE is conceptualized in terms of

” (iaakum wa d-dimān وخبراء إياكم BEING GREEN. For example, in “

xaDraa?a d-diman) [beware of the green plant growing out of
some waste or debris] the metaphorical meaning is “beware of a

good-looking/attractive woman who has been raised in bad circumstances.” These words are of great importance to Muslims as they were said by Prophet Muhammad, peace be upon him, to teach Muslims the criteria of spouse selection. He is telling them to avoid women who are beautiful from the outside but have grown in a bad environment. In this example, a contrast is being made between being beautiful and being of bad origin. As a result, BEING BEAUTIFUL/ATTRACTIVE is conceptualized in terms of BEING GREEN.

BEING IN VAIN. Other concepts that are conceptualized in terms of GREENNESS in Arabic is the concept of BEING IN VAIN.

” (ðahaba dammuhu xiDran) [his ذَهَبَ دَمُّهُ خَضِرًا] An expression like “blood went green] comprises the metaphor BEING IN VAIN IS BEING GREEN. This expression means that his blood was wasted in vain or that he died with no reason.

NON-DRY. NON-DRY is also conceptualized in terms of

” غَسِيلٌ أَخْضَرُ GREENNESS. Metaphorical expressions such as “

” (Tiina xaDraa?) طِينَةٌ خَضْرَاءُ (yasiil ?axDar) [green clothes] and “ [green mix concrete] are negatively used to stress that the clothes or the mix concrete is not dry yet.

Metaphors of GREENNESS in the English Data

MONEY. In addition to the English slang expressions that refer to US. Dollars as in “give me some green” or “she has a lot of green stuff” in which they comprise the metaphor MONEY IS

GREENNESS, there is the expression “greenmail” which comprises the same metaphor. Within the field of financing and business, the term “greenmail” refers to paying money to an acquiring company by the target company to avoid hostile takeovers in the future. Thus, this practice is to save the target company from being taken under control of the acquiring company.

JEALOUSY/ENVY. JEALOUSY/ENVY is another concept to be metaphorically related with GREENNESS in English.

Metaphorical expressions such as “To be green with envy,” and “He was bitten by the green-eyed monster” are found in English.

Nonetheless, there is a historical implication for such mappings.

According to Paterson (٢٠٠٣), both expressions were possibly first used by Shakespeare. For example, in *The Merchant of Venice*, Act ٣ scene ٢, the color green was linked to envy in which Portia refers to “green-eyed jealousy” as well as in *Othello*, Act ٣ Scene ٣, Iago speaks of “the green-eyed monster” in reference to jealousy.

Moreover, the English proverb “the grass is (always) greener on the other side (of the fence)” expresses “feelings of envy, jealousy and discontent intermingled with the notion that one’s lot would be better if one were someone or somewhere else” (Paterson, ٢٠٠٣).

SICKNESS. The color green seems to be also related to sickness or looking pale. From the middle of the sixteenth century to the early twentieth century, there was a common disease that spread in England that caused weakness, paleness and fainting which usually affected young girls. Such illness was called green sickness. Having disappeared in the present times didn't stop the mappings between the two concepts: BEING SICK and BEING GREEN COLORED. That is why the English data reveals that the concept of SICKNESS is conceptualized in terms of GREENNESS. Metaphorical expressions such as "to turn green" and "green around the gills" comprise the metaphor SICKNESS IS GREENNESS.

RECENTLY DIED/ BURYING. A RECENTLY DIED PERSON is also conceptualized in terms of BEING GREEN OR IN A GREEN GOWN. Examples are the English metaphorical expressions "green in Earth" and "get on the green gown." Factors Affecting the Metaphorization of GREENNESS in English and Arabic

The analysis of the data reveals that there are a number of factors that affect the metaphorization of GREENNESS altogether in both languages. In other words, there are some factors hidden in the conceptual apparatus of both native Arabic speakers as well as native English speakers that shape their thinking and the way they talk.

First, the environmental nature of both the Arabic and English societies is reflected in the mappings between different concepts and GREENNESS. For example, from the Middle Ages to the Second World War, the English countryside has been fundamental in the lives of the English people. The English farms and villages were the milestone for a growing economy. Thus, farming, planting and agriculture shape the thinking of the English people. The thing that is reflected in their way of talking. That is why a number of GREENNESS metaphors in the English data are drawn heavily on mappings from the domain of PLANTS. Examples would be “the green years of a person,” “Enjoying a green old age,” and “green as a gooseberry.” Likewise, agriculture and planting is crucial in the Arabic and Islamic cultures. Back in the medieval period, it is said that the Iberian Peninsula and many Arabic coastal lands were agricultural in nature with the help of a Mediterranean climate. Actually, one of the centers of the agriculture revolution in the world was the Muslim Al-Andalus. It had been the Muslim-ruled area during period from the year ٩٢ till ٨٩٨ Hijri. Thus, Arabic metaphorical expressions such as “مُخْتَضِرٌ” (faabbun muxtaDarun) [A young green man], “عوده أخضر” (?axDar ?alnwajið) [of green teeth] and “النواجذ” (uuduh ?axDar) [of green body] and the like comprise CMs which are drawn on mappings from the domain of PLANTING. Accordingly, mappings from the domain of BEING

INEXPERIENCED/YOUNG and the domain of GREENNESS in both Arabic and English may suggest a life cycle of a plant, specifically, the more the fruit is green, the more it is yet to be eaten. Moreover, the Arabic CM ORIGINALITY IS GREENNESS draws on mappings from the domain of PLANTS. ” (xaDraa?u kulli شيء كل خضراء Metaphorical expressions such as “ ” is (?xtaDara الشيء الخُضْرَ [ay?]) [the greenness of everything] and “ a[?ay?] [the thing becomes green] depend on the concept of THE ROOT SYSTEM OF A PLANT in which it is responsible for holding other parts together and makes it fixed in a place within the soil.

Second, principles of the Islamic culture and teachings included in The Holy Qur’an represent another factor that shapes the conceptual system of Arabic speakers. This is obvious in a number of CMs deduced from the data. For example, as discussed above, the CM of WEALTH IS GREENNESS as in the glorious i sunbulaatin xuDrin) “?” (wa sab سُبُلَاتٍ خُضْرٍ words of Allah “ ” (wa yumla?u عليه خُضْرًا [seven green ears of grain] or in “ alayh xaDiran) [the grave is filled with greenness] holds the ? conceptual mappings between the two concepts of WEALTH and GREENNESS. This provides Arabic speakers within their conceptual apparatus with other metaphorical expressions that comprise metaphors that are based on the same mapping. That رجل may be the reason why the Arabic expressions such as “

أخضر“ (rajulun ?axDarun) [a green man], “رجلٌ أخضر المناكب” (rajulun ?axDaru l-manaakib) [A green-shouldered man], “أخضر) (baħr ?axDar) [Green sea] are found in Arabic.

Third, there is another historical factor that seems to affect how Arabic speakers metaphorize the concept of GREENNESS.

During the pre-Islamic period, Arabs used to brag about their black color as it was a proof that they were from an absolute Arabic origin. However, they positively conceptualize their BLACKNESS in terms of GREENNESS as opposed to the REDNESS that is being used to talk about NON-ARABS. Again, the positive association of GREENNESS with other concepts gives rise to other metaphorical expressions in Arabic such as “إياكم وخضراء اليمّان (?iyaakum wa xaDraa?u d-diman) that comprises the metaphor BEAUTY/ATTRACTIVENESS IS GREENNESS.

Fourth, another historical factor that affects the English metaphorization of GREENNESS is the first paper money to be issued by the American government referred to as “greenbacks” with reference to their green color. From that time on, the American currency, the dollar, is printed in green ink. Thus, a number of the English metaphorical expressions such as “give me some green,” “she has a lot of green stuff,” and “greenmail” comprise the metaphor MONEY IS GREENNESS.

Fifth, another factor that shape the conceptual system of English speakers in their metaphorization of GREENNESS is the literary effect of William Shakespeare on the language. As one of the greatest playwrights in the history of English, Shakespeare's effect on the English language is massive. He is credited with the invention of more than ١,٧٠٠ words that are still used in English up till now. From Shakespeare's introduction to English are expressions such as "To be green with envy," and "He was bitten by the green-eyed monster." Both expressions comprise the metaphor JEALOUSY/ENVY IS GREENNESS. This again paved the way to the introduction of the English proverb "the grass is (always) greener on the other side (of the fence)" that expresses feelings of envy and jealousy.

Finally, the sixth factor is detected that seems to shape the English metaphorization of GREENNESS is another historical factor. However, this time it is related to a disease called green sickness that spread in England back in the sixteenth century. Being entrenched in the history and culture of the English people, green sickness may be responsible for mappings between BEING SICK and BEING GREEN.

Implications for L² Teaching/learning and Translation

Other findings of this study are concerned with implications for L² learning or teaching and translation. First, concerning the implications for L² learning/teaching, the data analysis sheds light

on some learning problems due to differences between Arabic and English in the metaphorization of GREENNESS. Cultural-specific metaphors, for instance, may cause learning problem among L² learners of English or Arabic. The data analysis includes a number of examples that highlight this problem. Metaphorical expressions u sunbulaatin xuDr) [seven “؟” (wa sab سُنْبُلَاتٍ خُضْرٍ such as “green ears of grain] may cause an English speaking learner of Arabic to have language learning difficulties. Likewise, an Arabic learner of English may find it difficult to understand expressions like “give me some green.” Accordingly, including a comprehensive study of the conceptual metaphors of a language may lessen down some of the language learning difficulties. Second, concerning the implications for translation, the data analysis also sheds light on the necessity of studying the conceptual metaphors in the source language and their equivalents in the target language. For example, an English metaphorical equivalent of the Arabic metaphor BLACKNESS IS GREENNESS is not the same. In other words, the English “ (؟axDaru l-qafa) meaning a black person أظفر القفا equivalent of “which comprises the metaphor BLACKNESS IS GREENNESS is not “a man with a green neck” but rather it would be “a dark-skinned person” which comprises the metaphor BLACKNESS IS DARKNESS. Moreover, the Arabic equivalent of the metaphorical expression “to be green with envy” which comprises

the metaphor JEALOUSY/ENVY IS GREENNESS is not the same. In the Arabic conceptual system, such concept is conceptualized in terms of ROUNDED EYES as in the Arabic (uyuun mudawara) or YELLOWNESS as in “مدورة” (؟) “الصفراء من النساء” (?alSafraa? min l-nisaa?). Likewise, the Arabic equivalent of the English “to turn green” that comprises the metaphor SICKNESS IS GREENNESS is different; The Arabic (؟Sfar ?alwagh) [having a yellow face] equivalent would be “(؟ahib ?alwagh) [having a pale face]. Thus, the Arabic equivalent of the English SICKNESS IS GREENNESS is SICKNESS IS YELLOWNESS/PALENESS. Ignorance of such differences can cause translation errors.

Conclusion

This work adds to the massive body of research on conceptual metaphors. More specifically, it provides some results on the contrastive study of the metaphorization of GREENNESS in both Arabic and English. The overall results suggest that there are some similarities as well as differences between both languages with regard to the GREENNESS conceptual metaphors identified. First, the study concludes that Arabic and English share some GREENNESS metaphors that are entrenched in both cultures. All CMs have the concept of GREENNESS as the source domain that are used to talk about or think of other target domains. These are NEWNESS/FRESHNESS,

INEXPERIENCE/IMMATURITY/YOUNG, BEAUTY, NATURE/ENVIRONMENTALISM, HEALTH/HEALTHY LIFE, LUST/UNFAITHFULNESS, PERMISSION/ALLOWANCE and GARDENING/PLANTING ABILITY. Accordingly, such metaphors support the view of the universality of conceptual metaphors in general.

Second, the findings show that each language has some culture-specific metaphors. The Arabic data includes target domains that are talked about and thought of in terms of GREENNESS that seems to be absent in English. These include concepts such as WEALTH/MONETARY SUCCESS, DARKNESS, BLACKNESS, BEING IN VAIN, NON-DRY, ORIGINALITY, GENEROSITY and BEAUTY/ATTRACTIVENESS. Moreover, culture-specific GREENNESS metaphors in English include metaphors of MONEY, JEALOUSY/ENVY, SICKNESS, RECENTLY DIED/BURYING and GOOD LUCK.

Third, the findings of the study also highlight some of the factors that shape the conceptual apparatus of both Arabic and English speakers. Such factors are responsible for the generation of some GREENNESS metaphors in both languages. Six factors are detected. The first is the environmental nature effects which affects both Arabic and English metaphorization of GREENNESS alike. Then there are other factors that influence the Arabic mappings between concepts and GREENNESS including

religious, social and historical factors. Other factors are detected influencing the English GREENNESS metaphors. These include historical and literary factors.

Finally, another finding of this study is concerned with the implications for L₂ learning and translation. The study provides insights about the crucial role of conceptual metaphors to avoid L₂ learning difficulties as well as some translation errors between Arabic and English.

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Appendix A: Examples for GREEN Metaphors in the English Data

* Note: Appendices A and B are the English and Arabic metaphorical expressions gathered, explained and translated/transliterated by the authors. Each metaphoric expression is given a number that corresponds to the number assigned to its source as shown in the table below:

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Table A^١ Metaphors of NEWNESS/RENEWAL/FRESHNESS

Example/ Source no.	The name of the mapping	Metaphorical meaning
green-hat thinking (١)	NEWNESS/RENEWAL/ FRESHNESS IS GREENNESS	A system devised by Dr Edward de Bono to teach creative thinking in meetings etc. Green-hat thinking is intended to generate new ideas.
Green revolution (٢)		the introduction of high-yielding seeds and modern agricultural techniques in developing countries
a green wound is soon healed (٣)		Green is used to define the wound as 'recent', 'fresh', 'unhealed' and 'raw'
A green thing (٤)		Fresh; new "An insult is green in his mind"
green recruits (٥)		New soldiers

Table A^٢ Metaphors of
INEXPERIENCE/IMMATURITY/YOUNG

Example/ Source no.	The name of the mapping	Metaphorical meaning
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Greenhorn (١)	GREENNESS INEXPERIENCE/ IMMATURITY/ YOUNG IS	A person lacking in experience; a new recruit; a novice; a simpleton
He is as green as grass (٤)		He is inexperienced or naive
Greenly adv.(١)		youthfully
Not to be as green as one is cabbage-looking (١)		Said of a person who may be ugly but who should not be taken to be naive; a person who is not as inexperienced as he may appear to be
Green as a gooseberry (٣)		Very young, immature, and/or in experienced.
The green years (٤)		Of the time of one's youth

Table A٣ Metaphors of NATURE/ENVIRONMENTALISM

Example/ Source no.	The name of the mapping	Metaphorical meaning
Green pound (n.) (٤)	NATURE/ ENVIRONMEN	A unit used in working out the amount of the UK's contribution to the Common Agricultural Policy of the European Union.

Green audit (٦)	an official examination of the effect of a company's business on the environment
Green power (٧)	Green power is a subset of renewable energy. It represents those renewable energy resources and technologies that provide the greatest environmental benefit.
Greenie (٨)	a supporter of environmentalism
Greenpeace (٦)	a large international pressure group that aims to protect the environment. Its members are well known for taking direct action and putting their own lives in danger in order to stop people from harming the environment.
Deep green (٤)	a person, esp. a politician, who is in favor of taking extreme measures to tackle environmentalist issues
Greenwash (٩)	activities by a business or other organization that are intended to show that the organization is concerned about the environment

Green party (٩) a political organization whose main aim is to protect the environment

Table A^٤ Metaphors of HEALTH/HEALTHY LIFE

Example/ Source no.	The name of the mapping	Metaphorical meaning
Enjoying a green old age (١)	HEALTH/HEALTHY LIFE IS GREENNESS	longevity of life; someone who is aging well; agerasia

Table A^٥ Metaphors of LUST/UNFAITHFULNESS

Example/ Source no.	The name of the mapping	Metaphorical meaning
to give a woman a green gown (١)	GREENNESS LUST/UNFAITHFULNESS IS	“To have sexual relations with a women – the green emanating from the grass on which the ‘romp in the hay’ took place” ‘to roll a woman, in sport, on the grass so that her dress is stained with green’ ... this green gown is a metaphor for the loss of virginity

Table A^٦ Metaphors of PERMISSION/ALLOWANCE

Example/ Source no.	The name of the mapping	Metaphorical meaning
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Be given the green light (٤)	PERMISSION/ ALLOWANCE IS GREENNESS	if a <u>plan</u> or action is <u>given</u> the <u>green</u> light, someone in <u>authority</u> <u>says</u> that it can be <u>carried</u> out
Green card (١٠)		To be allowed to do something

Table A^v Metaphors of GARDENING/PLANTING ABILITY

Example/ Source no.	The name of the mapping	Metaphorical meaning
To have green fingers (British English)	GARDENING/ PLANTING	To have a natural talent for gardening
To have a green thumb (American English) (١)	ABILITY IS GREENNESS	or to make plants grow

Table A[^] Metaphors of SUCCESS

Example/ Source no.	The name of the mapping	Metaphorical meaning
Green shoots (١١)	SUCCESS IS GREENNESS	Signs of a growing economy based on the concept of blooming of plants and their first stages of growth. Accordingly, the conceptual metaphor FIRST SIGNS ARE GREEN SHOOTS is found in English

Table A^q Metaphors of MONEY

Example/ Source no.	The name of the mapping	Metaphorical meaning
Give me some green (slang) (٣)		Give me some money
She has a lot of green stuff (٣)	MONEY IS GREENNESS	She has a lot of money
Greenback (١)		US. dollar
Greenmail (١)		“practice of buying enough shares in a company to threaten a takeover, forcing the owners to buy them back at a higher rate in order to retain control” It is always compared with blackmail

Table A١ • Metaphors of JEALOUSY/ENVY

Example/ Source no.	The name of the mapping	Metaphorical meaning
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To be green
with envy
(١)

JEALOUSY/ENVY IS GREENNESS

“Green as a colour was possibly first associated with envy by Shakespeare in *The Merchant of Venice* in which Portia refers to ‘green-eyed jealousy’ (Act ٣ Scene ٢). In *Othello* (Act ٣ Scene ٢) Iago speaks of the ‘green-eyed monster’ in reference to jealousy. Previously, yellow was the colour associated with this trait.”

He was
bitten by the
green-eyed
monster (١)

“He was consumed with
jealousy.”

The grass is
(always)
greener on
the other
side (of the
fence) (١)

“A proverb expressing feelings of
envy, jealousy and discontent
intermingled with the notion that
one’s lot would be better if one
were someone or somewhere
else.”

Table A ١١ Metaphors of SICKNESS

Example/ Source no.	The name of the mapping	Metaphorical meaning
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To turn green (٤)	unhealthily pale in appearance (He was green after his boat trip)
	SICKNESS IS GREENNESS
green around the gills (٤)	looking or feeling nauseated

Table A ١٢ Metaphors of RECENTLY DIED/ BURYING

Example/ Source no.	The name of the mapping	Metaphorical meaning
Green in earth (٣)	RECENTLY DIED/	refers to someone who is just buried
get on the green gown (٨)	BURYING IS GREENNESS	refers to someone who lies buried

Appendix B: Examples for GREEN Metaphors in the Arabic Data

Table B ١ Metaphors of NEWNESS/RENEWAL/FRESHNESS

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning

الأمر أخضر			The issue/thing
(بيننا) (١٢)	The		between us is
?al	issue	NEWNESS/RENEWAL/	new/at the
?amru	between	FRESHNESS IS	beginning
baynanaa	us is	GREENNESS	jadiid lam
?axDarun	green		yuxlaq جديد لم يُخْلَقُ
سمك أخضر			could be used
(١٣)			positively in the
samakun	Green		Jordanian
?axDarun	fish		context to symbolize fresh fish

Table B٢ Metaphors of

INEXPERIENCE/IMMATURITY/YOUNG

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
وأخضر النواجد (١٢) ?axDaru l- nawaajið	of green teeth	GREENN-ESS YOUNG IS IMMATU-RITY/ INEXPER-IENCE/	lacking experience

عوده أخضر (١٣)	A green wood	a boy or a man who is immature or inexperienced
uuduh ? ?axDar		
وشابٌ مُخْتَضِرٌ (١٢)	A young green man	someone who died prematurely
faabbun muxtaDarun		مات فتياً fatiyian
ورقته خضراء (١٣)	a green leaf	someone who died young. This is contrasted with a yellow leaf (waraqatuh Safraa?) person, an expression which could be used to describe an elderly person who is expected to die soon.
waraqatuh xaDraa?		

الخضيرة (من النساء) (١٢)	A green woman	A woman who often miscarries
?alxuDayra		
الخضيرة (النخلة التي ينتثر بسرهما وهو أخضر) (١٢)	the green palm tree	a palm tree whose dates fall green
اِخْتَضَرَتِ الْجَارِيَةَ : افْتَرَعَهَا ، أو قَبْلَ الْبُلُوغِ (١٢)	The slave girl becomes green	The young slave girl is just before puberty
?xtadarat		
?aljaariya		

Table B³ Metaphors of NATURE/ENVIRONMENTALISM

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
المبادرة الخضراء الذكية (١٤)	The green smart	NATURE/ ENVIRONM- ENTALISM IS GREENNESS	A governmental initiative to adopt projects whose priority is to protect the environment and to deal with climate change.
?almubaadra ?alxadraa? ?alḍakiyya	initiative		

المكون الأخضر في المشروعات (١٤) ?almukawwin ?al?axDar fii aat? ?almafru	the green component in the projects	The element of the project that is responsible for protecting the environment
الاقتصاد الأخضر (١٤) ?al?iqtiisaad ?al?axDar	green economy	An economy that depends on projects which aims at protecting the environment
المشروعات الخضراء (١٤) aat ? ?almafru ?alxadra?	green projects	Projects that focuses on the sustainable development goals.

السلام الأخضر (١٣) ?as-salaamu l-?axDar	Greenpeace	“... is a non-governmental environmental organisation that is aimed at changing the industrial and governmental policies that threaten the natural world. It draws attention to the dangers – global warming, deforestation, overfishing, commercial whaling and anti-nuclear issues – that threaten the environment.”
الثورة الخضراء (١٣) ?aθθawrah ?alxaDraa?	The Green Revolution	International efforts to increase food production in developing countries

Table B٤ Metaphors of HEALTH/HEALTHY LIFE

Example/	Literal	The name of the	Metaphorical
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Source no.	meaning	mapping	meaning
أخضر النواجذ (١٣) ?axDar ?annawaajið	a green-toothed	HEALTH/ HEALTHY LIFE IS GREENNESS	a healthy person who constantly eats spring onion and leek

Table B^o Metaphors of LUST/UNFAITHFULNESS

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
رجل نفسه خضراء (١٣) rajul nifsuh xaDraa?	A man with a green soul	GREENNESS LUST/ UNFAITHFULNESS IS	an old and married man who, however old and married, loves the opposite sex and keeps trying to make self, through some patterns of behaviour, younger in the eyes of women.

Table B^٦ Metaphors of PERMISSION/ALLOWANCE

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
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الضوء الأخضر	The		To give someone the
(١٢)	green	PERMISSION/	permission to do
?alDaw?	light	ALLOWANCE	something
?al?axDar		IS GREENNESS	أذن له بالببدء في عمل ما، منحه الموافقة والقبول

Table B^v Metaphors of GARDENING/PLANTING ABILITY

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
الأيدي الخضراء (١٣) al?aydii ?alxaDraa?	Green- handed	GARDENING /PLANTING ABILITY IS GREENNESS	a successful gardener

Table B[^] Metaphors of SUCCESS

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
(طريقك) أخضر (١٥) darbuk ?axDar	(I pray to Allah to make) your path green	SUCCESS IS GREENNESS	to succeed wherever you go

Table B⁹ Metaphors of WEALTH/GRACE

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
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(١٢) رجل أخضر (١٢)	A green man	A wealthy man
rajulun ?axDarun	man	كثير الخير
رجل أخضر المناكب (١٢)	A green-shouldere	A very wealthy man
rajulun ?axDaru l-manaakib	d man	في خصب عظيم
عيش أخضر (١٢)	a green livelihood	a decent life
ayfun ?axDarun?	livelihood	
أباد الله خضراءهم (١٢)	May Allah	May Allah destroy their wealth
?abaada l-aahu	destroy	اي شجرتهم التي منها
xaDraa?ahum	their greenness	تفرعوا أصلهم الذي منه تفرعوا او نعيمهم وخصبهم وسعتهم
بحر أخضر (١٢)	Green sea	'the sea' is so called 'the green' based on the wealth it possesses
baħr ?axDar		

وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ (١٢) i ?wa sab sunbulaatin xuDrin	Seven green years of corn	Seven years of wealth and goodness
وَيُمَلَأُ عَلَيْهِ خَضِرًا (١٢) wa yumla? alayhi xaDiran?	His grave is filled with greenness	
الخضيرة : النعمة (١٢) ?alxuDayra	The small tree	Grace, blessing

Table B 10. Metaphors of DARKNESS and BLACKNESS

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
أخضر القفا: ابن سوداء ?axDaru l-qafa	A man with a green neck	DARK- KNES- IS GREEN- BLACK- KNES- IS GREEN-	A dark-skinned person
(امرأة) خضراء (١٢) ?imra?atun xaDraa?	A green woman		A slave A dark-skinned woman

أخضر البطن الحائك	green bellied	a dark bellied
(لسواد بطنه من خشبة النسيج) (١٢)	person	person= the weaver
?axDaru l-baTn		
أخضر الجلد: الأسمر	green-skinned	= dark-skinned
?axDaru l-jilda		
أخضر الجلد (١٢)	Green-	والخضرة في ألوان الناس: السمرّة
أخضر البشرة	skinned	Black people
?axDaru l-bafra		
?axDaru l-jilda		
كتيبة خضراء:	green	dark battalion
يعلوها سواد الحديد (السيوف والرماح)	battalion	الخضراء: الكتيبة العظيمة؛ سميت بذلك لما يعلوها من سواد الحديد وفي حديث الفتح: حديث شريف مرّ رسول الله صلى الله عليه وسلم في كتيبته الخضراء
(١٢)		
katiibatun		
xaDraa?u		
مُدْهَمَّتَان:	Dark-green in	Dark green [in color]
خضراوان (١٢)	colour (from	
mudhammataan	plentiful	
	watering).	

GREEN IS
BLACKNESS

النخل والشجر لِخْضَرَتِهِ واسْوَدَادِهِ؛ وقيل: إنم ذلك لَأَنَّ الْخُضْرَةَ تُقَارِبُ السَّوَادَ (١٢)	The black palms and trees		The green palms and trees
القرى السوداء: قرى العراق) لكثرة شجرها ونخيلها وزرعها (١٦) ?alqura a- ssawdaa?u	The black villages of Iraq		green villages of Iraq that are covered with too many trees and palms
جن عليه أخضر الجنّاحين (١٢) alayhi ?janna ?axDaru l- janaahayn	Green-winged	DARKNESS IS GREENNESS	The night
الأخضران (١٢) ?al?axDaraan	The two greens		The sea and the night

Table B ١١ Metaphors of ORIGINALITY

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
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خضراء كل شيء: أصله (١٢) xaDraa?u kulli fay?	The greenness of everything		Its origin
أخْضَرَ الشيء: قطع من أصله (١٢) ?xtaDara a- jfay?	The thing becomes green		The thing is Cut from its origin
أباد الله خضراءهم: اي شجرتهم التي منها تفرعوا أو أصلهم الذي منه تفرعوا او نعيمهم وخصبهم وسعتهم (١٢) ?abaada l- aahu xaDraa?ahum	May Allah destroy their greenness	ORIGINALITY IS GREENNESS	May Allah destroy their wealth or their origin from which they have grown and to which they belong.

Table B^{١٢} Metaphors of BEAUTY/ATTRACTIVENESS

Example/	Literal	The name of	Metaphorical meaning
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Source no.	meaning	the mapping	
خضراء اليمَن (١٢)	A green plant	BEAUTY/ ATTRACTIV-ENESS IS GREENNESS	
xaDraa?u d- diman	growing out of some waste or debris		A good- looking/beautiful woman who has been raised in a bad environment/circumsta- nces
وإنما هذا المال خَضِرٌ حُلُوٌ (١٢)	Money is green and sweet		Entailed metaphors: MONEY IS ATTRACTIVE/ AN EYE- CATCHING/SWEET OBJECT
?innama haaḏa l- maalu			
xadirun ḥulu			Money is something attractive and sweet that you can't get enough of it unless you feel content.

BEING IN VAIN Table B^{١٣} Metaphors of

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
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ذَهَبَ	His blood	His blood was
دَمُّهُ خَضِرًا	went green	wasted in vain.
(١٢)	IN VAIN IS	
ðahaba	GREENNESS	
damuh		
xiDran		

Table B ١٤ Metaphors of NON-DRY

Example/ Source no.	Literal meaning	The name of the mapping	Metaphorical meaning
غسيل أخضر (١٢)	green clothes	NON-DRY IS	Negatively used to stress that clothes are not dry yet.
γaseel ?axDar		NON-DRY IS	
طينة خضراء (١٢)	green mix	GREENNESS	Negatively used to stress that mix concrete is not dry yet.
Tiina xaDraa?	concrete		

Appendix C: List of the Phonemic Symbols Used in the Study

I. Consonants

b	voiced bilabial stop	ð	voiced (emphatic) inter-dental fricative
t	voiceless dental stop	s	voiceless dental fricative

T	voiceless (emphatic) dental stop	S	voiceless (emphatic) dental fricative
d	voiced dental stop	z	voiced dental fricative
D	voiced (emphatic) dental stop	ʃ	voiceless palatal fricative
k	voiceless velar stop	x	voiceless uvular fricative
q	voiceless uvular stop	ħ	voiceless pharyngeal fricative
ʔ	voiceless glottal stop	h	voiceless laryngeal fricative
j	voiced palatal affricate	r	voiced dental trill
ʕ	voiced pharyngeal fricative	l	voiced lateral dental
ɣ	voiced velar fricative	m	voiced bilabial nasal
f	voiceless labio-dental fricative	n	voiced dental nasal
θ	voiceless inter-dental fricative	w	voiced bilabial glide
ð	voiced inter-dental fricative	y	voiced palatal glide
g	voiced velar fricative		

II. Vowels

i	short high front unrounded vowel	i	long high front unrounded vowel
a	short central unrounded vowel	a	long low central unrounded vowel

u short high back rounded vowel u long high back rounded vowel