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Domains in the Encyclopedic Semantics of some English and Arabic Equivalent Culture-Specific Words

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ABSTRACT: The present study aims at finding interpretations for some inquiries in the field of encyclopedic semantics. It is an academic reflection of language exchange between English and Arabic which is one of the most prevalent interests of the recent cognitive linguistic researches. Particularly, it analyzes the way culture-specific words of two different languages can comparatively be understood. The single-method is adopted for the methodological approach of the study. The data collection is conducted according to a content analysis by extracting some CSWs that are referred to in some comparative culture-specific studies of English and Arabic. It is found that (1) there can be more than one domain matrix for equivalent CSWs; (2) the exact comparison between CSWs lies in the profile-base organization (3) the two or multi-dimensional domains are configurational; (4) the culture-specific standards locate the diversity between the domain matrixes of equivalent CSWs. Some key conclusions to draw is that (1) the domain matrix of a CSW depends on to the culture-specific norms; (2) the distinctive point of the tripartite (profile, base and concept) is the profile rather than the base; (3) image-schematic domains indicate the object material domains; (4) culture-specific norms are affected by religious and historical factors which control the inventory knowledge for the CSWs.

KEYWORDS: culture-specific words, domains, domain matrix, encyclopedic semantics, profile-base organization.

1 INTRODUCTION

The present research is generally conducted so as to call for a cognitive linguistic model of meaning and the way meaning is conceptualized in the mind of reader or listener. The study takes into account the encyclopedic view of meaning (Haiman 1980, Lakoff 1987; Langacker 1987; Tyler and Evans 2003) and its crosslinguistic aspect that can be pointed out with reference to some culture-specific words (henceforth CSWs) in both Arabic and English. As Evans and Green (2006) assert, it follows that it stands for a conceptual knowledge model that underlies linguistic meaning and takes into consideration a broader view of language as range of phenomena than purely linguistic phenomena. Particularly, the central issue that this research tries to find cognitive linguistic explanations for is how the domain theory (Langacker 1987, 1991, 1993 and Taylor 2002) can function as one respect of the encyclopedic meaning and how this can explain the universal implication of domain theory (henceforth DT). It is significant to point out what is meant here by 'universal implication' is that the domain theory can be applied in cross-linguistic terms consisting a model for the encyclopedic semantic phenomenon which is prevalent amongst many languages. This necessarily emphasizes the broad scale of this study in the sense that meaning is encyclopedic and, accordingly, the lexical concepts cannot be realized aside of broader knowledge structures. Asserting the idea of DT as constituting a coherent knowledge structure possessing, in principle, any level of complexity or organization (Evans 2007), there are two particular aspects of DT that are utilized in referring to the encyclopedic meaning of CSWs in Arabic and their counterparts in English: profile/base organization and active zones. The correspondence between Arabic and English CSWs in respect of being interpretably accessible by the virtue of DT as well as the cultural context that affects any term in Arabic and its parallel in English are all considered as priority in the course of this study.

2 LITERATURE REVIEW

2.1 Encyclopedic semantics

To bring the idea of encyclopedic meaning closer to the concept of domains, we have to, at first, identify the encyclopedic view of meaning clearly. The encyclopedic meaning can be illustrated in the idea that it is about the body of nonlinguistic knowledge to which a word, as a linguistic unit, provides access (Evans 2007: 72). Relating this to the concept of domains, if knowledge is encyclopedic and not a dictionary-like one, domains provide a way of highlighting the scope of concepts that are pertinent to characterize the meaning of linguistic units (Cienki 2007: 182). Geeraerts and Cuyckens fortify this view of meaning. If language is a system of categorizing the world, then there is no need to assume a structural level of linguistic meaning which is different from the level where world knowledge is accompanied with the linguistic forms (2007: 5). They add that linguistic knowledge involves

not just knowledge of the language, but "knowledge of the world as mediated by the language" (ibid: 7). Encyclopedic semantics however is stemmed from cognitive linguistics which takes its inspiration from traditions in psychology and philosophy that emphasize the importance of human experience, the centrality of the human body, and human-specific cognitive structure and organization, all of which affect the nature of our experience (Evans and Green 2006: 44). Moreover, Evans (2009: 33) refers to the fact that the meaning of a word is a function of the broad repository of the encyclopedic knowledge to which it is connected. Generally speaking, there are two effective theories in the respect of encyclopedic semantics; the Domain Theory of Langacker (1987), which is the central approach of this study to encyclopedic semantics, and the Frame Semantics of Fillmore (1982, 1985). The basic insight of encyclopedic semantics, Evans (ibid: 34) elaborates, is that the meaning of word is constantly 'relativized' with consider to a larger body of knowledge in the absence of which it cannot be adequately understood. This phenomenon is basically referred to as profile/base organization in Langacker's terms and semantic frame in Fillmore's terms. Word meaning, according to Langacker, is therefore a function of profile/base organization, and thus it is not possible to be separated of the larger units of knowledge to which it gives access (ibid). Thence, a linguistic profile of a unit is the piece of its semantic structure on which this word draws attention (Evans and Green 2006: 166).

2.2 Domain theory

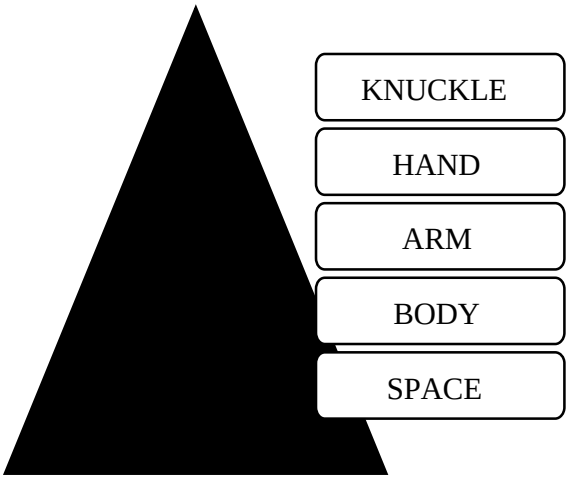
Investigating the root of DT, the first use of the term 'domain' was done by Langacker in (1987) who is, in turn, influenced by Fillmore and his theory of Frame Semantics (Clausner and Croft 1999). The definition of domains according to Langacker is dependent on the interpretation of language by human mind. Aajami (2019: 117) asserts that "if a unit of knowledge structure encompasses background information against which a lexical concept can be realized and used in language, this knowledge structure can be counted as domain". To highlight the universal significance of domain theory, it is counted as completely insightful and helps to get the similar or different meanings among languages, and it certainly fortifies the quality of language use (Lowe, 2008: 1). As Langacker asserts, "Domains are necessarily cognitive entities: mental experiences, representational spaces, concepts, or conceptual complexes (1987: 147)" (Evans and Green 2006: 230). It investigates the linguistic knowledge which includes knowledge of the language in addition to knowledge of the world "as mediated by the language" (Geeraerts and Cuyckens 2007: 7). Blasco demonstrates that cognitive domains are "cognitive entities which operate as a frame to sets of interrelated concepts" (2015: 73). Therefore, this research deals with language as "embedded in the overall cognitive capacities of man" (Evans and Green 2006: 4). As cited in Cienki (2007: 181), domains are defined as ''a coherent area of conceptualization relative to which semantic units may be characterized (Langacker 1987)". Domain theory adds four complementary aspects to the theory of frame semantics of Fillmore (1975, 1977, 1982, 1985a); a frame that provides "the background and motivation for the categories which these words represent (Fillmore 1982)" (Evans and Green 2006: 225). The first complementary aspect is while Fillmore asserts that concepts can be structured depending on multiple frames, Langacker acknowledges that this is the typical arrangement and the range of domains that constitute one lexical concept is named as domain matrix (ibid: 230, 231). The second aspect is related to the distinction between basic and abstract domains which, in turn, rests on the concept of embodiment; we have a species-specific view of the world due to the unique nature of our physical bodies (Evans 2007: 66, 67). Thirdly, in Langacker's model, domains are organized in a hierarchical fashion. It follows that a specific lexical concept can simultaneously presuppose a domain which is lower down the hierarchy and stand for a subdomain for a lexical concept which is further up the hierarchy. Lastly, While Fillmore, especially in his recent work (Fillmore and Atkins 1992), asserts that frames are means of accounting for grammatical behavior like valence, Langacker is more interested in conceptual ontology; the structure and organization of knowledge. DT is more concerned with how concepts are related and understood in terms of others (ibid). Domains have a broader conceptual sense than image schemas since image schemas can be considered as a part of domain conceptual representation. An example for some domains lack of images, is when Lakoff and Turner give instances of THOUGHT (1989: 94), DEATH and TIME (1989: 95) and WAKEFULNESS, ALTERNESS and LIVING (1989: 97). The most accurate distinction of embodied domains is provided by Johnson. He points out that they indicate physical experience (1987: xxxvi) especially "our bodily movements through space, our manipulation" (Johnson, 1987: 29; Lakoff, 1987: 267). Langacker utilizes the terms 'profile' and 'base' so as to assert the relationship that lies between the concept and the domain within which it is found (Clausner and Croft, 2003: 4). Profile is a conceptual knowledge that relates to a base of presupposed knowledge. Base, on the other hand, explains how background knowledge supports the concept; the concept cannot be understood apart from presupposed knowledge. The collection of domains like SPACE, PHYSICAL OBJECTS, LIFE, TIME, etc. that can be signified by the virtue of a concept profile which is, for instance, bird is called 'domain matrix'. Describing inseparable domains, Langacker phrases them as "dimensions of a single domain" (1987: 150). Moreover, Lowe points out that many lexical items can be described according to the domain matrix and few of them can be described according to a single domain (2008: 2). Domain matrix is about the range or extent of potential domains to which the lexical item functions as an access point (Evans 2007: 63).

2.3 Basic, abstract and image-schematic domains

The domains which are not understood by the virtue of other domains are called basic domains according to Evans and Green (2006: 230). They derive from the preconceptual experience like sensory perceptual experience that consist the grounds of

more complex knowledge domains (ibid). As cited in Evans and Green, the word knuckle relates to the lexical concept which is understood with consider to the domain HAND which is, in turn, understood in terms of the domain ARM then comes the domain BODY and ultimately the most general three-dimensional domain which is SPACE (ibid: 232-233).

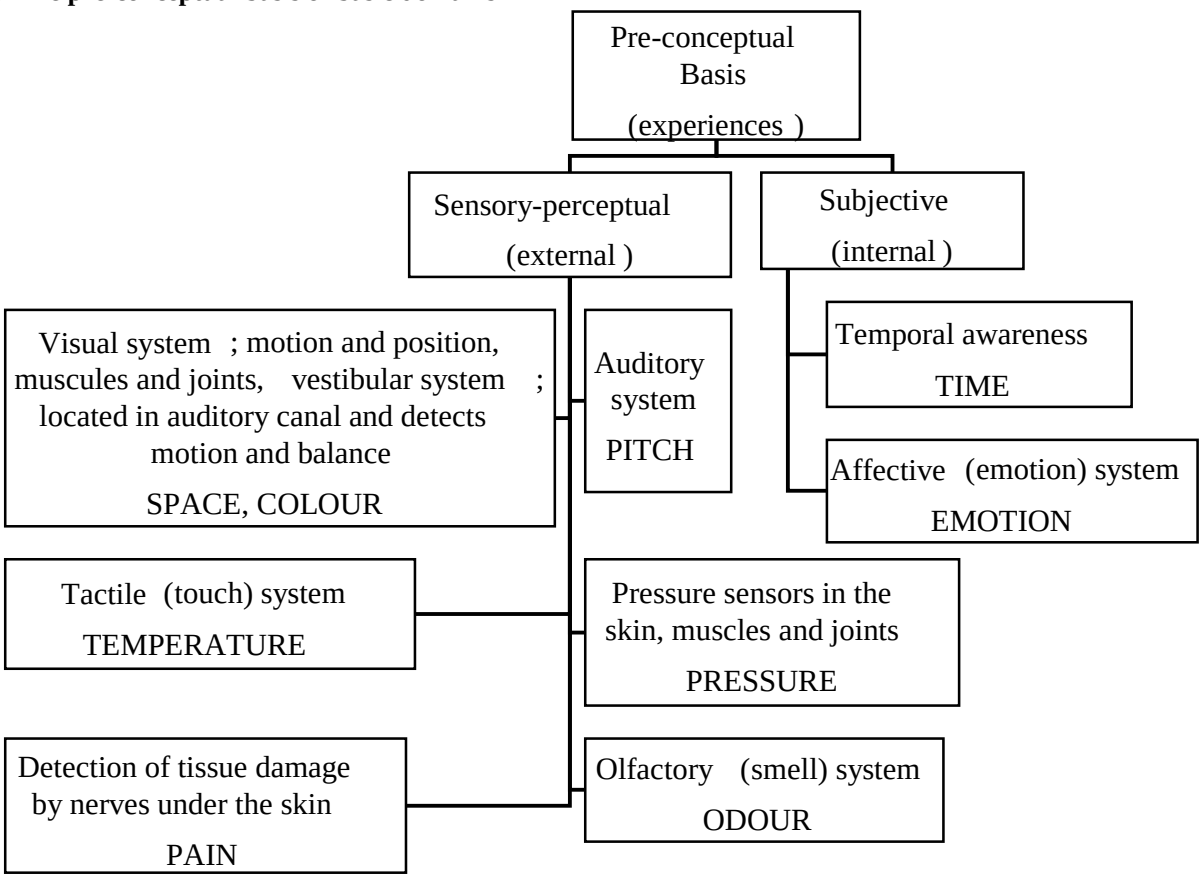
Figure (1): The hierarchy of domain complexity for the lexical concept KNUCKLE



(Evans and Green 2006)

As Langacker points out, basic domains like SPACE are derived from the directly embodied experiences which are pre-conceptual in nature. Evans and Green think that we have to pay attention at what counts as basic domain and what type of subjective and sensory experience might give rise to basic domains. Evans elaborates that basic domains are directly derived from human embodied experience which are considered at contrast to abstract domains; they are stemmed from sensory experience and subjective experience (2007: 10). Figure (2) explains a set of basic domains and their pre-conceptual basis. There are some characteristics that basic domains are attributed with (ibid: 234).

Figure (2): The pre-conceptual basis of basic domains



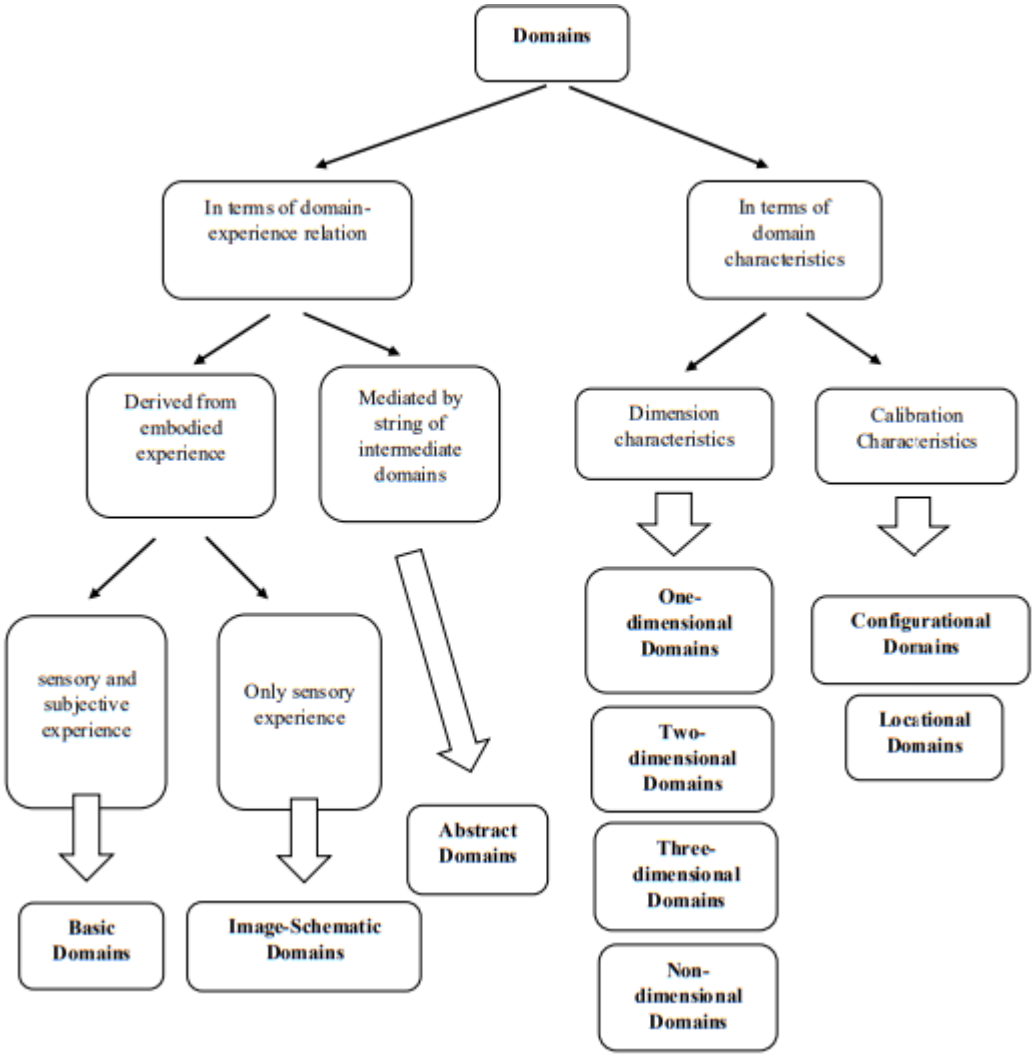
(designed by the author)

There are three points at which schemas are at variance with basic domains. According to Clausner and Croft (1999), while image schemas are derived from sensory experience, they are not absolutely the same as basic domains (Evans and Green 2006: 234). At second, basic domains are viewed as abstracted from the recurrent patterns of experience (ibid). On the other hand, image schemas occur in the widest range of domain matrices. For instance, we can compare the image schema MATERIAL OBJECT to a basic domain like TEMPERATURE. Nevertheless, TEMPARATURE will contribute to domain matrices of a restricted group of concepts as THERMOMETER, HOT, COLD, etc. The third difference is that all image schemas are stemmed from the sensory experience and, accordingly, have 'image content' like UP-DOWN, FRONT-BACK, CONTAINMENT, SURFACE, etc. On contrary, while some basic domains are derived from sensory-perceptual experiences like SPACE and TEMPERATURE, some others are derived from subjective experiences like TIME and EMOTION. In sum, image-schematic domains are "subtype of domain" (Clausner and Croft 2003: 4); they are domains which do not occupy the lowest position in a complexity hierarchy, occur in the widest range of domain matrix and are stemmed only from sensory-perceptual experience (Evans and Greens 2006: 235). A non-basic abstract domain is ''any concept or conceptual complex that functions as a domain for the definition of a higher-order concept (Langacker 1987)" (Evans and Green 2006: 182). Langacker asserts that "being mediated by chains of intermediate concepts, for the most part this grounding is indirect (1987: 149-50)" (Evans and Green, 2006: 235). In other words, the intermediate concepts that do not coincide with the non-bold type domain in figure (1) are called abstract domains.

2.4 Dimensionality, locational and configurational aspects of domains

Langacker's theory of domain has some particular characteristics the first of which is dimensionality. Evans and Green assert that some domains are being organized relative to one or more than one dimension (2006: 236). For instance, basic domains like TIME, TEMPERATURE and PITCH are organized on the basis of single dimension and are, therefore, considered as one-dimensional; TEMPERATURE is organized according to a chain of points which are conceptualized as an ordinal sequence; "ranging from hot to cold" (Clausner and Croft (2003: 12). On the other hand, the domain of SPACE is organized in terms of two or three dimensions; drawing a triangle on a board or page is two-dimensional concept, whilst a flesh-and-blood human is three-dimensional concept, and COLOUR is, likewise, considered as three dimensional in terms of BRIGHTNESS, HUE and SATURATION. Evans and Green also refer that abstract domains can be organized in terms of a particular or set of dimensions. For instance, the domain of CARDINAL NUMBERS is a domain organized along a single dimension. At the same time, they point out that some domains cannot be attributed with respect to dimensionality. They assert that it is not obvious how we can, for instance, describe the domain of EMOTION in terms of dimensionality. Langacker points out that there are two different aspects of domains which are locational and configurational (1987: 153). Distinguishing domains in terms of being locational or configurational relates to whether or not a particular domain is "calibrated"; standardized, in terms of a given dimension (Evans and Green 2006: 236). For instance, the domain COLOUR is locational since each point along each dimension, say HUE, is calibrated in terms of the point that is adjacent to it. That is to say, every colour sensation takes a distinct point on HUE dimension, to the extent that a different point on the dimension stands for a distinct colour experience. On contrary, the domain of SPACE is not calibrated in this way; it is configurational not locational. For instance, the shape TRIANGLE remains a triangle rather than, say, a SQUARE regardless of its position in terms of the dimension of SPACE (ibid). In Langacker's terms, SPACE is classified as a prototypical configurational domain, and considering an arrangement of vertices and edges that can be called a triangle as a whole, the conceptual identity of SPACE domain is independent of position which is about location or rotational orientation (Clausner and Croft 2003: 7). A location in SPACE domain, on the other hand, is about a point specified in relation to another point of reference. For instance, a deictic concept like here is a location whose conceptual identity depends on its position in relation to a reference point. Other locational concepts of space that are enough distant from the reference point are not here, but there. Clausner and Croft give another example of locational concept of space which is the meaning of home, specifying either a physical residence or a larger reign like a country and is biased to have a fixed location (ibid: 8). Figure (4) explains how domains are generally divided in terms of two criterions: in terms of being tied to experience and in terms of domain characteristics.

Figure (3): The general classification of domains



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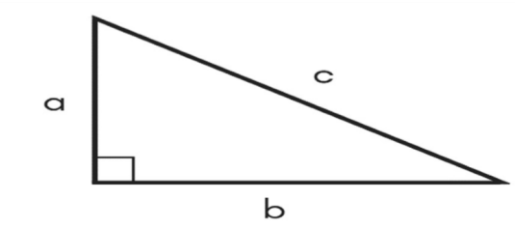
2.5 Profile-base organization

Evans and Green demonstrate that the lexical concepts are understood by the virtue of a set of domains that are organized in a network (2006: 236). They assert that if we suppose that there is a domain matrix which stands for every lexical concept, then we have to justify why is it that different facets of encyclopedic knowledge network are especially important to understand the concept (ibid: 237). For instance, while the word hypotenuse gives an access to infinite knowledge inventory that relate to RIGHT-ANGLED TRIANGLES, TRIANGLES, GEOMETRICAL FIGURES, GEOMETRIC CALCULATION, SPACE and so forth, there is only one part of this knowledge network which is fundamental to understand what the lexical concept means (ibid). There are two aspects that conform the scope of a lexical concept: profile; the relation assigned by the word, and its base; the basic part of the domain matrix that is indispensable to understand the profile. Langacker explains that a profile is a substructure in the base that is assigned and it fulfills a particular sort of importance, while base stands for the cognitive structure in relation to which the designation of a semantic structure is profiled (1987: 491, 486). There are different related terms that have been utilized in explaining the idea of profile among which are 'salience', 'prominence', 'explicitness', 'specificity' and the like (Wu 2002: 536). Backing to the example hypotenuse, it profiles the longest side of a right angled triangle and the base is the whole triangle itself which includes the three sides all. If there is no base, there will not be any profile in turn; no hypotenuse without a right angled triangle (ibid). Therefore, "the semantic value of an expression lies in neither the profile nor the base alone, but only when they combine together (Langacker 1987: 183)" (Evans and Green 2006: 237).

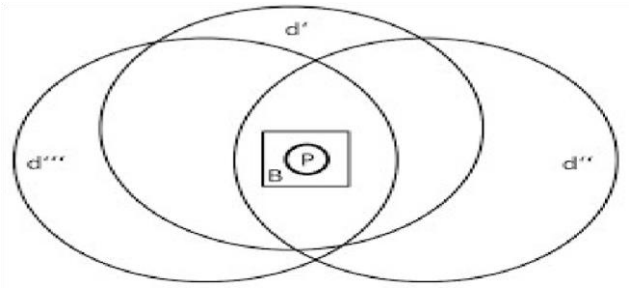
Figure (4): The scope of the concept HYPOTENUSE



(Evans and Green 2006)

Another example is the word uncle which profiles a complex domain matrix including some abstract domains as: GENEALOGY, PERSON, GENDER, SEXTUAL INTERCOURSE, BIRTH, LIFE, CYCLE, PARENT/CHILD RELATIONSHIP, EGO (ibid: 238). The base of the lexical concept UNCLE is a FAMILIAL RELATIONS network. Thus, 'uncle' profiles the entity which is related to the EGO through being a MALE SIBLING of EGO's mother or father (ibid).

Figure (5): A conceptual manifestation of profile-base organization



(Taylor 2002 as cited in Kruger 2013: 304)

In sum, we can say that the base is the broader context and the immediate conceptual content of a concept, while the profile is the features of a base which are foregrounded by the concept.

2.6 Culture-specific words

The diversity of meaning in using CSWs among languages in terms of difference and similarity is best delivered in terms of translation. Since the concern of this study is restricted to Arabic and English data, there will be a reference to a comparable study conducted on "culture-bound terms in Arabic-English translation" by Showqi Bahumaid (2017). Predominantly, he demonstrates that translating from one language into another one which is apparently of different cultural norms is more troublesome than to translate between languages which are culturally similar like English and German (Bahumaid 2017: 26). The cultural view in delivering the meaning between two different languages is also referred to as 'cultural turn' (Elkateb, 2016: 229). As cited in Elkateb (ibid: 230), the cultural turn particularly is "the analysis of translation in its cultural, political, and ideological context (Munday 2012)". According to Harvey, CSWs refer to "concepts, institutions and personnel which are specific to the culture of SL (2003, 2-6)" (Elkateb 2016: 231). It is significant to pinpoint that the culture-specific meaning we refer to in this study between some terms of two distinct languages; English and Arabic, is manifested by the virtue of DT approach which is considered one of the prominent approaches to encyclopedic semantics. To show this body of knowledge about every single CSW, and to relate it to the profile/base organization, it should be emphasized that we have to also be after conducting one of the procedures of translation which the is cultural equivalence and applying it upon CSWs in both English and Arabic. It is about replacing a CSW with a CSW of target language that describes a similar concept in the target culture and this accordingly is likely to have a similar impact on the readers of the other language (Misiaczek, 2005: 244).

3. RESEARCH METHODS

3.1 Methodological approach

Adopting the single-method approach, the qualitative research form is fostered in this study and, accordingly, data from qualitative form of research is analyzed. This is due to the central issue of this study which is how DT can function as one respect of the encyclopedic meaning and how this can explain the universal implication of DT in terms of the difference and similarity of the CSWs in terms of two different languages. As Litosseliti (2010: 33) states, the qualitative approach of research design is especially worthy to provide in-depth and rich data. Therefore, it is about understanding the nature or quality of the phenomenon under investigation which is encyclopedic semantics.

3.2 Data collection

It is important to mention here that the data under scrutiny of this qualitative research method is detected and collected according to a content analysis way. This is done through extracting some CSWs that are referred to in some comparative culturespecific studies of both English and Arabic (Abu-Ssaydeh, 2014; Elkateb, 2016; Mohammed, 2016; Bahumaid, 2017) and analyzing their encyclopedic semantic behavior in the light of DT. A thorough elaboration on the senses of each CSW in each language is provided in the appendices (see Appendix A, B, C and D). The focus particularly is on some CSWs in English and Arabic that share some common encyclopedic semantic characteristics giving rise to some similar domains in the domain matrix of each CSW for each language. Another point that determined selecting specific CSWs is that they are also at variance with each other highlighting the points of difference that each CSW in one language (English) has as compared with the other CSW in the other language (Arabic) giving rise to different domains due to the encyclopedic meaning the culture of each language provides.

3. 3 Method of analysis

The analysis of the selected data in this study is, in general, based on encyclopedic semantics. The zone of the theoretical framework that is adopted to conduct an encyclopedic analysis is Langacker's domain theory (DT). More specifically. Domains are structured by the virtue of Langacker's profile/base organization model (1987) according to the meaning each CSW renders in both English and Arabic languages. Moreover, thorough references are made to the type of domains each CSW constitutes during the analysis (basic domains, abstract domains, image schematic domains) as well as the domain matrix that each lexical concept (CSW) gives rise to. It is also remarkable to make clear that the thematic analysis is adopted throughout the whole process of the analysis in this research. That is, the data supplied in the analysis will be coded; the meanings in the data provided for each CSW are labelled and identified as what domain each of these meanings give rise to.

4. RESULTS AND DISCUSSION

Before going through the analysis and discussion of this part, it is significant to refer back that the data collection procedure is a content analysis one (Abu-Ssaydeh, 2014; Elkateb, 2016; Mohammed, 2016; Bahumaid, 2017) and the method of analysis is thematic. This means that each provided explanation for each CSW in both English and Arabic will subject to some identifications and specifications so as to point out the different domains each of them refers to.

4. 1 Sample 1: demon / 'jinn'

Table (1): The domain matrix and profile/base organization of demon and 'jinn' 4. 1. 1 Profile/base organization of demon and 'jinn'

English Sense of demon	Domain Matrix	Profile/base Organization
An evil spirit	SPIRIT, EVIL, INVISIBLE CREATURES	EVIL / INVISIBLE CREATURES
Arabic Sense of 'jinn'	Domain Matrix	Profile/base Organization
Creatures made of fire and are invisible. Some are good while others are bad. They form part of the Islamic belief and are the counter creatures of man	MAN'S COUNTER CREATURES FIRE, GOOD AND EVIL, RELIGION, ISLAMIC BELIEF, INVISIBLE CREATURES	HUMAN'S COUNTER CREATURES /INVISIBLE CREATURES

Table (1) shows that the CSWs of the same lexical concept in English and Arabic (demon and 'jinn') deliver approximately different yet apparently similar senses. Beginning with the similarity points, there are two components of the domain matrix of both demon and 'jinni' are reciprocal and refer to the same points of one lexical concept. It is found that the domain INVISIBLE CREATURES is present in both CSWs as well as the domains EVIL and MAN'S COUNTER CREATURES which are available as part of the knowledge inventory that relates to in the domain matrix of the same lexical concept in the both CSWs demon and 'jinn' of two different languages. In terms of difference, there are two different encyclopedic meanings that each CSW refers to. Most of the difference between the English sense of the CSW demon and the Arabic sense of the CSW 'jinn' lies in the domain matrix for each of both. The network knowledge for demon presupposes only the concept of an evil spirit without any specification for what this spirit is made of or how does it act against humans. This requires the domains of SPIRIT, EVIL and INVISIBLE CREATURES. On the other hand, the knowledge inventory of the Arabic CSW 'jinn' requires details that relate to religion and presupposing the idea of conflict and between two types of creatures; human and demon, as well as demons being created from fire. This, in turn, requires the presence of domains like FIRE, RELIGION, ISLAMIC BELIEF and MAN'S COUNTER CREATURES in the domain

matrix of 'jinn' which are absent in the domain matrix of demon. With regard to the profile/base organization, the base of both CSWs in English and Arabic is the same; INVISIBLE CREATURES, while the profile is slightly different. The English sense includes the profile EVIL for the CSW demon, while the Arabic sense includes the profile HUMAN'S COUNTER CREATURES for the CSW 'jinn'. This indicates the influence of the religious view of the lexical concept for 'jinn' in Arabic as compared to its counterpart in English although both may include the notion of hostility and dispute.

4. 1. 2 Domain-experience classification of profile/base organization

Considering the domain-experience classification of the both CSWs demon and 'jinn', the profiles Evil and HUMAN'S COUNTER CREATURES belong to the same type of domains which is the image-schematic domain. This is due to the fact that the detail which is taken from the inventory knowledge of both demon and 'jinn' (being interfered with the life of human and being the counter creatures of human) is derived from the sensory-perceptual experience and is not related to the subjective experience in any way. On the other hand, the bases of both CSWs are the same; INVISIBLE CREATURES, and both also belong to the image-schematic domains. It is important to mention that these image-schematic domains; INVISIBLE CREATURES, are stemmed from the sensory experience and have image content like BIG, SMALL, UGLY, NOT
UGLY, HUMAN SHAPE, ANIMAL SHAPE, etc.

4. 1. 3 Profile's dimensional and configurational characteristics

In terms of domain characteristics, the domains of both profiles for demon and 'jinn' (Evil and HUMAN'S COUNTER CREATURES) are somehow the same. Despite the profile domain of demon; HUMAN'S LIFE INTERFERENCE, is very broad concept and it is not easy to imagine one or more dimensions for it, the profile domain of 'jinn'; HUMAN'S COUNTER CREATURES, can be considered as multidimensional domain. This is because the latter mostly relates to the domain of SPACE as they encompass the notion of creatures that, although invisible, can be conceptualized in terms of the notion of the space that they occupy especially when we take in mind the Arabic sense of the CSW 'jinn' as it indicates to creatures made of fire. More accurately, the profile of 'jinn' indicates the idea of human life being intersected and with the life of those invisible creatures that are considered as counter creatures or rivals of human beings and which can negatively affect and be effected with the life of humans. According to the configurational and locational characteristics, while the profile of demon is not that clear whether it is locational or configurational due to its broad notion, the profile of 'jinn' can be classified as configurational according to the concept of fire that is present in the Arabic sense. Although EVIL is broader than HUMAN'S COUNTER CREATURES, it also encompasses the evil of creatures whether they are visible or invisible Although EVIL is broader than HUMAN'S COUNTER CREATURES, it also encompasses the evil of creatures whether they are visible or invisible, and thus it is counted as configurational.

4. 2 Sample 2: dowry / 'mahr'

Table (2): The domain matrix and profile/base organization of dowry 'mahr' 4. 2. 1 Profile/base organization of dowry and 'mahr'

English Sense of dowry	Domain Matrix	Profile/base Organization
a. Property or money that is bought by a woman to her husband at marriage.	WIFE'S MONEY AND PROPERTY, HUSBAND AND WIFE, SEXTUAL INTERCOURSE, MARRIAGE	WIFE'S MONEY AND PROPERTY / MARRIAGE
b. a property to which the wife is entitled due to the death of her husband.	MONEY AND PROPERTY, WIDOW'S INHERITANCE, WIDOW, HUSBAND'S DEATH, DEATH	WIDOW'S INHERITANCE / DEATH
Arabic Sense of 'mahr'	Domain Matrix	Profile/base Organization
Advanced dowry 'mahr muqaddam'; property or money bought by a man to his wife at their marriage.	HUSBAND'S MONEY AND PROPERTY, HUSBAND AND WIFE, SEXTUAL INTERCOURSE, MARRIAGE	HUSBAND'S MONEY AND PROPERTY / MARRIAGE
Delayed dowry 'mahr mu'akhar'; money conditioned in marriage contract which must be paid by the husband to his wife if he wants to divorce her.	MONEY AND PROPERTY, LEGAL COMMITMENT, CONDITION, CONTRACT, MAN AND WOMAN, DIVORCE	LEGAL COMMITMENT / DIVORCE

As explained in table (2), the English CSW dowry as a lexical concept carries two senses; two encyclopedic meanings, and the same is true for the CSW 'mahr' as a lexical concept in Arabic. Beginning with the first sense, it is found that the domain matrix

components for both of the CSWs (dowry and 'mahr') are mutual and shared in common. We obviously see that the abstract domains HUSBAND AND WIFE, SEXTUAL INTERCOURSE, and MARRIAGE present as part of the knowledge inventory which is related to the domain network of the lexical concept in both languages. Moreover, the first sense of dowry differs from the first sense of 'mahr' in terms of the profile/base organization as it is mentioned in the table. There is only one domain in the knowledge network (domain matrix) which is fundamental to understand the lexical concept dowry; WIFE'S MONEY AND PROPERTY / MARRIAGE, and one domain in the domain matrix which is fundamental to understand the lexical concept 'mahr'; HUSBAND'S MONEY AND PROPERTY / MARRIAGE. Due to the culture-specific difference of the same concept in English and Arabic, the profile/base organization became roughly different for dowry and 'mahr'. The second sense of dowry and 'mahr', however, includes only one commonality of the domain network between each other since the base of these two CSWs are different from one another. Therefore, we find WIDOW'S INHERITANCE, WIDOW, HUSBAND'S DEATH and DEATH for dowry and LEGAL COMMITMENT, CONDITION, CONTRACT, MAN AND WOMAN, DIVORCE for 'mahr'. As compared with the first sense, the profile/base organization of dowry and 'mahr' is different in terms of base (DEATH and DIVORCE) as well as the profiles; WIDOW'S INHERITANCE for dowry and LEGAL COMMITMENT for 'mahr'.

4. 2. 2 Domain-experience classification of profiles/base organization

In terms of domain-experience relation, if we take into account the type of the profiles of dowry and 'mahr' in the first sense; WIFE'S MONEY AND PROPERTY and HUSBAND'S MONEY AND PROPERTY, they are both the same in the sense that they belong to image-schematic domains. They are both derived only from the sensory-perceptual experience and have nothing to do with the subjective experience.

On the other hand, the bases of the same CSWs in the second sense; DEATH and DIVORCE, both belong to the abstract domains. They are not directly stemmed from embodied experience like the basic or image-schematic domains and are considered as intermediate concepts. Moreover, some of these bases like MARRIGE are considered as complex due to including knowledge of basic domains that are considered as direct embodied experience as TOUCH as well as including knowledge which relates to abstract domains like CELEBRATION.

4. 2. 3 Profile's dimensional and configurational characteristics

Referring to the domain characteristics, the profile domains of the first sense for the CSWs dowry and 'mahr' (WIFE'S MONEY AND PROPERTY and HUSBAND'S MONEY AND PROPERTY) are both three-dimensional domains. They are, especially PROPERTY, more related to concrete objects or OBJECT MATERIAL like house, car, ground.. etc and therefore have the dimension of WEDTH and LENGTH, or even HEIGHT. The profile in the second sense of dowry (WIDOW'S INHERITANCE) is different from the second sense of 'mahr' (LEGAL COMMITMENT). While The former is three-dimensional domain because of the same concreteness of OBJECT MATERIAL, the latter is non-dimensional domain as it is a complex domain including elements of both sensory (property) and non-sensory (law) experiences. In terms of configurational and locational characteristics, the profiles of the first sense for both dowry and 'mahr' as well as the second sense of dowry (WIFE'S MONEY AND PROPERTY, HUSBAND'S MONEY AND PROPERTY and WIDOW'S INHERITANCE) are configurational because they remain concrete shapes that have their fixed figures regardless of their position in the dimension of space.

4. 3 Sample 3: phoenix / 'anqaa'

Table (3): The domain matrix and profile/base organization of phoenix and 'anqaa' 4. 3. 1 Profile/base organization of phoenix and 'anqaa'

English Sense of phoenix	Domain Matrix	Profile/base Organization
A legendary bird of great beauty fabled to live five or six centuries, to burn itself on a funeral pyre, and to rise from its ashes in the climax of youth and live through another cycle of years: often a symbol of immortality or of reborn idealism or hope	BIRD, LEGEND, BEAUTY, LONG LIFE, SUICIDE, SELF-BURNING, ASH, RENEWAL, CYCLICITY, HOPE, ETERNITY LEGEND	BIRD / ETERNITY LEGEND
Arabic Sense of 'anqaa'	Domain Matrix	Profile/base Organization
A kind of legendary bird, though no one seems to be able to describe what its body is like	BIRD, UNKNOWN SHAPE, UNKNOWN ATTRIBUTES, LEGEND	BIRD / LEGEND

It is shown that the English sense of the lexical concept for the CSW phoenix is much different from the Arabic sense of lexical concept for the CSW 'anqaa'. According to table (3), the only sameness that exists between phoenix and 'anqaa' is in terms

of the domain DIRD which consists the profile of the lexical concept for each of them. Moreover, although the bases of these two CSWs (ETERNITY LEGEND and LEGEND) are not quite the same in terms of being the former specified (LEGENDARY) and the latter non-specified, still there is a similarity between them in terms of the LEGEND. It follows that the inventory knowledge of the domain matrix for the lexical concept phoenix determines the existence of a specified base which is not present in the base of the lexical concept 'anqaa'. The domain matrix of the CSW phoenix is however roughly different from the domain matrix of the CSW 'anqaa' due to the cultural inventory knowledge that presupposes different domains for each of them. While, the domains BEAUTY, LONG LIFE, SUICIDE, SELF-BURNING, ASH, RENEWAL, CYCLICITY, HOPE and ETERNITY LEGEND are all present in the domain matrix of the lexical concept phoenix, they are all absent in the domain matrix of 'anqaa'. Instead, the domain matrix of 'anqaa' contains UNKNOWN SHAPE and UNKNOWN ATTRIBUTES due to the fact that the encyclopedic knowledge of the lexical concept 'anqaa' includes no description neither for the shape of that BIRD nor for its attributes or symbolism; the cultural or religious background about that mythical bird. The profile/base organizations of both phoenix and 'anqaa' are absolutely the same in terms of profile; the profile of both CSWs is BIRDS as both English and Arabic share the same knowledge of the lexical concept for their CSWs as a bird. In terms of base, the Arabic CSW 'anqaa' is LEGEND since, as has been mentioned before, regardless of the concept of legend, no encyclopedic knowledge includes any description of the bird 'anqaa'.

4. 3. 2 Domain-experience classification of profile/base organization

As has been mentioned before, the profiles of both lexical concepts phoenix and 'anqaa' are the same, which is BIRD. Therefore, the domain-experience classification of these two CSWs will also be the same and belong to the same type in this respect. The domain BIRD can be classified as image-schematic domain according to type of the knowledge inventory that gives rise to this domain; BEAK, FEATHER, WINGS, FLYING. This knowledge inventory is part of the encyclopedic meaning that is directly stemmed from the sensory-perceptual experience and has nothing to do with the subjective experience. With consider to the bases of phoenix and 'anqaa', despite the slight difference between the both in terms of the knowledge inventory that each one indicates, they can be classified as abstract domains. Both the domain of LEGEND and the domain of ETERNITY LEGEND are not straightforwardly derived from the sensory embodied experience as the case with basic or image-schematic domains and are, thus, considered as intermediate domains.

4. 3. 3 Profile's dimensional and configurational characteristics

Speaking in terms of the domain dimensional and configurational characteristics, the profile domains of both CSWs phoenix and 'anqaa' (BIRD) is classified as three or even more than three dimensional domains. The encyclopedic meaning of the inventory knowledge that gives rise to the domain of BIRD can be viewed in terms of more than one dimension which, for instance, are PREDATORY, NON-PREDATORY, DOMESTIC, WILD, FLYING, NON-FLYING, etc.

Accordingly, both profiles of the CSWs phoenix and 'anqaa' are multi-dimensional domains. In terms of the configurational and locational classification, it is plainly clear that the profile domain BIRD which stands for the lexical concept of both phoenix and 'anqaa' is a configurational domain. This is because the domain of BIRD includes an arrangement of visual and tangible characteristics FEATHER, BEAK, WINGS, etc. that conform the image of bird as a whole. More specifically, the domain BIRD is a domain that gives rise to the basic domain of SPCAE which the conceptual identity of which is clearly not related to position; location or rotational orientation. A bird is still a bird whether it is domestic or wild, predatory or vegetarian and flying or non-flying.

4. 4 Sample 4: exchequer / 'baytul mal'

Table (4): The domain matrix and profile/base organization of exchequer and 'baytul mal'

English Sense of exchequer	Domain Matrix	Profile/base Organization
A state treasury or a royal treasury; originally the public treasury of Rome	TREASURY, MONEY, STATE, KINGDOM, EMPIRE, CAPITOL, ROME, PUBLIC WEALTH, CONTAINER	TREASURY / PUBLIC WEALTH
Arabic Sense of 'baytul mal'	Domain Matrix	Profile/base Organization
Islamic administrative setup whose major sources of income are zakat, kharaj (tax imposed on the products of agricultural lands), sadaqaat (amls, charity),	ADMINISTRATION, TREASURY MONEY RELIGION, STATE, RESOURCES, LAND TAXES,	ADMINISTRATION / PUBLIC WEALTH

khumsu lghana'im (one fifth of war spoils) and jizya (an amount of money paid by the People of the Book)	CHARITY, WAR SPOILS, CHRISTIANS' TAXES, JEWS' TAXES, PUBLIC WEALTH, CONTAINER	

4. 4. 1 Profile/base organization of exchequer and 'baytul mal'

As it is shown in table (4), there is an apparent disparity between the lexical concept of the English CSW exchequer and the lexical concept of the Arabic CSW 'baytul mal' on the other hand. This difference can be manifested in terms of both domain matrix and profile/base organization. The similarity in terms of domain matrix between exchequer and 'baytul mal' exists in only three domains which are TREASURY, MONEY, STATE, PUBLIC WEALTH and CONTAINER. In other words, the knowledge inventory that presupposes a set of domains for each of exchequer and 'baytul mal' imposes cross-cultural similarities between English and Arabic for one lexical concept due to the presence of these three domains in common. On the other hand, there is set of different domains exists in the domain matrix of 'baytul mal' and which are not available in the domain matrix of exchequer. The domains ADMINISTRATION, RELIGION, RESOURCES, LAND TAXES, CHARITY, WAR SPOILS, CHRISTIANS' TAXES and JEWS' TAXES are all present in the domain matrix of 'baytul mal' while absent in the domain matrix of exchequer. This indicates that there is a different knowledge inventory for the CSW 'baytul mal' which adds the particularity of Arabic culture to this lexical concept and differentiates it from its counterpart in English. The English CSW exchequer also has its cultural particularity which is represented in the domain matrix through the domains KINGDOM, EMPIRE, CAPITOL and ROME. Comparing the domain matrix of both exchequer and 'baytul mal' to one another, we come across an obvious distinct cultural senses between English and Arabic which give rise to different inventory knowledge for each of them. With regard to the profile/base organizations of both CSWs exchequer and 'baytul mal', as has been mentioned before in the previous CSWs, the bases are absolutely the same which is PUBLIC WEALTH. The difference between the profile/base organizations of both CSWs again lies in the profile.

4. 4. 2. Domain-experience classification of profile/base organization

Beginning with the profile/base organization of exchequer, the profile TREASURY can be classified as an abstract domain in terms of the domain-experience classification. This is because the inventory knowledge that gives rise to this domain and which can be manifested by other domains like SAFE, MONEY, COINS, CASH, etc. The inventory knowledge of the lexical concept exchequer is one side of the encyclopedic meaning which is straightly tied to the sensory-perceptual experience. It is not related in any way to the subjective experience that is not direct in its relevance to the sensory-perceptual knowledge. On contrary, the profile of the CSW 'baytul mal' is classified as an abstract domain since it is not directly derived from the embodied sensory experience and, accordingly, are considered as intermediate domains. Based on the fact that the bases of both exchequer and 'baytul mal' are the same which is CONTAINER, they belong to the same domain in terms of domain-experience classification which is the image-schematic domain. It is directly tied to the sensoryperceptual experience. Moreover, the CONTAINER image-schematic domain is also stemmed from a complex knowledge structure which is dependent on the basic domain SPACE and another image schema which is MATERIAL OBJECT.

4. 4. 3. Profile's dimensional and configurational characteristics

The domain of the profile for the CSW exchequer (TREASURY) is a multidimensional domain in terms of the domain dimensional characteristics. The inventory knowledge that is emanated from the encyclopedic meaning of the profile TREASURY, includes a knowledge of a material that contains visible and tangible objects. The concepts that are required for the encyclopedic knowledge of the domain TREASURY can include LENGTH WIDTH and HEAIGHT; conceptualizing the idea of CONTAINMENT where money and treasure are contained in TREASURY. On the other hand, the profile of the CSW 'baytul mal' can be classified as non-dimensional domain since it cannot be realized in terms of a specific dimension due to its complex components (including sensory and non-sensory experiences). Speaking of the configurational and locational classification, the profile of the CSW exchequer is classified as a configurational domain including the aspects that are referred to previously (LENGTH, WIDTH and HEIGHT). The profile of the CSW 'baytul mal' which is ADMINISTRATION cannot be classified neither as locational nor as configurational. ADMINISTRATION is neither calibrated in terms of another degree adjacent to it (like colour), nor is calibrated in terms of configuration being consisted of fixed shape or object.

5. CONCLUSIONS

The current study concentrated on a particular side of language in dealing with the culture-specific norms that determine the cognitive behavior of the CSWs in one language and comparing this behavior to another language. More specifically, Langacker's domain theory (1987) has been adopted in this cognitive research to analyze and discuss the encyclopedic semantic phenomena of the CSWs that are under scrutiny as well as some highlights and contributions to the domain theory by (Clausner and Croft, 1999), Evans and Green (2006), Evans (2007), etc. Based on the results and discussion that have been conducted in the

previous section, there are some conclusions that are worthy to be taken into consideration for coming cognitive linguistic surveys and studies. First of all, some CSWs carry more than one sense in one language and the same is true for the counterpart of that CSW in another language when compared to it. Accordingly, there is more than one domain matrix for each CSW in one language and its equivalent CSW in another language according to the inventory knowledge for these senses in each language. It follows that the domain matrix of each CSW in each language is open to the culture-specific norm in language which can be relatively similar or different to the norms of another language. Second, regardless of being the encyclopedic semantic difference between two equivalent CSWs apparent by the virtue of the domain matrix, the exact difference and similarity lies in the profile-base organization for each CSW. In terms of similarity, the base or base domain or the profile-base organization of two equivalent CSWs are the same, while the difference between the profile-base organization of two equivalent CSWs lies in the profile or profile domains of each one which can be roughly or relatively different from one another. It follows that the distinctive point of the triangle (profile, base, concept) is the profile since the bases of the profile-base organization are the same. Third, with regard to the domain-experience classification of profiles/base organization as well as the profile's dimensional and configurational characteristics, the profile domains that belong to image-schematic domains are, at the same time, classified as two or multidimensional domains. Moreover, image-schematic domains which are multi-dimensional are likewise configurational rather than locational. This is due to the fact that the image-schematic domains are straightforwardly stemmed from the sensory embodied experience and refer to object material domains which express the cognitive realization of fixed, unchangeable and irrelative lexical concepts. On the other hand, the abstract domains are mostly considered to be dealt with as one or non-dimensional as well as being neither locational nor configurational. This is because the abstract domains are intermediate and not directly tied to the sensory experience, and thus cannot be described in terms of a fixed unchangeable configuration. Fourth, the culture specific norms that determine the divergence between the domain matrixes of two equivalent CSWs in two different languages are mostly affected by religious and historical factors which dominate the inventory knowledge for the CSW. This is mostly obvious through the sense each CSW carries in each language and which paves the way for the domain matrix.

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APPENDICES

Appendix A

The English Sense of demon and the Arabic Sense of 'jinn'

Demons in the English sense are invisible beings, either harmful or helpful, that interfere with the lives of mortals. In the Arabic sense, 'jinns' are those creatures that are made of fire and are invisible. Some are good while others are bad. Jinn, furthermore, form part of the Islamic belief and are the counter creatures of man. A demon, according to general English dictionaries, is an evil spirit. Fairy, the other cultural equivalent cited by M, is a mythical being of folklore and romance usually having diminutive human form and magic powers.

Appendix B

The English Sense of dowry and the Arabic Sense of 'mahr'

In English, the CSW dowry can mean either the money or property brought by a woman to her husband at marriage, or A life estate to which a wife is entitled on the death of her husband. While the Arabic CSW 'mahr' can either mean advance dowry 'muqaddam': money or property brought by a man to his wife at marriage, or it means Delayed dowry 'muakhar'; money or property stipulated upon in the marriage contract which is due to be paid by the husband to his wife in case he intends to divorce her.

Appendix C

The English Sense of phoenix and the Arabic Sense of 'anqaa'

The English sense of the CSW phoenix is a fabled monster, usually having the head and wings of an eagle and the body of a lion. The phoenix, according to the same source, is a mythical bird of great beauty fabled to live 500 or 600 years in the Arabian wilderness, to burn itself on a funeral pyre, and to rise from its ashes in the freshness of youth and live through another cycle of years: often an emblem of immortality or of reborn idealism or hope. The Arabic sense of the CSW 'anqaa' on the other hand is a kind of mythical bird, though no one seems to be able to describe what its body is like.

Appendix D

The English Sense of exchequer and the Arabic Sense of 'baytul mal'

The English sense of the CSW exchequer is a state treasury or exchequer or a royal treasury; originally the public treasury of Rome or the emperor's private purse. On the other hand, the Arabic sense for the CSW 'baytul mal' is part of an Islamic administrative setup whose major sources of income are zakat, kharaj (tax imposed on the products of agricultural lands), sadaqaat (amls, charity), khumsu lghana'im (one fifth of war spoils) and jizya (an amount of money paid by the People of the Book).