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College of Languages**



**BODY-RELATED IDIOMS IN STANDARD
ENGLISH AND KURDISH: A Comparative Study**

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*All those who are interested in the subject and
all those for whom this study might be of use*

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ABSTRACT

Every language has its own idioms and idiomatic expressions. Learning and using the idioms of a language appropriately is a sign of mastery of that language. Idioms are of different categories. One of these categories is idioms involving the body and its parts, which is a very widespread phenomenon in all languages, particularly in English and Kurdish. However, learning idioms may pose problems for second language learners since idioms have unitary meanings i.e., their meaning as a whole cannot be deduced from the meanings of their individual parts; and in many cases, the concepts conveyed by idioms are particular to one culture and one language. Therefore, despite the genetic relationship

between English and Kurdish, and despite the fact that bodily experiences are supposed to be similar in different languages, English and Kurdish often differ in their use and interpretation of body idioms. Being so, it is hypothesized that English and Kurdish body-related idioms¹ differ in their specific characteristics. For example, English and Kurdish body idioms can differ in the degree to which they tolerate syntactic operations; or in their use of the body parts to express similar concepts e.g., *to be in two minds about something* (to be undecided about something) has the Kurdish equivalent *du:diî* (to be in two hearts about something); or the same idiom can have a different meaning in each language e.g., in English *to have one's hand full* means (to be very busy), while in Kurdish it means (to be very rich). Such differences affect the degree of equivalence between English-Kurdish body-related idioms. Thus, some English-Kurdish body idioms are totally equivalent; some are partially equivalent; while some English body idioms have multiple equivalents in Kurdish. There are also body idioms that are specific only to English and others specific only to Kurdish. However, no studies have so far been conducted to investigate this problem.

This study aims to describe and analyse body-related idioms in English and Kurdish in terms of form and meaning and to identify the main points of

similarity and difference between them. It also aims to explore the degree of equivalence between English-Kurdish body-related idioms.

The study consists of six chapters:

Chapter one is the introduction. It identifies the problem, the purpose, the hypotheses, the scope, the procedures followed to achieve the purpose, and the value of the study.

Chapter two presents a theoretical background on idiomaticity and the nature of idioms, including terminology and definitions of idioms, their properties and their classifications. It also throws some light on the importance of idioms in communication.

¹ In this study, body-related idioms and body idioms are used alternatively since sometimes it is more practical to use the latter.

Chapters three and four present a systematic description and analysis of body-related idioms in English and Kurdish respectively.

Chapter five conducts a comparative analysis of body-related idioms in English and Kurdish, highlighting the main points of similarity and difference between them. It also makes an analysis of the degree of equivalence between body-related idioms in the two languages.

Chapter six presents the summary and conclusions, and some suggestions for further studies.

One of the main findings of the study is that English and Kurdish body-related idioms have a lot in common in their general lexical syntactic, semantic and pragmatic characteristics. However, they vary in details, particularly in wording, and in their use of body parts i.e. in many cases, the body part used in English to express a certain concept is different from the one used in Kurdish and this is culturally determined.

The back matter of the study contains the following:

1. The bibliography
2. The appendices: the study contains three appendices. Appendices one and two are the lists of the 250 selected English and Kurdish body idioms respectively. They are arranged alphabetically by body part; while appendix three contains the lists of the selected body idioms of English and Kurdish categorized in terms of equivalence and nonequivalence. These lists are also arranged alphabetically by body part.
3. The abstract in Kurdish and Arabic

KEY TO THE KURDISH PHONEMIC SYMBOLS

Consonants

/p/ is a voiceless bilabial plosive as in /pě/ 'foot'

/b/ is a voiced bilabial plosive as in /ba:wk/ 'father'

/t/ is a voiceless dental plosive as in /trě/ 'grapes'

/d/ is a voiced dental plosive as in /dam/ 'mouth'

/k/ is a voiceless velar plosive as in /kuř/ 'boy'

/g/ is a voiced velar plosive as in /garm/ 'hot'

/f/ is a voiceless labio-dental fricative as in /fri:šta/ 'angel'

/v/ is a voiced labio-dental fricative as in /mirov/ 'human'

/s/ is a voiceless alveo-dental fricative as in /sar/ 'head'

/z/ is a voiced alveo-dental fricative as in /zma:n/ 'tongue'

/š/ is a voiceless alveo-palatal fricative as in /ša:r/ 'city'

/ʒ/ is a voiced alveo-palatal fricative as in /ʒi:r/ 'wise'
 /ç/ is a voiceless alveo-palatal affricate as in /čaw/ 'eye'
 /j/ is a voiced alveo-palatal affricate as in /jwa:n/ 'beautiful'
 /m/ is a voiced bilabial nasal as in /ma:ŋ/ 'moon'
 /n/ is a voiced dental nasal as in /na:n/ 'bread'
 /ŋ/ is a voiced velar nasal as in /řaŋ/ 'colour'
 /h/ is a voiceless glottal fricative as in /hast/ 'feeling'
 /ħ/ is a voiceless pharyngeal fricative as in /ħawt/ 'seven'
 /l/ is a voiced velarized lateral as in /pol/ 'class'
 /ĺ/ is a voiced dental lateral as in /sa:ĺ/ 'year'
 /r/ is a voiced alveolar flap as in /ta:ri:k/ 'dark'
 /ř/ is a voiced alveolar trill as in /řa:sti:/ 'truth'
 /x/ is a voiceless velar fricative as in /xa:k/ 'land'
 /X□/ is a voiced velar fricative as in /xamba:r/ 'sad'
 /q/ is a voiceless uvular plosive as in /qol/ 'arm'
 /y/ is a voiced palato-alveolar glide as in /ya:ri:/ 'game'
 /w/ is a voiced labio-velar rounded glide as in /gawra/ 'big'

Vowels

/a/ low central unrounded, short vowel as in /mař/ 'sheep'
 /a:/ low central unrounded, long vowel as in /a:w/ 'water'
 /ě/ mid very close front unrounded long vowel as in /ěř/ 'pain'
 /i/ high close front unrounded short vowel as in /piřt/ 'back'
 /i:/ high close front unrounded long vowel as in /pi:r/ 'old'
 /u/ high open back rounded short vowel as in /gul/ 'flower'
 /u:/ high close back rounded long vowel as in /su:r/ 'red'
 /o/ mid open back rounded short vowel as in /kon/ 'old'

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CHAPTER ONE

INTRODUCTION

*Idiom is the life and spirit of a language and of a nation.
Through the study of idiom you can really begin to
understand a foreign people.*

G.H. Phelps, English idiom and English Character

1.1. The Problem

All languages have idiomatic expressions, which are phrases or sentences that cannot be understood literally or whose meanings cannot be guessed even if one knows all the words in a phrase and understands all the grammar of the phrase completely (Spears and Kirkpatrick, 2001: v). This is so, because as stated by Cacciari and Tabossi (1993: viii), "idioms are a feature of discourse that frustrates any simple logical account of how meanings of utterances depend on the meaning of their parts and on the syntactic relations among those parts".

Cowie et al. (1983: x) believe that idioms pose semantic and structural problems for second language learners. The most familiar difficulty that makes idioms troublesome is their unitary meaning since the meaning of the idiom cannot be guessed from the meanings of the words that make it up; or "the sense of the whole cannot be arrived at from a prior understanding of the parts". Thus, idioms such as *spill the beans* (reveal a secret) or *to have cold feet* (to lack courage) do not mean what they appear to mean. With some idioms, the whole expression acquires a new meaning; in others, one word may preserve its common literal meaning, while the others obtain a specialized meaning, which may be difficult to understand (Cowie et al. 1983: x; Celce- Murcia, 2001: 294).

Another difficulty at the level of style is that of appropriateness i.e., to know in which situation it would be appropriate to use an idiom. Some idioms are neutral and can be used in most situations, while informal

idioms are used in everyday spoken English and in personal letters (Seidl and McMordie, 1993: 11).

English and Kurdish are both heavily idiomatic and the use of parts of the body in idioms of both languages is one of the most common categories; yet, despite the fact that English and Kurdish are genetically related, as both descend from the Indo-European origin, there seems to be differences in their use and interpretation of body-related idioms. Some body idioms may have the same form or structure, but are used with a different meaning and vice versa. For example, the English idiom *to wash one's hands of somebody/something*, meaning (to refuse to deal with or be responsible for somebody/ something any longer), has the Kurdish equivalent *dast lē šordin/šū:štin*, which is similar to the English idiom in form but not in meaning. In Kurdish the idiom is used to mean (to be hopeless about somebody/something i.e., to expect nothing good from somebody/something). Conversely, the English idiom *to scratch someone's back*, meaning (to do somebody a favour in the hope that they will do something for you), has the Kurdish equivalent *ša:n taka:ndin* (literally meaning, to dust somebody's shoulder), which is completely different in form but used with a similar meaning.

Given the fact that studies on idioms are quite limited or as the idiom says, *can be counted on the fingers of one hand*, particularly with regard to comparative studies between English and Kurdish idioms, this study is intended to fill some gap in this area.

1.2. The Purpose of the Study

The purpose of the study is to find out the points of similarity and difference in terms of form and meaning between English and Kurdish body-related idioms; and to analyse the degree of correspondence and variation between them.

1.3. The Hypotheses

The hypotheses are divided into two parts:

First, English and Kurdish body-related idioms may share general lexical, syntactic, semantic and pragmatic characteristics. However, since

idioms are language or culture-specific, it is hypothesized that they vary in their specific characteristics, particularly in wording, structure and their use of the body parts to express different concepts;

Second, based on the above point, the degree of equivalence between body-related idioms differs in both languages. It is hypothesized that:

- (1) there are English-Kurdish body idioms that are totally equivalent (i.e., they use the same body part and have, more or less, the same form and meaning);
- (2) there are other English-Kurdish body idioms that are partially equivalent (i.e., they are 90 similar either in form or in meaning);
- (3) there are body idioms with zero equivalents or with equivalents that do not contain a body part in the other language (i.e., they are specific only to English or only to Kurdish);
- (4) some English body idioms have multiple equivalents in Kurdish.

1.4. The Scope of the Study

The study will limit itself to the analysis of body-related idioms in English and Kurdish. The analysis takes into account the lexical, syntactic, semantic and pragmatic aspects of such idioms. Since the term idiom is an ambiguous one, in this study, it is used to refer to a particular kind of unit that is fixed and semantically opaque or semi-transparent metaphorical expressions, such as *to break someone's heart*, *to cost someone an arm and leg*, etc. As the number of body-related idioms is very large in both languages, only a limited number (250 idioms in each language) will be taken as a sample.

1.5. The Procedures

To achieve the aims of the study, these steps will be followed:

- (1) presenting a theoretical background on idiomaticity in general, including terminology and definitions of idioms, characteristics, the importance of idioms in communication and classifications of idioms;

(2) conducting a sample survey of English and Kurdish body idioms by consulting a number of reference books and the internet. A sample of (250) English body-related idioms will be selected and listed alphabetically by body part. The selection of the body idioms will be according to three criteria: (a) that each body idiom could be found in, at least, two of the reference books or the sources consulted showing that they are fairly common (b) that they are pure idioms (c) that they display a variety of body parts. The selected English body idioms will then be compared with Kurdish body idioms to identify the ones with equivalents in Kurdish, and the ones without (i.e., the ones that are English-specific); and, at the same time, to identify a number of Kurdish specific body idioms;

(3) in the light of the above two steps, presenting a systematic description and analysis of body-related idioms in English in terms of form and meaning;

(4) presenting a similar systematic description and analysis of body-related idioms in Kurdish;

(5) in order to verify the hypotheses, conducting a comparative analysis between English and Kurdish body-related idioms in terms of their general characteristics, and this will be followed by an analysis of the degree of correspondence and variation between body idioms in both languages. This will be done in two parts:

In the first part, the selected English and Kurdish body-related idioms will be categorized according to the degree of equivalence /nonequivalence and multiple equivalence.

In the second part, and based on the above categorization, an analysis of the wording, structure, and semantics of body-related idioms in both languages will be conducted.

1.6. The Value of the Study

To the best of the researcher's knowledge, comparative studies on idioms in English and Kurdish have not been given enough attention. This study is hoped to fill a small gap in this area and to serve as a useful source for researchers who want to further investigate the subject, for textbook writers and curriculum designers in order to consider this

important area of language and to introduce it into the teaching-learning process, for teachers, students, and second language learners of English, particularly Kurdish learners of English in order to know the importance of learning and using English idioms in developing their communication skills.

CHAPTER TWO

IDIOMATICITY: A THEORETICAL BACKGROUND

2.1. Introduction

Idiomacity is "the tendency of phrases to take on meanings that go beyond the meanings of their parts". Idiomacity stands in contrast to

compositionality. However, idiomaticity is a matter of degree and in all cases, the figurative meaning of the phrase, which is unpredictable from the meanings of its individual parts and, which speakers and listeners are expected to understand must be stored in the mental lexicon i.e. they are "linguistic conventions" (Gasser, 2006:10). Such phrases, are called idioms.

Idioms are found in every language and in order to understand them, one needs to know the meaning of the idioms in that language (Skophommer, 2003: 58). However, owing to their rather rigid structure and quite unpredictable meaning, idioms are often considered problematic (Colin, 2005: 1).

Idioms are often viewed as marginal items and given less importance in dictionaries and classroom teaching. However, research has shown that they have important roles in both spoken and written language, particularly in communicating evaluations and maintaining interaction (Collins Cobuild Idioms Dictionary, 2002: v).

This chapter is a theoretical background about idioms. It is divided into two sections. Section one is a short introduction to the chapter. Section two throws some light on the nature of idioms, including terminology and definitions, properties, the importance of idioms in communication and their classifications.

2.2. The Nature of Idioms

2.2.1. Terminology and definitions

According to the Idiom Wiktionary, the word 'idiom' comes from the Greek "idioma", which means (the local dialect of an area, which varies from the main dialect it comes from). It is also believed that it may come from the Ancient Greek "idioumai", meaning (to usurp, to appropriate), or from "idios", meaning (mine, belonging to me). Fakhri (1976: 71) suggests that the term idiom comes from Latin.

Parinkson (1967: 218) finds a great deal of confusion among scholars and researchers with regard to the terminology and definition of idioms so that idioms are often confused with slang, with colloquialism, and with some other words and expressions that look or sound a little unusual or amusing. Me'lčuk (1995: 167) considers idioms as a subset of non-free

expressions or a set of frozen expressions of all possible kinds which he calls phrasemes, while Everaert et al. (1995: 3) use the term 'complex units' for such idiomatic expressions, because, as they suggest, in one sense, they are units and in some other sense, they consist of more than one word. Other scholars like Makkai (1972) (cited in Moon, 1998: 3) include within idioms, noncompositional polymorphemic words such as *blackbird*, as well as collocations and other non-free expressions. Hockett (1958: 171 ff) (cited in Moon, 1998: 3) includes even single morphemes since their meanings are unpredictable. Similarly, Fernando (1996: 3), who considers idioms as a kind of "conventionalized multi-word expressions which are commonly accepted", argues that the term idiom encompasses all fixed phrases and figures of speech, such as similes, proverbs, and sayings. Schenk (1995: 253) also includes proverbs and collocations within idiomatic expressions due to their similar syntactic behavior.

This kind of confusion of the term 'idiom' is also found among Kurdish scholars, and some of them like Fakhri (1976) and Haji Marif, (1975) do not make a clear distinction between idioms and other forms of figurative language such as proverbs and sayings, compounds, collocations, etc.

Therefore, "the multifaceted nature of idiom has among its consequences, the fact that it is virtually impossible for any single approach or methodology to fully capture it" (Cacciari and Tabossi, 1993: xiii).

A better understanding of the term can be gained by examining some definitions of the term given by different scholars:

Crystal (2003: 225-26) defines idiom as "a term used in GRAMMAR and LEXICOLOGY to refer to a SEQUENCE of words which is SEMANTICALLY and often SYNTACTICALLY restricted so that they function as a single UNIT". Crystal further adds that semantically, the sum of the meanings of the individual words that compose an idiom cannot produce the meaning of the idiom as a whole, and syntactically, the words do not undergo syntactic operations. For example, the idiom *it is raining cats and dogs* does not allow *it is raining a cat and a dog/dogs*

and cats, etc. According to Crystal, idioms are referred to as "readymade utterances" due to their lack of "internal CONTRASTIVITY".

Gramley and Pätzold (2003: 55) define an idiom as "a complex lexical item which is longer than a word form but shorter than a sentence and which has a meaning that cannot be derived from the knowledge of its component parts". For them, "meaning is the decisive if not the only criterion for idioms". They further argue that the words composing an idiom do not constitute lexical units and do not individually contribute to the meaning of the whole, but rather show unitary meaning.

According to Botelho da Silva and Cutler (2003: 129), idioms are usually defined by having the property of "semantic eccentricity". They view idioms as "meaningful strings whose meaning is not a direct function of the meaning of their components". They state that the main difficulty posed by idioms is in dealing with them as meaningful units rather than analyzing them into their component parts. However, they think that idioms vary in the degree of their fixity i.e., in the extent to which they permit syntactic transformations.

Glucksberg and Mcglone (2001: 68) view idioms as a subset of the fixed expressions in a language community, but, as they state, the difference between idioms and most other fixed expressions is that idioms have a "nonlogical nature" i.e., there is no recognizable relation between their literal and idiomatic meanings.

Wright (1999: 7) considers an idiom as a fixed expression having the following features: (a) it is fixed and organized by native speakers i.e., one cannot make one's own idiom, and (b) it uses language metaphorically and not literally. For example, *I'm up to my eyes in work at the moment* means (I'm very busy at the moment).

For Moon (1998: 3), idiom is "an ambiguous term used in conflicting ways". She defines the term 'idiom' in its broader and narrower senses. In the broader sense, she describes idiom as a general term including many types of multi-word items, whether semantically opaque or transparent; while in the narrower sense, she restricts the term to a particular kind of

unit which is fixed and semantically opaque or metaphorical or traditionally not the sum of its constituent parts, such as *kick the bucket*, or *spill the beans*. Some scholars like Cowie (1988: 133) call such units "pure idioms".

According to Lakoff (1987, 1993) and Gibbs (1990, 1994) (cited in Kovecses and Szabo, 1996: 326) many or perhaps most idioms are products of our conceptual system, and not only a matter of language. Being so, they define idioms not only as expressions having somehow special meanings in relation to the meanings of their individual parts, but as expressions whose meanings arise from our more general knowledge of the world. Hence, the meaning of idioms, as they state, can be seen as motivated rather than arbitrary.

Some Kurdish scholars also define the term 'idiom' in more or less similar ways. Fattah (1986: 68) defines the term 'idiom' as the combination and fusion of two or more words, the resulting meaning of which cannot be predicted from the meanings or from the syntactic relations of the individual parts. This definition, as he states, sets two criteria for identifying idioms: (1) in terms of structure, an idiom is not simple i.e., an idiom is not a single word, but is composed of two or more parts; (2) according to this definition, an idiom is unique. That is to say, the meaning of the idiom is not predicted from the syntactic or semantic structure of its component parts. As an example, Fattah (1986: 69) gives the phrase *du:zima:n*, which literally means (a double-tongued person), while figuratively, it refers to (a hypocrite person). In his study, he restricts the term 'idiom' to those expressions that are multiword but semantically noncompositional.

According to Fakhri (1976: 71) an idiom is a group of individual words which are fused together and are independent, and together, they form a beautiful strong expression with a new and special meaning.

Haji Marif (1975: 56-7) distinguishes two kinds of phrases in Kurdish, free phrases and fixed phrases. By the latter, he means idioms. He argues that when the combination of some words produces a special meaning, the resulting phrase is called an idiom. He further states that

free phrases are produced or created during conversation, while idiomatic expressions are readymade units of language.

What is observed from all the above definitions is the fact that despite the variation among scholars in defining the term and its scope, most of them share the view that idioms are nonanalysable semantic units whose meanings as a whole are not the sum of the meanings of their component parts. However, the issue of nonanalysability has recently been challenged by some scholars like Gibbs (1995: 98-99); Geeraerts (1995: 61); Fellbaum (1993: 271) (See 3.3.2).

Moon's narrower definition of idiom, and Fattah's definition mentioned earlier in this subsection, which are similar in many respects, are the ones adopted in this study.

2.2.2. Properties of idioms

Idioms have special grammatical and semantic properties. They must be entered into the mental lexicon as single items having specific meanings (Fromkin, Rodman and Hyams, 2003: 207).

According to Nunberg, Sag and Wasow (1994:493) (cited in Zevgoli (1998: 218) the properties of idioms are classified into primary and secondary.

Primary properties of idioms, according to the same source (1998, 218-19), are those that apply to all idioms to a greater or lesser degree.

These properties are:

(a) Conventinality- which means that the meaning of idioms or their conventions of use are not completely predictable. In this respect, Davies (1983) (cited in Egan, 2004: 3) states “Roughly, [an idiom] is a phrase (or sentence) which is conventionally used with a meaning different from its literal constructed meaning”. Nunberg, Sag, and Wasow (1994) (cited in Eagan, 2004: 3) state that “their meaning or use can’t be predicted... on the basis of a knowlege of the independent conventions that determine the use of their constituents when they appear in isolation from one another”. Croft and Cruse (2004) describe an idiom as a "conventional expression"

whose meaning or use cannot be completely predicted on the basis of its component parts.

(b) Invariability- which refers to lexical, syntactic and morphological invariability. Lexical invariability refers to the fact that the parts of an idiom cannot be replaced by other words; syntactic invariability means that idioms are not flexible, that is, they do not permit syntactic transformations or in other words, idioms can appear only in a limited number of syntactic constructions, while morphological invariability suggests that the idiom components do not allow internal change (e.g., changes in verb tense or noun number). However, invariability is a matter of degree (Zevgoli 1998: 219).

Gluckberg and Mcglone (2001: 68-9) mention that some idioms are syntactically flexible, that is, they, to some extent, allow syntactic operations. For example, some idioms can have both passive and active forms, e.g., *who let the cat out of the bag? It was let out by George, of course*; while some idioms accept internal modification e.g., *He kicked the proverbial bucket* or *He didn't spill a single bean*.

Secondary properties of idioms, according to Zevgoli (1998: 218-19), are those properties that do not apply to all idioms. They include the following:

(a) Compositionality

Compositionality is the extent to which the meaning of an idiom can be analysed into different components, each of which is assigned to a different idiom part. Some idioms are compositional while others are not. e.g., *to break the ice* is compositional because its parts, *to break* and *the ice* can be assigned the meanings 'to ease' and 'the formality of a social situation' respectively. This type is called "idiomatic combinations", while idioms like *kick the bucket* are noncompositional because the meaning of such idioms cannot be distributed to their different parts. This type is called "idiomatic phrases". However, the fact that not all idiomatic combinations have idiomatic meanings, has led to distinguishing three categories of idiomatic combinations:

(1) those whose component parts have all idiomatic meanings e.g., *spill the beans* (reveal secret information);

(2) those in which the verbs preserve their literal meanings, but the other parts have idiomatic meanings, e.g., *to ask for the moon* (to ask for something difficult or impossible);

(3) those in which the verbs are assigned figurative meanings, while the other parts maintain their literal meanings, e.g., *to kick the habit* (to give up a habit) and, in Zevgoli's view, category (3) is not very common (Ibid: 219-20).

(b) Grammaticality

Grammaticality refers to the grammatical structure of idioms. Based on this, idioms are classified into two categories:

(1) grammatical idioms, that is, idioms whose grammatical structure adheres to the familiar rules of grammar e.g., *I paint them black*, meaning (to be deeply sad or disappointed);

(2) extragrammatical idioms, that is, those whose grammatical structures do not adhere to the familiar rules of grammar e.g., *I have someone whom I can make stand up and sit down*, meaning (to make someone do everything one wishes) Fillmore et al. (1988:505); Nunberg et al. (1994: 515) (cited in Zevgoli, 1998: 220).

(c) Figurative properties

Figurative properties of idioms, according to Nunberg et al. (1994: 492) (cited in zevgoli 1998: 220) refer to the fact that the meanings of idioms are often based on some other forms of figurative language such as, metonymy and metaphor. Gibbs (1992: 485-86) (cited in zevgoli, 1998: 220) considers metaphor as the most common type of figure in idioms since idioms themselves are often based on metaphors, e.g., the interpretation of the Greek Idiom *I boil from my anger* (to be extremely angry) is motivated by two independently existing metaphors: 'mind is a container' and 'anger is heated fluid in that container' (Ibid).

(d) Informality

With regard to informality of idioms, Nunberg et al. (1994: 493) (cited in Zevgoli, 1998: 221) state that "idioms are typically associated with relatively informal or colloquial registers and with popular speech and oral culture". However, Zevgoli (1998: 221) mentions that there are also formal idioms indicating the formality of the situation between the speaker or the writer and the addressee.

According to the Longman Dictionary of English Idioms (1979: xv), formal idioms are often used in official letters, public speech, etc. e.g., *to lift up one's heart*, meaning (to become/ feel more cheerful). The same source (x-xi) mentions that there are also formal idioms that include archaic or obsolete words e.g., *to gird up one's loins* (to get ready for something difficult).

(e) Affective property

Affective property of idioms as stated by Nunberg et al. (1994: 493) (cited in Zevgoli, 1998: 221), means that "idioms are typically used to imply a certain evaluation or affective stance towards the thing they denote", which, as stated by Dimitriou (1995: 147) (cited in zevgoli, 1998: 221) means that the situational context and the speaker's attitude or intentions also play a role in understanding the meaning of idioms. Hence, the meaning of idioms can vary accordingly. e.g., the Greek idiom (literally, *I open someone's heart*), may mean either (to give somebody pleasure) or (to cause pain to somebody), depending on the situation and the speaker's intention.

With regard to Kurdish idioms, Fattah (1986: 78-85) summarizes the properties of idioms in three points:

(1) The meaning of an idiom is more than the sum of the meanings of its individual parts e.g., in the Kurdish idiom *kawla kon*, which literally means (old skin), while figuratively it refers (often humorously) to (a person who is old), the sum of the meanings of *kawla* 'skin' and *kon* 'old' does not produce the meaning of the idiom as a whole.

(2) Idioms, or most idioms, do not conform to transformational rules like ellipses, insertion, or inversion of their parts, while these rules can be applied to all free phrases. Moreover, each idiom may permit certain transformational rules and refuse others. For example, the Kurdish idiom, *zima:n lu:s* (smooth-tongued i.e., a person who sweet-talks others) accepts certain syntactic operations, while *šal niya u pa:y ška:wa*, literally meaning (someone is not lame but his/her leg is broken), but, figuratively referring to (someone who does not admit the truth about something), does not adhere to any transformational rules and is used in its fixed form in conversation.

(3) Idioms are more commonly used in their figurative meanings, while their literal meanings gradually disappear. Most idioms have two kinds of meanings, a figurative meaning, that is, the meaning of the idiom as a whole, which is not the sum of the meanings of the individual words, and a literal meaning, that is, the meaning which is derived from the meanings of its individual parts. For example, the Kurdish idiom *diš ška:ndin*, literally means (to break someone's heart), while figuratively it means, (to make someone depressed). Once the idiom is established in the language and people use it in its figurative meaning, it becomes fossilized and its literal meaning will gradually be forgotten. Evidence to prove this fact is that people understand the figurative meaning more quickly than the literal meaning. However, in many cases, the listener may understand both meanings and hence, exploits the situation to use the idiom as a source for fun (Fattah, 1986: 84-5).

2.2.3. Idioms and communication

Despite the fact that communication in a foreign language can function extremely well even without using idioms or idiomatic expressions, a foreign language speaker can impress a language community by having some passive or perhaps some active mastery of idiomatic expressions in that foreign language (Gewehr, 1998: 203). According to Dixon (1994: xiii), idiomatic expressions have long played a significant role in English language and the use of idioms is very common; therefore, he believes that it is essential to understand such

idiomatic expressions in order to achieve successful communication in listening, speaking, reading or writing; and since, as Seidl and McMordie (1988: 11) state, the tendency in English nowadays is towards using more idiomatic language, it is important for a learner to have an idea about how the language is developing. Wright (1999: 9) also considers idioms important since they are very common in English so that it is impossible to speak or listen to English without coming across idiomatic expressions. He adds that all "native speaker English" is idiomatic and that all newspapers are full of idiomatic or metaphorical language; moreover, it is also fun to learn and use idiomatic language, and using idioms in one's language helps one to sound more natural and more native-like.

Cacciari and Tabossi (1993: ix) mention three reasons for the importance of idioms. First, idioms are pervasive, since it is difficult to speak spontaneously without lapsing into idiomatic usage; second, the creation of new idioms reflects new concepts about the world, and new ways of constructing mental models of the world and of conveying the meanings of such concepts clearly. They consider idioms as "the poetry of daily discourse"; third, in their view, idioms are easy to learn since the knowledge that the speakers have about idioms helps them to understand idiomatic meaning.

Parinkson (1967: 218-19) suggests that "idiom is not merely an embellishment of English: it is part and parcel of the language. Without it a play of Shakespeare or the conversation of Mr. Jones next door would be as inspiring or interesting as a Ministry of Agriculture circular, informative perhaps but dry and bloodless". He further adds, "Idiom is not a colourful substitute for a formal phrase but is the normal way of expressing a wide range of feeling and judgment".

Another advantage of learning idioms and becoming familiar with the concept of idiom is that it helps the learner to concentrate on phrase units rather than single words, which will improve his/her communication skills and enable him/her to use the language confidently (Carver 1971: 51).

According to Zevgoli (1998: 218), the meaning of idioms is more than their literal paraphrases since idioms "communicate a feeling or an attitude towards the event they denote, which is not readily communicable in the case of literal expressions". Moreover, they mention

that idioms make speech more interesting and fun, and that they are "the life and soul of language". This indicates that however well the learner knows the meaning and use of individual words, without idioms, he/she cannot "enter the spirit of the foreign language" nor can he/she speak it with native fluency (Ibid).

2.2.4. Classifications of idioms

The classification of idioms also varies among researchers and scholars. Some of them classify idioms according to form or structure; others classify them according to meaning, while dictionaries and reference books classify them either alphabetically or categorize them into thematic areas (e.g., animal idioms, body part idioms, food and cooking idioms, colour idioms, etc.).

Cowie et al. (1983, xi) classify idioms structurally according to two general headings: phrase and clause idioms, which are further divided into several subcategories.

The most common clause patterns include:

(Verb+ Complement): *go berserk* (become very angry)

(Verb+ Direct Object): *ease somebody's conscience* (give somebody some relief from worry, guilt or fear)

(Verb+ Direct Object+ Complement): *paint the town red* (go to different bars, clubs and enjoy oneself)

(Verb+ Indirect Object+ Direct Object): *do somebody credit* (make somebody deserve praise for something)

(Verb+ Direct Object+ Adjective): *take something amiss* (feel offended by something perhaps because one misunderstood it)

The most common phrase patterns are:

Noun phrase: *a crashing bore* (a very boring person)

Adjective phrase: *free with one's money* (ready to give money especially when it is not wanted)

Prepositional phrase: *in the nick of time* (at the very last moment)

Adverbial phrase: *as often as not* (more often than not)

Seidl and McMordie (1988: 13) divide idioms according to form or structure into two types: those that have a regular structure and those that have an irregular structure or a grammatically incorrect structure. They explain that the clarity of meaning is not related to the grammatical correctness as in the following examples:

(a) form irregular, meaning clear as in *give someone to understand* (make somebody understand), *do someone proud* (do something that makes one proud of somebody or oneself or treat somebody very well by offering him/her good food and entertainment), *do dirty on someone* (cheat someone);

(b) form regular, meaning unclear as in *have a bee in one's bonnet about something* (always talk about something because one thinks it is important), *cut no ice* with somebody (have no influence on somebody), *bring the house down* (make everyone laugh);

(c) form irregular, meaning unclear as in *be at large* (of a dangerous animal or person, free; not captured), *go great guns* (do something quickly and successfully), *be at daggers drawn* (of two persons, to be very angry with each other)

Seidl and McMordie believe that most idioms belong to the second category i.e., those whose form is regular but their meaning is unclear. However, they state that even within this category, some idioms have a clearer meaning than others. For example, the meaning of an idiom like *to give someone the green light*, meaning (to give someone permission to start something) can be guessed, while the meanings of others like *to drop a brick* (to say something that offends someone) are too difficult to be guessed from the meanings of their component parts.

According to Fernando (1996: 34), the most common pattern of idioms is the clausal pattern: (Verb+ Determiner+ Noun) e.g., *catch one's breath* (breathe normally again after running or doing some tiring exercise), followed by the pattern (Adjective + Noun) e.g., *white elephant* (a thing that is useless or no longer needed, although it may have cost a lot of money), while the pattern (Preposition+ Noun+ Preposition) e.g., *on behalf of* (as the representative of), is less common.

Fillmore et al. (1988) (cited in Croft and Cruse, 2004) classify idioms into the following groups:

(a) Encoding versus decoding idioms:

Encoding idioms, as they state, are interpretable, i.e., something which "a hearer could figure out, but wouldn't guess to be the normal way of saying it" e.g., *Answer the door*, while decoding idioms are uninterpretable i.e., the hearer could not figure out their meaning if he/she did not know them e.g., *kick the bucket*". However, they argue that both encoding and decoding idioms are arbitrarily conventionalized

(b) Grammatical versus extragrammatical idioms:

Grammatical idioms, according to Fillmore et al., are those that are parsable by syntactic rules, but semantically irregular i.e., they are semantically irregular but follow regular syntactic rules e.g. *X blows X's nose*, while extragrammatical idioms cannot be parsed by syntactic rules i.e., they are both semantically and syntactically irregular e.g., *by and large*.

(c) Substantive versus formal (schematic) idioms

Substantive idioms are those that are lexically filled i.e., all their elements are fixed and allow no grammatical change e.g., *(It takes one to know one)*, while formal (schematic) idioms have at least one slot that can be filled in by appropriate items e.g., *X blows X's nose*, where *X* can be replaced by a noun or a noun phrase (Ibid).

(d) With versus without pragmatic point

Idioms with pragmatic point are those that are used in certain pragmatic contexts e.g., *See you later*, while idioms without pragmatic point are not limited to use in certain pragmatic contexts e.g., *all of a sudden*(Ibid).

Makkai and Boatner (1999: vii) classify idioms into three categories:

(1) Lexemic idioms, which they further classify into:

(a) Verbal as in *get up* (stand up or get up out of bed or rise), *get away with something* (steal something and escape; receive a relatively light punishment; do something wrong and not be punished for it);

(b) Nominal as in *hot dog* (a hot sausage served in a long bread);

(c) Adjectival as in *pepper and salt* (black hair mixed with white hair);

(2) Tournures (turns of phrase) or phraseological idioms, which are larger in size and often consist of a complete clause e.g., *to blow one's stack* (to become very angry). This category, they state, is often fixed in form.

(3) Well-established sayings and proverbs, such as *do not count your chickens before they are hatched* (do not celebrate the outcomes of an undertaking prematurely because it is possible that you will fail in which case you look ridiculous).

McCarthy and O'Dell (2002: 6) divide idioms according to form or structure as follows:

(Verb+ Object+ Complement): *kill two birds with one stone* (Achieve two things at the same time with one action)

Prepositional phrase: *in the blink of an eye* (in an extremely short time)

Compound: *a bone of contention* (something which people argue and disagree over)

Simile (as+ adjective+ as): *as dry as a bone* (very dry indeed); or (like+ noun): *live like a king*

Binomial (word+ and+ word): *rough and ready* (rude and lacking sophistication)

Trinomial (word+ word+ and+ word): *cool, calm and collected* (relaxed, not nervous)

Whole clause or sentence: *to cut a long story short* (to tell the main points but not all the fine details)

Other scholars classify idioms in terms of meaning. For example, Cacciari and Glucksberg (1991) (cited in Glucksberg, 1993: 17) make a rough classification of idioms into three general categories:

(a) Compositional-opaque idioms in which the relations between the elements of the idiom and its meaning as a whole are not clear; however, the meanings of the individual words can constrain both understanding

and use. For example, in *kick the bucket*, the meaning of the verb *kick* constrains both "interpretation and discourse productivity".

(b) Compositional-transparent idioms in which there are one-to-one semantic correspondences between the individual words and the components of the idiom's meaning. For example, in *break the ice*, the word *break* maps onto the idiomatic meaning of 'changing a mood or feeling', and the word *ice* corresponds to the idiomatic meaning of 'social tension'. Such idioms are usually metaphorical and the words in them have acquired individual idiomatic meanings.

(c) Quasi-metaphorical idioms in which the idiomatic meaning can be understood through the "literal referent" of the idiom. For example, the idiom *giving up the ship* is a "prototypical exemplar of the act of surrendering and a phrase that can refer to any instance of complete surrender". Such idioms are usually interpreted via their allusional content i.e., "they call to mind a prototypical or stereotypical example of an entire category of people, events, situations or actions".

Moon (1998: 22-23) classifies idioms on the basis of their transparency and opacity into three groups:

- (a) Transparent metaphors: these are institutionalized, but the image can be understood by the listener or reader depending on his/her knowledge of the real world. e.g., *behind someone's back* (when someone is not present or not informed of something); *breathe life into something* (improve something by introducing new ideas and making people more interested in it).
- (b) Semi-transparent metaphors: these are those idioms whose decoding require some specialist knowledge so that they cannot be understood by all speakers of a language; and without knowledge of the idiomatic meaning there is possibility for more than one interpretation. e.g., *throw in the towel* (admit that one has been defeated and stop trying); *under one's belt* (to have already achieved or obtained something).

- (c) Opaque metaphors: these represent those idioms which cannot be decoded and understood without having knowledge of their historical origin. e.g., *kick the bucket* (die); *over the moon* (feeling very happy) In Moon's view, pure idioms fall within this category.

However, as stated by Moon (1998: 23), this classification is not quite satisfactory and there is always an overlap between the categories.

Fattah (1986: 120-21) argues that idioms should be dealt with in terms of both meaning and form since they come in the form of compound words, phrases and sentences. In terms of form or the surface structure, Fattah (1986: 93-99) classifies Kurdish idioms into the following categories:

(1) Nominal idioms: these have the function of a noun phrase in a sentence. This category usually consists of two nouns combined together with or without a conjunction². He further divides this group into the following subcategories:

(Noun+ u + Noun): *pišt u pana:* (one's back and shelter i.e., one's helper or supporter)

(Noun+ y³+ Noun+ Adjective): *aspēy kra:sa kon* (a louse that sticks to an old dress i.e., someone who sticks to somebody and does not leave him/her alone)

(Noun+ a + Noun): *šarā danu:k* (beak fighting i.e., a row between two persons)

(Noun+ y+ Place): *qisay gwē a:girda:n* (round- fire talk i.e., nonsense talk)

(Noun+ Place): *šaw la ba:n* (something found on the roof of houses at night- a phrase invented by parents or other persons to scare children)

(Noun+ Verb): *gurgazē* (when the sun shines through rain, which, in the Kurdish culture, is believed to be a time during which wolves give birth)

(Noun+ Verb base): *nimakna:s* (a grateful person)

² Note that the conjunction *u* stands for *and*, while *y/i:* and *a* indicate the genitive.

³ The genitive *y* is used after vowels as in the word *aspēy* in the above example. It is replaced by *i:* after consonants as in the word *pišti:* in the idiom *pišti: sari:ši: ça:wa*

(2) Adverbial idioms: these function like adverbs in a sentence. Idioms of this category are less in number than the other categories. These idioms can take one of these forms:

(Noun+ u+ Noun): *kit u piř* (suddenly)

(Noun+ Place): *çiŋ la sar ša:n* (fist over shoulder i.e., quickly)

(3) Adjectival idioms: these function as adjectives in a sentence. They are of two types:

(a) Non-dynamic adjectival idioms: these do not contain a verb or a verb base, and can be seen in the following forms:

(Noun+ Noun): *xaya:l pła:w* (a day-dreamer or a pipe-dreamer)

(Adjective+ u +Adjective): *kiš u ma:t* (still and motionless)

(Noun+ Compound adjective): *lěw ba ba:r* (a sad person)

(Number+ Adjective): *du:zima:n* (double-tongued i.e., hypocrite)

(Noun+ Place): *çaw baraw žu:r* (with one's eyes down i.e. feeling embarrassed)

(b) Dynamic adjectival idioms: those whose second part is a verb or a verb derivative. They can take one of these forms:

(Noun+ ...+ Participle): *qiŋ lě kawtu:* (somebody with a fallen bottom i.e., careless and disorganized)

(Adjective + Verb base): *du:r kuž* (of a person or a thing, looking attractive from a distance)

(4) Verbal idioms- those in which one of the parts, particularly, the last part is a verb. They can take these forms:

(Noun+ Verb): *pěstya:n gu:ru:* (tanned his/her skin, i.e., punished him/her severely)

(Noun+ Adjective+ Verb): *dami: ši:ri:n kird* (sweetened his/her mouth, i.e., bribed him/her)

(Adverb + Verb): *bariz dafřě* (flies high i.e., is conceited ; is not satisfied with his/her lot)

(Noun+ u+ Noun+ Adjective): *pař u ba:ii: darkird* (feathered i.e., grew up or grew impatient from waiting for something)

(Noun+ Verb+ Adverb): *a:wi: kirda žěr* (spilled water under somebody i.e., forced someone out of an office, a position, etc.)

(Noun+ (Indirect Object) + Verb): *pêy (lê) da:girt* (put his/her foot down i.e., used one's authority to prevent something from happening)

(Prepositional phrase+ Verb): *bar guwê m kawt* (fell on my ear i.e., I heard)

Semantically, Fattah (1986: 88-89) distinguishes two types of idioms which he calls grade one and grade two idioms. By grade one he means those idioms whose meanings are completely opaque so that their meanings cannot be deduced from the meanings of their constituents, that is, the constituent parts have lost their original meanings overtime, and due to historical and cultural factors the meaning of the idiom as a whole has become quite distant from the meaning of its parts; while grade two idioms refer to those whose meanings are, to some extent, transparent either because one of the parts has preserved its original meaning or the meaning of the idiom can be derived from the meanings of its parts via some universal rule. For example, the meaning of the idiom, *çiq la sar şa:n* (quickly) is quite opaque compared to an idiom like *diîpa:k* (having a clean heart i.e., having no bad intentions towards others) whose meaning can be derived from its parts. The reason is that in such idioms, only one of the parts has lost its original meaning, while the other part has preserved its original meaning. For example in *diîpa:k*, *diî* (heart) has lost its original meaning as a part of the body and is used to represent the person as a whole, while *pa:k* (clean) has preserved its meaning.

Haji Marif (1975: 60-61) distinguishes three types of idiomatic phrases in Kurdish according to the semantic relation between the meaning of the idiom as a whole and the meanings of the individual parts of the idiom:

(1) phraseological concretions: these are idiomatic phrases whose meanings as a whole do not depend on the meanings of their components either because one of the parts is meaningless when it stands alone, or because one of the parts is an obsolete word. For example, in the Kurdish idiom *guî u muî*, meaning (flowers and the like), the word *muî* is meaningless when it comes a lone, but within the phrase it acquires the meaning of (the like, i.e. things like that). Commenting on this point, Ali (1982: 20) states that expressions like *guî u muî*, have a unitary figurative meaning and in his opinion, the second word *muî* is not meaningless but

has been added for metrical reasons, which, as he believes, is a very common phenomenon in Kurdish.

(2) phraseological units: these are idiomatic phrases whose meanings can be derived from the meanings of their constituent parts. For example, in the Kurdish idiom *zima:n drêž*, (long-tongued or a long-tongued person), the figurative meaning, (a talkative person), can be deduced from the idiom's literal meaning. The same source (64) states that most Kurdish idioms come within this category.

(3) phraseological collocations: these are idiomatic phrases in which one of the parts is free while the other is fixed. For example, in the Kurdish idiom *xo la tal da:n*, meaning (to smarten up oneself), the word *xo* is free, but the other part *la tal da:n*, is fixed and is only used in this particular phrase with this meaning (Ibid).

However, in his review of Haji Marif's work, Fattah (1986: 120- 21) believes that, in his research, Haji Marif has mainly focused on the meaning rather than on the form of idioms and that he has not made any attempt to draw a clear distinction between idioms, compound words, phrases and sentences, neither has he tried to classify them according to their functions. He also believes that the above classification is broad and does not encompass the phenomenon of idiom completely.

Haji Marif (1975: 65) also makes a semantic classification of Kurdish idioms. Accordingly, he divides idioms into monosymous idioms-those which have one meaning- e.g., *mil la çaqo su:n*, which literally means (to rub one's neck against a knife), while figuratively it means (to risk oneself); and polysemous idioms- those that have more than one meaning- e.g., *du:kali: la mal halna:stê*, which literally means (no smoke rises from his/her house), while figuratively, it can either refer to (a poor or a stingy person).

It is worth mentioning that all the above classifications are relevant to body idioms in one way or another; however, some of them are broader than the scope of this study since they include other figures of speech like similies, proverbs and sayings, collocations, etc. Therefore, in terms of structure, the classification that best fits the scope of this study is the one made by Cowie et al. (1983: xi). As far as grammaticality is concerned,

the sample survey has shown that most body idioms come under category (b) of the classification made by Seidl and McMordie (1988: 13) i.e., those that have regular or grammatical forms but unclear meanings or the ones that are called "grammatical idioms" by Fillmore et al. (1988).

The other syntactic and semantic classifications made by some different scholars on the basis of compositionality-noncompositionality transparency-opacity, fixity –flexibility etc. are all relevant to body idioms. The classifications made by Fillmore et al. (1988) on the basis of whether the idiom is encoding or decoding, with or without pragmatic point, substantial or schematic are also applicable to English body idioms. (See the above semantic classifications and also see 3.2.1, 3.2.2, 3.2.3 and 3.3.1, 3.3.2., 3.3.3)

With regard to Kurdish idioms, the structural and semantic classifications made by Fattah (1986: 93-99) and (1986: 88-89) respectively, are the ones that are applicable to Kurdish body idioms.

CHAPTER THREE

BODY-RELATED IDIOMS IN ENGLISH

3.1. Introduction

This chapter is a systematic description and analysis of body-related idioms in English in terms of wording, structure and meaning.

The chapter is divided into three sections. Section one is a short introduction to the chapter. Section two deals with the form and structure of English body idioms, their degree of fixity, and their lexical and syntactic variations. Section three looks at the semantics and pragmatics of English body idioms, including their literal and figurative meanings, their degree of compositionality and literalness, their relations

to metaphors and other forms of figurative language, and the role of context in the comprehension of body idioms in English.

3.2. The Form and Structure of English Body-Related Idioms

As stated by Seidl and McMordie, (1988: 13), most idioms have regular form but unclear meanings (See 2.2.4). This can be very clearly observed in English body idioms. English body idioms, in general, have grammatical forms but their meanings are irregular (i.e., their meanings cannot be deduced from the meanings of their individual parts). For example an idiom like *to play something by ear* (to act according to the situation i.e., without a definite plan), has a grammatical structure, but neither the words nor their syntactic structure help in guessing the meaning of the idiom as a whole. However, the degree of literalness (i.e., transparency and opacity) varies from one idiom to another. Some body idioms are quite transparent ((i.e., they are encoding idioms as Fillmore et al. (1988) call them. See 2.2.4) e.g., *to not breathe a word about somebody/ something* (to keep quite/ to not say anything about somebody or something), while others are quite opaque (i.e., they are decoding idioms. See 2.2.4) e.g., *to be all fingers and thumbs* (to be clumsy with one's hands) (See 3.3.3).

As far as the structure of English body idioms is concerned, the classification made by Cowie et al. (1983: xi) seems to fit the English body idioms included within the scope of this study (See 2.2.4.). According to this classification, English body idioms can be divided into two main categories: clause patterns and phrase patterns, and these are further divided into different subcategories as follows:

The most common clause patterns are:

(Verb+ Complement): *blow up in someone's face* (of a plan, arrangement, etc., fail; be destroyed by some unexpected and unwelcome event or situation)

(Verb+ Direct Object): *twist someone's arm* (often used humourously, gently persuade someone to do sth i.e. without using physical force or unfair methods)

(Verb+ Direct Object+ Complement): *keep an eye on somebody/ something* (observe continually and carefully; look after sb/sth in someone's absence)

(Verb+ Indirect Object+ Direct Object): *cost somebody an arm and leg* (cost someone/ pay a great deal of money)

(Verb+ Direct Object+ Adjective): *keep one's eyes open* (watch carefully; remain alert)

The most common phrase patterns are:

Noun phrase: *a bone of contention* (a subject of constant argument or discussion)

Adjective phrase: *close to the bone* (of a joke, song or remark, offensive; likely to hurt someone's feelings because it is vulgar, indecent, too personal or painful)

Prepositional phrase: *in one's blood/genes* (built into someone's personality or character)

Adverb phrase: *head over heels in love with somebody* (completely in love with somebody)

The sample survey of the English body idioms has shown that among the clause patterns, the patterns (Verb+ Complement) and (Verb+ Direct Object+ (Complement)) are the most common ones; while among the phrase patterns, the (noun phrase) pattern is the most common in English body idioms (See appendix 1).

3.2.1 Degree of fixity and flexibility

According to Fernando (1996: 34), the rules of grammar apply to the majority of multi-word expressions in English. Moon (1998: 123) has a similar view and thinks that many idiomatic expressions do not have fixed forms and are likely to undergo variations especially the metaphorical ones. Gibbs (1995: 100) mentions that many idioms, which are compositional, can undergo lexical and syntactic transformations, while Palmer (1981: 80) argues that there are grammatical and syntactic restrictions on idioms, but that the restrictions vary from one idiom to another. According to Flores

d'Arcais (1995: 80), some idioms accept different lexical and syntactic operations such as modification, quantification, omission of their parts, while others may accept insertion of lexical elements at different points, or the embedding of clauses depending on the degree of their fixity. The same source also suggests that the two dimensions of fixity and flexibility on the one hand and transparency and opacity on the other, represent a continuum, and seem to be somehow related. The more opaque the idiom, the more fixed it is and vice versa. Gluksberg (1993: 17) also thinks that lexical and syntactic variations should be possible as long as the functional relations between the individual parts of the idiom and its meaning are maintained and provided that the listener can infer a communicative purpose. Fillmore et al. (1988) (cited in Croft and Cruse 2004) classify idioms according to the degree of their fixity into substantive (i.e., fixed and nothing can be grammatically altered) and formal (schematic) idioms (i.e., those that have at least one slot where appropriate items can be filled in) (See 2.2.4).

This general characteristic of idioms can also apply to English body idioms. Some body idioms accept lexical and syntactic changes while others are fixed so that they hardly allow any variations (See 3.2.1.1 and 3.2.1.2).

3.2.1.1. Lexical variations

According to McCarthy and O'Dell (2003: 6), most idioms are rigidly fixed so that they do not allow changes and variations, yet, most researchers agree that lexical variations are quite common, and as stated by Gibbs (1989 a) (cited in Moon 1998: 123), lexical variations are acceptable, particularly if the varying words belong to the same semantic field and as long as the metaphorical meaning of the idiom is preserved. This is also true of some body idioms. For example, in an idiom like *the boot/shoe is on the other foot* (used to say that a situation has changed so that somebody now has power or authority over a person who used to have power or authority over them), *boot* and *shoe* belong to the same semantic field, and can be interchanged. Also in the idiom *to put a bold/brave face on it* (to hide one's worry by pretending that nothing is wrong),

the words *bold* and *brave* are synonyms and can be used interchangeably. In the same way, in an idiom like *to be up to the chin/elbows/ears/ eyes/ knees in something* (to be deeply in something), the different body parts can substitute for each other while preserving the metaphorical meaning of the idiom. However, not all body idioms are as flexible as the above examples. Glucksberg (1995: 20-21) suggests that for opaque idioms where there is no relation between the components of the idiom and its meaning as a whole, lexical substitution can be understood only if the original idiom is recalled and a communicative purpose could be inferred, however, he states that with an opaque idiom like *kick the bucket*, this is not possible since there are no interpretable relations between a substituted word and the original one (e.g., **boot the bucket* or *kick the *pail*, **boot the pail*). Thus, in Glucksberg's view, lexical substitution, by near synonyms, for opaque idioms is not possible. This is also true of many body idioms. For example, an idiom like *to have a chip on one's shoulder* (to be sensitive about something that happened in the past and easily offended if mentioned) does not accept lexical variations since there is no relation between a substituted word and the original one (e.g., **to have a stick on one's shoulder*, or **to have a chip on one's head*)

Fellbaum (1993: 275-76) agrees that some idioms can undergo lexical changes. For example, *button one's lips/ zip one's lips*, where *button* and *zip* are not synonyms, but are closely related; however, other verbs like **tie/ *clip/ *knot etc. one's lips* are not possible.

According to Moon (1998: 133-34), some variations can be due to historical factors, while others can be due to cultural preferences. Examples of such variations can be observed in the vocabulary differences between British and American English. Moon further states that the most common variations between British and American English are those of nouns and verbs. Some examples of such variations in body idioms are: *to have green fingers* (BrE)/ *to have a green thumb* (AmE) (to be very good at gardening), *kick one's heels* (BrE)/ *cool one's heels* (AmE) (to wait impatiently for somebody or something), *down at heel* (BrE)/ *down in heel* (AmE) (short of money).

In order to systematize the phenomenon of variation, Moon (1998: 124-32) groups together the expressions that vary lexically or

syntactically. Most of these lexical variations can be applied to English body idioms as well. These variations include the following:

(a) Verb variations

This is the most common type. Such variations often do not affect the meaning of the idiom as a whole. In many cases, the varying verbs are either synonyms or they are very close in meaning e.g.:

*to **keep/ hold** someone at arm's length* (to avoid becoming too friendly with someone; to keep someone at a distance)

*to **cast/ run** one's eyes over something* (to look quickly over something)

*to **foam/ froth** at the mouth* (to be very angry or very excited about something)

*to **stand/ stick** like a sore thumb* (to be obvious and visible)

Sometimes single verbs substitute for (verb+ particle):

***blow up/ explode** in one's face* (of a plan or arrangement, to fail)

The two alternating verbs may not be synonymous in other contexts:

*to **turn/ twist/ wrap** someone round one's little finger* (to be able to make somebody do anything one wants by nice treatment)

The alternating verbs sometimes show differences in focus or degree:

*to **hold/ Play/ keep** one's cards close to one's chest* (to not reveal information about one's activities, plans and intentions)

The copula *be* is sometimes replaced by other verbs e.g.:

***be/ seem/ become** all eyes* (to look attentively and keenly, usually at something pleasant)

In some cases, verbs that indicate the notion of possession such as *have*, *get*, *give* and sometimes *take*, substitute for each other e.g.:

***Keep/ get/ have** one's eyes on something* (wish to buy or possess something)

***have/ get/ develop** cold feet* (lose courage)

(b) Noun variations

Noun variations are also very common in English body idioms. In many cases, the variation involves the body parts e.g.:

*in one's **blood/genes*** (built into one's character or personality)

*look somebody in the **eye/ face*** (usually used in negative sentences and questions, to look straight at somebody without feeling ashamed or embarrassed)

*to stick one's **chin/neck** out* (to do sth dangerous or risky)

In some other cases, the varying nouns are synonyms or very close in meaning and belong to the same semantic field e.g.:

*a skeleton in the **cupboard/ closet*** (a hidden shocking secret)

*to be a **bag/bundle** of nerves* (to be extremely nervous)

With some idioms, the varying nouns are not synonyms outside of the idiom e.g.:

*to go into a **nose dive/ tail spin*** (to fall or go down badly)

*to keep one's finger on the **button/ pulse*** (to know all that is happening; to be aware of new developments in a particular situation)

Sometimes the variation involves the singular/ plural forms of the same noun e.g.:

*skin and **bone(s)*** (of a person, very thin)

*look somebody in the **eye(s)*** (look at somebody without feeling embarrassed or ashamed)

The variation may involve general/ specific cases where the second noun is a meronym of the first e.g.:

*from head to **foot/ toe*** (completely)

*have got one's **hands/ fingers** in the till* (be stealing money from the place where one works)

In some idioms, a proform can substitute for the varying noun and this proform is often institutionalized e.g.:

*to pull **someone's leg/ the other one*** (to fool someone with a humorous account of something)

*to put one's foot **in one's mouth/ in it*** (to say something which offends a person and embarrasses one as a result)

(c) Adjective variations

Adjective variations in English body idioms are observed to be less common compared to verb and noun variations. In most cases, the varying adjectives are either synonyms or very close in meaning e.g.:

close to/ near the bone (of a joke or remark, offensive and likely to hurt someone's feeling)

new/ fresh/ young blood (new workers in a company or organization who are expected to bring new ideas or innovations etc.)

In some other cases, the varying adjectives may have quite different meanings outside of the idiom:

hard/ close/ hot on somebody's heels (following someone very closely)

a silver/ smooth tongue (the ability to talk in a pleasing way to make people do what you want)

(d) Preposition variations

These are also not very common. Some examples are:

to have one's back against/ to the wall (to be in a difficult situation where one is forced to defend oneself)

to be after/ out for someone's blood (to be very determined to defeat or punish someone; to be very angry at someone)

(e) Adverb and quantifier variations

These are very rare. Some examples are the following:

to be able to breathe easily/ freely again (to be able to relax after a busy and stressful time)

look somebody straight/right in the eye (look at somebody directly in order to convince him/her)

all/ more power to one's elbow (used to express support and encouragement for somebody)

to have a foot in each/ both camp/s (to support or belong to two different groups without making a firm commitment to either of them)

(f) Specificity and amplification

This type involves the insertion or suppression of some material within the idiom. The suppressed material can be an adjective e.g.;

*to cut the (**umbilical**) cord* (to start acting independently rather than continuing to rely on the person or thing one used to rely on)

*to stand on one's own (**two**) feet* (to be independent and able to take care of oneself)

an adverb e.g.;

*(**out**) on a limb* (in a risky or difficult position because one is saying or doing something which does not have the support of other people)

*(**down**) to the bone* (entirely)

an expanded nominal group e.g.;

*to put flesh on (**the bones of**) something* (to develop a basic idea etc. by giving more details to make it more complete)

*all (**fingers and**) thumbs* (clumsy with one's hands)

*cut the ground from under someone (**'s feet**)* (suddenly spoil somebody's idea or plan by doing something to stop them from continuing with it)

(h) Truncation

Some examples of truncation, where the idioms are downgraded from their original forms to lower-level grammatical units, are found among English body-related idioms:

*butter wouldn't melt in her mouth (**but cheese wouldn't choke her**)* (used to refer to a person who appears to be very innocent, honest, respectable etc., but probably is not so in reality)

*to save one's breath (**to cool one's porridge**)* (to not bother to speak, advise or object etc. because what one is saying would not do any good)

*cross my heart (**and hope to die**)* (use to emphasize that one is sincere in making a promise or that what one says is true)

(i) Register variations

This is not very common in English body idioms e.g.:

*beat one's **breast** about something (formal)*(show that one knows one has done something wrong and is sorry for this)

*beat one's **chest** about something (informal)*

From what is mentioned above, one can conclude that, in general, lexical variations do not follow any rules and that one cannot tell which idioms accept lexical variations and which ones do not.

3.2.1.2. Syntactic variations

Most idiomatic expressions obey regular syntactic rules and have the same morphological properties like nonidiomatic expressions. However, not all syntactic rules can be applied to every idiom, and English idioms are restricted in this respect (Abeille, 1995: 17). Gluckberg (1995: 21) suggests that syntactic variations are acceptable as long as the original meaning of the idiom is maintained. This characteristic also applies to body idioms. Some body idioms are rigidly fixed and can hardly allow any syntactic transformations apart of some low-level ones, such as tense marking and/ or subject-verb agreement. For example an idiom like *to give somebody a piece of one's mind* (to scold somebody angrily), only allows transformations like:

She has given him a piece of her mind. (subject-verb agreement); and
She gave him a piece of her mind. (tense marking); but it does not allow the following syntactic operations:

- * *A piece of her mind was given to him.* (passivization involving the direct object)
- * *He was given a piece of her mind.* (passivization involving the indirect object)
- * *Which piece of her mind was given to him?* (Wh movement)
- * *She gave him a big piece of her mind.* (internal modification)
- * *It was a piece of her mind that she gave him.* (clefting)
- * *A piece of her mind she gave him.* (topicalization)

Some other body idioms, particularly the metaphorical ones, are more flexible and allow certain syntactic transformations. For example, an

idiom like *John broke Mary's heart*, meaning (John disappointed or depressed Mary), allows the following transformations:

Mary's heart was broken by John. (passivization)

Mary's heart John broke. (topicalization)

It was Mary's heart that John broke. (clefting)

Whose heart did John break? (wh movement)

John broke Mary's little heart. (internal modification)

It wouldn't break her heart if he left her. (conditional sentence)

Some scholars like Wasow, Sag and Nunberg (1983) and Gazdar et al. (1985) (cited in Schenk 1995: 254) claim that some idioms contain a meaningful subpart and that syntactic transformations are applied to this part. This view is also shared by Schenk (1995: 260). Thus, what can be concluded from their view is that, in the above two examples, the first one does not contain a meaningful subpart because *a piece of one's mind* alone does not mean anything outside of the idiom, while in the second example, *Mary* is a free argument or a meaningful subpart; therefore, it allows the above syntactic operations. In the same way other body idioms like *pull someone's leg*, *twist someone's arm*, *pick someone's brain(s) about something* accept the above syntactic rules.

According to Fellbaum (1993: 272), the degree of syntactic flexibility of idioms is correlated with their compositionality. In her view, compositional idioms are treated as analysable strings and this can be observed from the syntactic operations they can undergo, while non-compositional idioms can undergo some low-level syntactic operations such as subject-verb agreement. However, the sample survey has shown that most body idioms, though metaphorical in nature, are noncompositional (i.e., their meanings are assigned to the phrase as a whole and cannot be guessed from the meanings of their individual parts), and hence, most of them are syntactically not flexible.

Glucksberg (1993: 20) believes that syntactic operations are also restricted by the semantics and pragmatics of the components of an idiom and its idiomatic meaning. In this respect, Pulman (1993: 268) argues that "for a syntactic form to be appropriate there must be a context in which it makes sense to focus or contrast the discourse entity that the construction does focus or contrast. In the case where there is no such

discourse entity, oddity will result". Considering Pulman's view, a body idiom like *face the music* (meet criticism or punishment, etc.) sounds odd if changed into the passive **the music was faced* since it focuses on *the music* but as *the music* does not correspond to any discourse entity, there is no context in which this syntactic form can make sense.

On the other hand, Cowie et al. (1983: xxx) state that there is no straight forward relation between how idiomatic a [verb+ object] construction is and whether it can be made passive. Thus, they state, *spill the beans*, which is highly idiomatic, allows passive transformation, while *foot the bill* (be responsible for paying the cost of something) which is quite analysable and transparent, does not. However, Fellbaum (1993: 271) suggests that passivization is an indicator of semantic transparency of nouns in idioms.

Some other examples of syntactic variations mentioned by Moon (1998: 139) are:

a) Causative and resultative structures

In this case, one variation refers to a state, process, or action, while the other explicitly mentions the cause or result of the state, process or action. Some examples are:

one's heart hardens against some body (no longer be emotionally affected by somebody because one feels angry)

to harden one's heart against somebody

to harden somebody's heart against somebody/ something

one's hair stands on end (feel very frightened, nervous or angry)

to make someone's hair stand on end

(b) Aspect Variation

Some cases of aspect variation can be observed in English body idioms where the verb *keep* is used to show the continuity of the action:

to cross one's fingers (to hope that something will be successful; to wish somebody good luck)

to keep one's fingers crossed

to open one's eyes (to remain alert or watchful)

to keep one's eyes open

(c) Reciprocity

Some body idioms have reciprocal structures, and the variations involve the way different participants are mentioned:

<u>Singular</u>	<u>plural</u>
<i>X goes hand in hand with Y</i> (X is closely connected with Y)	<i>X and Y go hand in hand</i>
<i>X meets Y's eye</i> (X looks directly at Y)	<i>their eyes meet</i>
<i>X is sitting cheek by jowl with Y</i> (X is sitting very close to Y)	<i>they are sitting cheek by jowl</i>

However, each idiom has its own idiosyncrasies so that, as Fattah (1986: 81) states, each accepts some certain rules, while refuses others and it is not clear which rule goes with which idiom unless each idiom is taken individually to see which rules it accepts and which ones it refuses.

3.3. The Semantics and Pragmatics of English Body-Related Idioms

3.3.1. Literal and figurative meanings

Some researchers like Cacciari and Glucksberg (1993: 45) believe that the semantic structure of most idioms is made up of two levels of meaning, a literal level, which is the sum of the meaning of the individual parts of the idiom; and a figurative meaning, which is the meaning of the idiom as a whole. This applies to body idioms as well. For example, *to twist somebody's arm*, literally, refers to the physical action of twisting somebody's arm; while figuratively, it means (to gently persuade somebody to do something).

The relation between these two levels, as stated by Cacciari and Glucksberg, depends on the degree of literalness of the idiom. With transparent idioms, the two levels are closely related and the difference between the two levels is very little. For example, in idioms like, *to be able to breath easily again* (to be able to relax after a busy and stressful time); *to open one's eyes* (to be alert), the two levels are closely related

since the figurative level can be guessed from the literal one or as stated by Fillmore et al. (1988), such idioms are interpretable, but arbitrarily conventionalized i.e., "the hearer could figure out the meaning, but wouldn't guess to be the normal way of saying it"; while with opaque idioms, the two levels are completely unrelated and the literal meaning is likely to predominate or as Fillmore et al. (1988) argue, such idioms are not interpretable but also arbitrarily conventionalized. Some examples are: *to feel in one's bones* (to have an idea or a feeling but not know why); *to wrap someone on the knuckles* (to give somebody a sharp criticism); *to say something with tongue in cheek* (to say something jokingly).

Whereas some body idioms can be used in both their figurative and literal meanings depending on the context, the opaque idioms can only be used in their figurative meaning since their individual parts have lost their original meanings. Moreover, there are some body idioms which would sound odd, or meaningless if intended literally e.g., *one's face falls* (one suddenly looks disappointed or upset); *to jump down someone's throat* (to react in a very angry and unpleasant way) (Gramley and Patzold, 1992: 73; Colombo, 1993: 183).

There are also some idioms that have more than one figurative meaning e.g., *to go to someone's head* may mean (to make someone feel conceited as in a sentence like: You've done a good job, but don't let it go to your head.), or it may mean (for alcohol, makes one slightly drunk as in a sentence like: That glass of wine has gone straight to my head). In such cases, the context helps to resolve the ambiguity.

Furthermore, the meaning of many body idioms can be motivated by conceptual metaphors, metonymy or our real knowledge of the world (See 3.3.4.).

3.3.2. Degree of compositionality and noncompositionality

Some researchers argue that idioms do not conform to the principle of compositionality and that the meaning of an idiom is not a function of the individual meanings of its parts. For example, Nicolas (1995: 235) states that "none of the individual words of an idiom, but only the idiom as a whole, has meaning". Schenk (1995: 253) shares the same view and argues that "the reluctance of some idiom parts to undergo certain

syntactic operations follow from the fact that idioms are not built up in a compositional manner".

Other scholars believe that many idioms are, at least to some extent, compositional or analysable. For example, Gibbs (1995: 98-99), argues that there are linguistic and psycholinguistic evidence showing that many idioms are, at least to some degree, analysable. In his opinion, the meaning of idioms is not arbitrary or fixed by convention, and that people understand idiomatic expressions because of their metaphorical or metonymic knowledge, which somehow links these phrases to their figurative meanings. Another supporter of this view is Geeraerts (1995: 61) who mentions that "there is a systematic correlation between the parts of the semantic value of the expression as a whole and the constituent parts of that expression".

As far as English body idioms are concerned, they vary in their degree of compositionality. The division made by Zevgoli (1998: 219-20) seems to fit English body idioms (See 2.4.2). According to this classification, body idioms can be divided into two main categories:

(1) Idiomatic phrases (noncompositional idioms) in which the meaning is assigned to the whole expression i.e. the meaning is not distributed over the parts of the idiom e.g.: *to fall on one's feet* (to enjoy good luck); *to turn a deaf ear to something* (to ignore something); *to feel down at mouth* (to feel depressed).

(2) Idiomatic combinations (compositional idioms) whose meanings are distributed over the idiom parts. This category is further subdivided into three subcategories:

(a) those whose components have all idiomatic meaning e.g., *catch someone's eye* (attract someone's attention) where 'catch' stands for *attract* and 'eyes' stands for *attention* ; in the same way idioms like *not put any foot wrong* (not do any mistake); *show/tip one's hand* (reveal one's intention); *clip someone's wings* (restrict someone's freedom);etc. can be so analysed;

(b) those in which the verbs preserve their literal meaning, but the other parts have idiomatic meaning e.g., *to keep one's **foot*** (to keep one's **balance**); *to exercise one's **brain*** (to exercise one's **intelligence**);

(c) those in which the verb is assigned a figurative meaning, while the other parts maintain their literal meanings e.g., ***elbow** one's way into/out of a place* (**force** one's way into/out of a **place**); *have never **set eyes** on somebody/ something* (have never **seen** somebody/ something).

However, the sample survey has shown that most English body idioms belong to the first category (i.e., they are noncompositional).

3.3.3. Degree of literalness

Idioms vary in their degree of literalness. They can be more or less transparent or more or less opaque. With a transparent idiom, the literal meaning is available, while with an opaque idiom, "the literal meaning is no longer available or has never been or is not even possible" Flores d' Arcais (1995: 80). This also applies to body idioms. For example an idiom like *to keep one's mouth shut about somebody/ something* (to keep quiet about something/somebody) is transparent since the figurative meaning can be deduced from the meanings of the individual words, while an idiom like *to be all mouth and trousers* (said to somebody who talks a lot about doing something but never does it) is opaque since its meaning cannot be predicted from the words that compose it.

According to Bílková (2000: 8), the meanings of idioms with body parts are more predictable than others simply because "as human beings we are completely familiar with our perceptions of the shape, size, and functions of individual parts of our own bodies, because we experience them every day". Thus, for example, according to Bilkova, in an idiom like *to have a good head on one's shoulders* (to be sensible and intelligent), the word *head* facilitates the comprehension of the idiom since one can assume that people have a concept in mind that *head* stands for *intelligence* in every day discourse.

Moon's (1998: 22-23) semantic classification of idioms into transparent, semi-transparent and opaque can, to some extent, be applied

to body idioms; however, since as (Moon, 1998: 23) states, there is always an overlap between the categories (See 2.2.4), and since the degree of idiom comprehension differs from one person to another depending on their social and educational background, their language skills and experience and whether the person is a native or non-native speaker of the language in question, it would be safer and more practical to classify body idioms into two main categories: transparent and opaque idioms or (encoding and decoding idioms) as Fillmore et al. (1988) call them (See 2.2.4). Some examples⁴ of transparent idioms are: *to pat someone on the back* (to congratulate or encourage someone because he/she has done something well); *to keep an eye on someone/ something* (to watch someone/ something continually and carefully); *to come/ meet face to face* (to meet person to person; in each other's presence); *to speak one's mind* (to say frankly what one thinks about something)

Some examples of opaque idioms are: *to keep one's nose to a grindstone* (to continue to work very hard); *to keep one's chin up* (to stay cheerful in difficult circumstances); *to pull someone's leg* (to tease someone); etc.

What is observed about English body idioms is that most of them are opaque (i.e., they are idioms of decoding); however, the metaphors in them often helps motivate their meanings.

3.3.4. The use of body parts in metaphors and other forms of figurative speech

The use of parts of the body in metaphors and other forms of figurative language is a very common and widespread phenomenon across languages and cultures. This is so because, as Goschler (2005: 47) states, many of our experiences are based on the body and its interactions with the environment.

Lakoff and Johnson (1980) argue that "our ordinary conceptual system in terms of which we both think and act is fundamentally

⁴ Note that the above examples are chosen by the researcher and perhaps other people see them differently.

metaphorical in nature". Being so, they state that metaphor is pervasive in our everyday life not only in language but also in our thoughts and actions. They further add that our concepts give structure to our perception of things and the way we get around in the world and our relations with other people and with the environment around us.

Cacciari and Tabossi (1993: 27) consider figurative language as a "homogeneous topic" and suggest that these are likely to have the same origins and seem to achieve the same purposes within a language. However, they argue, that these have different semantic and syntactic properties. In their view, metaphor is the most prominent type while the other types are derivative ones.

3.3.4.1. The use of body parts in metaphors

Metaphors exist in every language. In a metaphor, one idea represents another. For example in *Time is money*, *time* is compared to *money* since time, like money, can be saved, spared, and one can run out of time just as one can run out of money (Wright, 1999: 8).

Fromkin, Rodman and Hyams (2003: 204) define a metaphor as "an expression that ordinarily designates one concept--its literal meaning--but is used to designate another concept, thus creating an important comparison". They argue that metaphors have a strong cultural component and that understanding them requires both interpreting the literal meaning and facts about the world. In this respect, Levinson (1983: 150) states, "An important part of the force of any metaphor thus seems to involve what might be called the connotational penumbra of the expressions involved, the incidental rather than the defining characteristics of words and knowledge of the world in general".

Idioms have often been considered 'dead metaphors', that is, expressions that were originally innovative, but with the passage of time have become frozen and conventionalized and thus have lost their metaphoricity. (Cacciari and Tabossi 1993: xiii; Collins Cobuild idiom's Dictionary 2002: v; Villavicencio et al. 2004: 1127). But recently this view has been challenged. Idiom and metaphor each has their own specific characteristics, but the two forms are related and have some features in common. For example, the component parts of both metaphors

and idioms do not generally have the same meaning which they have in literal expressions (Cacciari and Tabossi (1993: xiii).

Cacciari and Tabossi (1993: 33) state that some scholars consider noncompositionality as a criterion to make a distinction between metaphor and idiom. Thus, while the individual words composing an idiom are semantically empty, the metaphor uses the meanings of its components to influence the listener to see a thing, a certain state of affairs or an event in another picture. They further argue that while the meaning of metaphors is analyzable, the meanings of many idioms are fixed and idiomatic expressions can be understood through retrieval processes from memory just like the meaning of lexical items.

Body part names are very frequently used in metaphors. For example, the teeth of a comb, the mouth of a river, the jar of a canyon, the foot of a mountain, the tongue of a shoe, the eye of a needle or a storm, etc. However, these cases are so firmly embedded in language that they are no longer perceived as metaphors. Hence, they are considered dead metaphors (Trask, 1999: 128- 30). However, some scholars like Gibbs (1993: 57-58) argue that many idioms maintain their metaphorical structure and are metaphorically alive. Furthermore, Gibbs and O'Brien (1990); Lakoff (1987. 1993); Lakoff and Johnson (1980) and Kovecses and Szabo (1996) argue that the figurative meanings of idioms are motivated by conceptual metaphors and metonymies.

In conceptual metaphors, two domains are brought into mapping, a target domain which is usually the more abstract and a source domain, which is concrete. In other words, the target domain (the abstract) is interpreted in terms of the source domain (the concrete). For example, in the expression *spit fire*, the concrete domain of *fire* is used to understand the abstract domain of *anger*. (Kovecses, 1996: 331).

Lakoff and Johnson (1980: 117), mention "experiential gestalts" which are built on the nature of the human body and its interaction with the physical environment and with other people within one's culture. These experiential gestalts, which are known as "image schemas", set the bases for conceptual metaphors.

An image-schema, as defined by Johnson (1987: 29) (cited in Goschler, 2005: 34-35), is "a recurrent pattern, shape, and regularity in, or of, these ongoing ordering activities. These patterns emerge as

meaningful structures for us chiefly at the level of our bodily movements through space, our manipulation of objects and our perceptual interactions".

Cervel (2001: 246-47) considers metaphor as a useful mechanism since it provides emotions with a kind of conceptual structure. She further adds that the body and the body parts in general, constitute structures which are liable to be conceptualized by means of image-schemas.

One of these image-schemas is the CONTAINER schema. For example, our bodies can be viewed inside or outside a container e.g., *somebody is in love*, or our bodies or body parts can themselves be viewed as containers e.g., *someone is full of joy* (Ibid).

Many body idioms in English use this CONTAINER schema. For example, the theme of ANGER IS HEAT can be observed in idioms like *someone's blood boils*; *somebody is boiling with rage*; *to explode from anger*, *to get someone's blood up*; etc.

These examples show that the body is viewed as a container and anger is viewed as liquid inside this container, and as the anger increases, the liquid gets hotter and starts to boil and gets up until finally one may explode due to the pressure. This theme can also be observed in other languages; however, the image may differ in details. (Trask, 1999: 129)

Some body parts are prototypically used in the metaphorical conceptualization of emotions and other related abstract entities. For example, the head is seen as a container of ideas and sometimes as a container of "ideas which are emotionally loaded" e.g., *she has got a big/swelled head*, which refers to the excess of pride. The image here is of the size of the head which has grown big as a result of the number of ideas it contains, and any increase which exceeds the limit may change or cause damage to its functionality (Cervel, 2001: 248).

In the same way, the heart and also the bosom and the breast due to their close location to the heart, are seen as containers for different kinds of emotions (Ibid 251-52). Hence, there are many idioms involving these body parts which make use of the conceptual metaphor e.g., *one's heart bleeds*; *to make a clean breast of something*; *to pour out one's heart*; etc.

The eyes can also be seen as containers for emotions since much of what we experience and learn comes through the eyes. For example, when we are angry, our eyes become red, or when we are happy, our eyes

become bright and hence, there are idioms like, *a glitter in the eye; fire in the eye; heat in the eye;* etc. (Ibid: 249-50).

There are also other image-schemas such as the PATH image-schema, the VERTICALITY (the UP - DOWN) image- schema, where UP represents positive attitudes and states such as good, happy, healthy, etc. while DOWN refers to negative attitudes and states such as, bad, sad, sick, etc.(Lakoff and Johnson, 1980: 58). Many body idioms make use of such schemas. For example, *a smile leaves someone's face* uses the PATH image-schema. The smile is conceptualized as a moving entity which departs from someone's face, which is viewed as the starting point of a path, while *someone's heart leaps* (someone feels happy) or *someone's face falls* (someone feels sad) use the VERTICALITY schema, where the first one uses the UP and the second one uses the DOWN image- schema (Cervel, 2001: 258-59).

Examples of situational metaphors are also observed among English body idioms where the meaning of the idiom is motivated by creating a mental image of the situation expressed by the idiom. For example, in *keep one's card close to one's chest* (not reveal information about one's activities, plans and intentions), the mental image created is of a person holding a pack of cards close to his/ her chest and not letting others see the faces of the cards.

While many of these metaphors may be specific to English, some metaphors are shared across languages and cultures. However, the details of each metaphor may differ from one culture to another (Trask, 1999: 129).

3.3.4.2. The use of body parts in metonymies and meronymies

Metonymies and meronymies are also mechanisms used to motivate the meaning of body idioms. According to (Kovecses 1996: 337-38), what distinguishes metonymy from metaphor is that metonymy uses one conceptual domain, rather than two different ones. He also states that metonymy "involves a 'stand for' conceptual relationship between two entities within a single domain."

According to Crystal (2003: 291), metonymy refers to "a figure of speech in which the name of an attribute of an entity is used in place of

the entity itself." e.g., when people use *the bottle* for (the drinking of alcohol).

One of the most common metonymies in English is THE PART STANDS FOR THE WHOLE metonymy. For example, in an idiom like *we need more hands*, *hands* stands for persons i.e., we need more persons or workers. The same can be said about idioms like *from hand to hand* (from one person to another); *all hands on deck* (Everybody ready for action, duty, etc) (Kovecses and Szabo, 1996: 341)

Moon (1998: 194) argues that metonymy, meronymy and metaphor are different linguistic devices. She states that many of these devices are related to parts of the body where the body part stands for the whole person, and also reinforces the physical sense or ability that constitute the most important part of the idiom's meaning. For example, in *lend somebody an ear*, *ear* stands for both the person and his/her attention; in *hard on somebody's heel*, *heels* indicate the person and that part of the person's feet which is most visible in running; and in *get one's head round something*, *head* indicates the person and his/her mind and understanding.

Our real or conventional knowledge of the world is also another mechanism which motivates the meaning of idioms (Kovecses 1996: 338-339). For example, in the idiom *open-handed* (generous), the image viewed is of a person giving things generously without holding anything back. This stands in contrast to *tight-handed* (stingy) which shows the image of a person who gives things with his/her hand held tight where it is hard to imagine how such a person can give anything at all. The meaning of such idioms derives from our knowledge about human hands.

3.3.4.3. The use of body parts in similes, proverbs and sayings

The use of body parts in similes is common in English. Gibbs (1999: 148) states that in a simile, "ideas from dissimilar knowledge domains are explicitly compared." Some examples are:

as dry as a bone (very dry)

to stick out like a sore thumb(to be visible)

as soft as the baby's bottom (very soft and smooth)

to be like a dog with two tails (to be very happy)

With regard to proverbs and sayings, Moon defines proverbs as "traditional maxims that have deontic functions". According to her, these can be metaphorical or nonmetaphorical. Sayings, as Moon defines them are "quotations which are mostly unattributed, and sometimes attributed. Gibbs (1999: 148) suggests that in proverbs, "speakers express widely held moral beliefs or social norms". Many examples of Proverbs and sayings involving body parts are observed in English. Some examples are:

Walls have ears

Blood is thicker than water

An eye for an eye, a tooth for a tooth

Out of sight, out of mind

3.3.5. The role of context in the comprehension of English body-related idioms

Context plays a very important role in the comprehension of idiomatic expressions, particularly when ambiguous ones are involved (Colombo, 1993: 183). This is also true of many body idioms since many of them are ambiguous i.e., they have two levels of meaning, a literal and a figurative meaning, or sometimes more than one figurative meaning. For example, the idiom *to stab someone in the back*, literally, refers to (the physical action of stabbing someone in the back e.g.: They stabbed him in the back with a knife); while figuratively it means (to be disloyal to a person when he/she does not expect it e.g.: Don't trust him. He is the type of person who is likely to stab you in the back when it suits him). Another example is the idiom *to make someone's head spin/swim*, which has two figurative meanings. It may mean (to make someone dizzy: Riding in your car so fast makes my head spin), or it may mean (confuse or overwhelm someone: The question he asked made my head spin). In such cases, as stated by Gramley and Pätzold (1992: 73), only the context can decide which meaning is intended. However, idioms are mainly used in their figurative meaning while their literal meanings are usually forgotten.

According to Fillmore et al. (1988) (cited in Croft and Cruse 2004), there are idioms with pragmatic point (i.e., those that are used in certain

pragmatic situations) and others with out pragmatic point (i.e. those that are not restricted to use in certain pragmatic situations). This classification can also apply to body idiosms. Some body idioms are only used in certain pragmatic contexts e.g., *Break a leg!* is used only when one wants to wish good luck for somebody; *to breathe one's last* (to die) is said to talk about someone who is about to die e.g., (He/She is breathing his/her last); *to shake hands with somebody* is an idiom used for greeting, while others are more freely used. For example, and idiom like *in the blink of an eye* can be used in different situations with the same meaning (e.g., He wrote the note in the blink of an eye; She disappeared in teh blink of an eye; They prepared the table in the blink of an eye; etc.). Another example is *a bone of contention* (a subject of constant argument or disagreement), because any subject can become *a bone of contention* (e.g., The project/ The budget/ The workplan/ etc. has become a bone of contention in the organization).

Moon (1998: 184) mentions a particular type of ambiguity that is found in body language idioms which describe literal physical actions that imply reaction, emotion, social gesturing, etc., such as, *grit one's teeth* (decide to carry on despite difficulties); *hold one's breath* (stop doing an activity and wait until something happens); *lick one's lips* (look forward eagerly to a future event or something that one very much wants); *shake hands* (to greet somebody) *shake hands on something* (for a deal or agreement, conclude it successfully); *twiddle one's thumbs* (do nothing, or sit idly doing nothing); *take a deep breath* (prepare oneself for saying, doing, or hearing something); *put one's feet up* (relax). Moon states that while it is relatively easy to distinguish the literal meaning of *lick one's lips* from its idiomatic meaning, in some other cases it can be quite difficult to make this distinction. For example, the literal use of *twiddle one's thumb* may still refer to idleness and boredom, and in *take a deep breath*, the literal action also indicates the idiomatic one. The same for *put one's feet up* whose figurative meaning may include the raising of one's feet but does not necessarily have to. She suggests that in such cases, the literal and figurative meanings can be distinguished through colligation where literal uses are associated with adjuncts of position, which facilitates literal interpretation e.g.:

To Nell's annoyance, *he put his feet up* on the dashboard and would not take them down.

Idiomatic uses, on the other hand, are usually clause- final or followed by *and* or an adjunct of time or purpose e.g:

Brew up a surprise by telling mum to *put her feet up* while you make a nice cup of tea.

Thus, as Moon states, "Context disambiguates". However, with an unfamiliar idiom, which involves an opaque metaphor, the listener may not be able to guess the meaning of the expression depending on analogy or real world knowledge. In this case context can help clarify the meaning but not with all idioms. Hence, the difficulty for non-native speakers of a language arises since they may use the literal meaning and in this way misinterpret the idiom (Ibid: 185)

CHAPTER FOUR

BODY-RELATED IDIOMS IN KURDISH

4.1. Introduction

The use of body parts in idioms is also a very common and widespread phenomenon in Kurdish.

This chapter is a systematic description and analysis of body-related idioms in Kurdish taking into consideration their lexical, syntactic, semantic and pragmatic aspects in the light of the theoretical back ground on idioms presented in chapter two of this study and also based on the systematic description of body-related idioms in English in chapter three.

The chapter is divided into three sections. Section one is a short introduction to the chapter. Section two deals with the form and structure of Kurdish body idioms, their degree of fixity, and their lexical and syntactic variations. Section three explores the semantics and pragmatics of Kurdish body idioms, including their literal and figurative meanings, their degree of compositionality, literalness, their relations to metaphors and other forms of figurative language, and the role of context in the comprehension of Kurdish body idioms.

4.2. The Form and Structure of Kurdish Body-Related Idioms

As stated by Fattah (1986: 120-121), idioms can take the form of compound words, phrases or clauses, and each of these categories is subdivided into different subcategories. The classification of Kurdish idioms made by Fattah (1986: 93-99) seems to fit Kurdish body idioms to a large extent (See 2.2.4.). However, some of the patterns cannot be applied to body idioms, while some other patterns are observed in Kurdish body idioms which are not found in this classification.

According to this classification, Kurdish body idioms can be grouped under the following categories:

(1) Nominal body idioms: these have the function of a noun phrase in a sentence. This group usually consists of two nouns combined together with or without a conjunction. This group is further divided into the following subgroups:

(a) (Noun+ u + Noun) e.g.:

pišt u pana: (one's back and shelter i.e., one's helper or supporter)⁵

dam u du: (one's mouth and speech i.e., the way one speaks)

dast u dam (hand and mouth, i.e., to spend all one has and save nothing for the future)

(b) Noun+ i:/y + Noun + (adjective)) e.g:

a:gri: jigar(the fire of the liver i.e., the suffering and pain that parents undergo when they see their children in a bad situation)

soma:y ça:w (the pupil of one's eye i.e., a very dear person)

(c) (Noun+ a + Noun) e.g.:

dama dam (mouth fighting i.e., a row between two people)

ža:na sar (headache i.e., problem; something one dislikes doing)

(d) (Noun+ i:/y+ Place) e.g.

⁵ Note that where possible, the literal meaning of the Kurdish idiom is given for the sake of clarification. However, where literal translation has not been possible, only the figurative meaning is given.

çîlki: *dast* (the dirt of one's hands i.e., something not important)

lakay bari: *ça:w* (a freckle below one's eye i.e. an unwanted person who is often seen)

(e) (Noun+ Place) e.g.:

ça:w la dast (looking at other people's hands i.e., someone depending on others for food, money, etc.)

dîl la na:w mist (heart in fist i.e., worried)

There is another type of nominal idioms, which can be considered as dynamic since their second or last part is either a verb or a verb base. This group can come in the following forms:

(a) (Noun+ Verb) e.g.:

damataqê (conversation)

kilka laqê (tail-wagging i.e., flattery)

(b) (Noun+ Verb base) e.g.:

zima:n za:n (a person who is skilled at using language)

xuwên miž (blood-sucker i.e., a person who exploits others)

dast bir (a hand- cutter i.e., a person who deceives others)

This group is very common and productive and very actively used in forming new words in Kurdish. This group can also be considered as a subgroup of adjectival idioms since they can function as both adjectives and nouns (Fattah, 1986: 95).

(2) Adjectival body idioms: these function as adjectives in a sentence. They are of two types:

1. Non-dynamic adjectival idioms: these idioms do not contain a verb or a verb base. This group is further divided into the following sub-groups:

(a) (Noun+ Noun) e.g.:

a:sik dîl (deer-hearted i.e. coward)

dîl şêr (lion-hearted i.e. brave)

jarig soz (kind-livered i.e., faithful)

(b) (adjective+ u+ adjective) (this pattern is not applicable to body idioms)

(c) (Noun+ Adjective) e.g.:

dastpa:k (clean-handed i.e., one who does not steal)

laš su:k (light bodied i.e., active and quick at doing things)

řu: xoš (happy- faced i.e., friendly and sociable)

(d) (Noun+ Compound Adjective) e.g.:

lěw ba ba:r (sad)

laš ba ba:r(sick)

(e) (Number+ (Adjective) + Noun) e.g.:

dû: zima:n (double-tongued i.e., hypocrite)

dû dii (double-herated i.e., hesitant)

yak dast (one-handed i.e., having nobody to support him/her)

2. Dynamic adjectival idioms: this group includes those idioms whose last part contain a verb or a verb derivative. They can take the following forms:

(a) (N++ Participle) e.g.:

qiŋ lě kawtu: (someone with a fallen bottom i.e., careless and disorganized)

jarg su:ta:w (somebody with a burned liver i.e., somebody who has lost his/ her child)

(b) (Adjective+ Verb base) (this pattern is not applicable to body idioms)

(3) Adverbial body Idioms: These function as adverbs in a sentence. This group consists of two nouns or two adjectives combined with a conjunction or a preposition. This category is not very common. They can be seen in the following forms:

(a) (Noun+ u+ Noun e.g.:

dam u dast (mouth and hand i.e., immediately)

dast u bird (hand and taking i.e., quickly)

(b) (Noun+ place) e.g.:

çiŋ la sar ša:n (fist over shoulder i.e., quickly)

(4) Verbal body idioms: these are those idioms in which one of the parts, particularly, the last part contains a verb. This group can take the following forms:

(a) (Noun+ Verb)

pišti: šika:nd (broke somebody's back i.e., inflicted great damage on somebody)

dili: šika:nd (broke somebody's heart i.e., depressed somebody)

dasti: biři: (cut somebody's hand i.e., deceived somebody)

(b) (Noun+ Adjective+ Verb) e.g.:

dami: ši:ri:n kird (sweetened somebody's mouth i.e., bribed somebody)

dasti: çawir kird (greased somebody's hand i.e., bribed somebody)

panjay xoy gast (bit one's finger i.e., realized the truth about something)

(c) (Adverb+ Verb) (this pattern is not applicable to body idioms)

(d) (Noun+u+ Noun+ verb) e.g.:

pař u bali: darkird (featherd i.e., grew up or lost one's patience)

dast u birdi: kird (hurried up)

(e) (Noun + (Indirect Object) + Verb) e.g.:

da:ni: pēda na: (acknowledged something)

pēy lē da:girt (put down his/her foot i.e., insisted on something)

ba:y la pēsti: kird (breathed air into somebody's skin i.e. made somebody feel conceited)

(f) (Noun+ Verb+ Adverb) e.g.:

sari: kirda sar (pestered somebody)

xuwēni: kirda ka:sa (poured somebody's blood into a cup i.e., afflicted him/her with something)

(g) Prepositional phrase+ Verb) e.g.:

bar guwēm kawt (fell on my ears/ i.e., I heard something)

bar ça:wim kawt (came across my eyes i.e., I saw something)

Apart from the above patterns, some other patterns have also been observed in Kurdish body idioms:

In adjectival idioms, the following patterns have also been observed:

(a) (Adjective + Noun) e.g.:

kam dast (short-handed i.e., poor or lacking power)

tař dam (smooth-mouthed i.e., smooth-tongued)

ba:ła: dast (high-handed i.e. having power or authority)

(b) Preposition+ Noun+ u+ Noun) e.g.:

bě bar u piřt (having neither back nor front i.e., unreliable or ungrateful)

bě dam u pil (having no mouth i.e., unable to speak well)

bě sar u zima:n (having neither head nor tongue i.e., very sick)

(c) (Preposition+ Noun) e.g.:

ba dama:r (having nerves i.e., brave)

bě dama:r (having no nerves i.e., coward)

bě dama:x (brainless i.e., stupid)

4.2.1. Degree of fixity and flexibility

Kurdish body idioms, like other idioms, vary in their degree of fixity. Some body idioms are quite fixed and hardly accept any transformations, while others are flexible and allow different syntactic variations. However, most idioms lie between these two extremes i.e., they accept some syntactic variations and refuse others (Fattah, 1986: 83) (See 2.3.).

Some body idioms, regardless of being transparent or opaque, allow certain lexical and syntactic variations. In addition to subject-verb agreement and tense marking which most idioms can undergo, most body idioms in Kurdish seem to accept transformations like negation, interrogation, insertion, internal modification, and some of them accept

inversion of their parts. Examples of such flexible idioms are: *zima:n drêž*; *diipa:k*; *dast royiştin*, *ça:w lē poši:n*, etc. (See 4.2.3).

In this respect, Ali (1998: 87) mentions that the syntactic (surface) structure of Kurdish idioms is more flexible than their semantic (deep) structure since Kurdish idioms, in general, allow different syntactic operations (See 4.2.2 and 4.2.3).

4.2.1.1. Lexical variations

It seems that lexical variation is acceptable as long as the original meaning of the idiom is preserved. However, lexical variation does not apply to all idioms because, as stated by Fattah (1986: 73), the parts of an idiom have a unitary meaning, which has no relation to their individual meanings, and in most cases this unitary meaning does not allow change or variations of the parts of the idiom. Some Kurdish body idioms allow lexical variations while others do not. For example, in the idiom *panjay/dasti: tēxist* (put his/ her hand/ finger into something i.e. interfered in something) *hand* and *finger* can be used interchangeably. However, there are some body idioms which are rigidly fixed so that they do not allow any lexical change. For example, an idiom like, *šal niya u pa:y ška:wa* (somebody is not lame but his/her leg is broken, said to a person who does not admit the truth about something), cannot allow transformations like:

* *šal ni:m u pa:m ška:wa* (change in subject to first person), or

** *šal niya u ažnoy ška:wa* (i.e., to change *leg* into *knee*).

The most common types of lexical variations observed within Kurdish body idioms are those of verbs, nouns and adjectives. The following are some examples of these variations:

(a) Verb variations

Verb variations are quite common. Sometimes the varying verbs are synonyms, or they may not be synonyms outside of the idiom but are close in meaning:

ça:w lē poši:n/ lē nu:qandin (to close one's eyes to something i.e., to pretend that one is not aware of something)

guwē qulax/ kuř/ mu:ç kirdin (to listen attentively to get information)

pař u bai kirdin/ lēkirdnawa/ bastin (to clip/ cut/ tie one's feathers and wings i.e., to limit one's authority and power)

dam çawir/ ši:ri:n kirdin (to grease/ sweeten someone's mouth i.e., to bribe someone)

(b) Noun variations

Noun variations in Kurdish body idioms are also common. Sometimes the variation involves the body part, which in most cases indicates general/ specific variations where one noun is a meronym of the other.

zima:n/ dam tar (wet-tongued/ mouthed i.e., having a smooth tongue)

panjay/ dasti: tēxist (to put one's finger/ hand in something i.e., to interfere in something)

mil/ ya:xa/ barbi:η girtin (to grab somebody by the neck/ collar/throat i.e., to attack somebody)

bai/piři:/ drež (having long wings/ breath i.e., patient)

panjay/ pišti: dasti: xoy gast (to bite one's finger/ the back of one's hand i.e., to show repentance or to realize the truth about something)

In some idioms the varying nouns are not synonyms but either belong to the same semantic field or share a certain quality:

mis/ quřquřim kirdna garu: (to pour lead/ copper into somebody's throat i.e., to punish somebody severely)

(In this idiom, *copper* and *lead* belong to the same semantic field as both are chemical elements. They also share the quality of absorbing heat when heated or melted. This is used to indicate the severity of the punishment)

dalēy pē la hēlka/ mēru:la danēt (as if one is stepping on eggs/ ants i.e., somebody is walking very slowly)

(In this idiom, *eggs* and *ants* do not belong to the same semantic field, but they share the quality of being delicate and of being easily damaged even if they are gently pressed. They are used here to emphasize the degree of slowness of the movement)

(c) Adjective variations

This type is quite common in Kurdish body idioms. Sometimes the adjectives are synonyms:

kalla řaq/ saxt (rough-headed i.e., obstinate)

dast bla:w/ řa:ř /bad (spread-handed i.e., extravagant)

sar blind/ barz (high-headed i.e., honest and well-reputed)

In some other idioms the varying adjectives are either close in meaning or share a certain quality:

lu:ti: barza/ la a:sma:na (one's nose is high/ in the sky i.e., one feels superior to others)

mili: la mu: ba:ri:k/ narimtira (one's neck is thinner/ softer than a hair i.e., one is willing to do anything somebody asks him/her to do)

kalla boř/ pu:ç (empty-headed i.e., stupid)

(d) Specificity and amplification

A few cases of specificity and amplification, where some material is inserted into the idiom, have been observed among the Kurdish body idioms:

dast bastnawa/ dast (u pē) bastnawa (to bind someone's hand/ to bind someone's hand and foot i.e. to restrict somebody's freedom)

dil: la sar dastyati:/ (lapi:) dastyati: (one's heart is on one's hand/ on the palm of one's hand i.e. ready to die for the sake of something)

(e) Dialect variations

The variation may involve dialect differences. The following examples are variations within the subdialects of the Sorani dialect:

Lu:t/ kapu: řka:ndin (to break somebody's nose i.e. to defeat somebody/ *lu:t* and *kapu:* both mean nose)

ařnoy/ çoki: da:da: (to go on one's knees i.e. to surrender/ *ařno* and *çok* both mean knee)

qiřaqiř/ qu:naqu:n kirdin (to move one's bottom lazily in a way that shows one's reluctance to do something/ *qiř* and *qu:n* both mean bottom)

(f) Reduction/ Truncation

Examples of reduction, where the idioms are downgraded from their original forms to lower-level grammatical units, have been observed within Kurdish body idioms, but these are quite rare:

la haza:r a:wi: da:wa (qula pa:y tař nabu:wa)(somebody has dived into many waters without his/her feet getting wet i.e., somebody is a very tricky and deceiving person)

4.2.3. Syntactic variations

Syntactic variations in Kurdish body idioms vary from idiom to idiom. Some idioms (regardless of being opaque or transparent) may accept different syntactic operations while others may allow none. However, as mentioned by Fattah (1986: 83) most idioms lie between these two extremes i.e., they accept some rules and refuse others.

It has been observed that in general, Kurdish (body) idioms are quite flexible to syntactic transformations. For example, the idiom *piřt guwēy xist*⁶ (put something behind one's ears i.e., ignored something) allows the following transformations:

piřt guwēy naxist. (behind his/her ears he/she didn't put it i.e., he/she didn't ignore it.) (negative)

piřt guwēy xistuwa. (behind his/her ears he/she has put it i.e., he/she has ignored it) (tense marking)

piřt guwēy xistuwa? (behind his/her ears he/she has put it? i.e., Has he/she ignored it?) (question)

piřt guwēya:n xist. (behind their ears they put it i.e., they ignored it.) (pluralization)

piřt guwēy maxa. (behind your ears don't put it i.e., Don't ignore it) (imperative in the negative)

piřt guwē xra. (behind ears it was put i.e., It was ignored) (passive voice)

piřt guwē xistin (putting something behind ears i.e., ignoring something) (nominalization)

⁶ Note that this sentence accepts the inversion of its parts i.e., the prepositional phrase *behind....ears* can either precede or follow the verb in Kurdish, hence, the English translation of the examples is done accordingly to show this.

xistiya pišt guwê. (he/she put it behind his/her ear.) (inversion of its parts)
pišt guwêy naxay. (behind your ears don't put it. i.e., Don't ignore it.)
 (warning)

But this idiom does not accept internal modification like:

**pišt guwêya gawraka:ni: xist* (behind his/her big ears he/ she put it)

Furthermore, some of the systematic syntactic variations mentioned by (Moon, 1998: 139) are applicable to Kurdish idioms as well (See 2.3.3.). Some of these variations are:

(a) Causative and resultative variations

la pal u po kawt (became exhausted)

la pal u poy xist (made him/her exhausted)

ba:li: daškêt (one's wings break i.e., one loses authority or support)

ba:li daškênêt (breaks someone's wings i.e., limits someone's authority or power)

dili: narma/ řaqa (one's heart is soft/ hard)

dili: narm/ řaq kird (softened/ hardened one's/ someone's heart)

(b) Reciprocity

Some Kurdish body idioms have reciprocal structures, and the variations involve the way different participants are mentioned:

Singular

X řa:n ba řa:ni: Y dařwa:t

(X goes shoulder to soulder

With Y i.e., they are closely connected)

X kilki: la gal' Y kirdota yak

(X has joined tail with Y i.e., they are cooperating)

plural

X u Y řa:n ba řa:ni: yaktir dařon

(X and Y go shoulder to shoulder)

X u Y kilkiya:n kirdota yak

(X and Y have joined tails)

(c) Inversion/ Reversals

Some body idioms in Kurdish allow the inversion of their parts without affecting the idiomatic meaning. Sometimes the variation involves verb -complement inversion:

xuwēni: ba a:w bu: (one's blood into water turned)/ *xuwēni: bu: ba a:w* (one's blood turned into water) i.e., one worked very hard

girtya dil (somebody took something to heart)/ *la dili: girt* (to heart somebody took something) i.e., somebody felt upset or offended by someone's criticism

There are also cases of noun-modifier inversion e.g.:

dast ba:la: (with one's hand high)/ *ba:la: dast* (high-handed) i.e., having power or authority

dast taṅ (with one's hand tight) / *taṅ dast* (/ tight- handed) i.e., stingy

zima:n tař/ tař zman (with one's tongue wet) (wet- tonged) i.e., clever at talking

But with some idioms the inversion results in a complete change in the meaning of the idiom:

dam u dast (mouth and hand i.e., immediately)

dast u dam (hand and mouth i.e., to be able to get only what one needs for the present and not save for the future e.g., away payday *dakat har dastudama*)

4.3. The Semantics and Pragmatics of Kurdish Body-Related Idioms

4.3.1. Literal and figurative meanings

Most idioms in Kurdish have two levels of meaning, a literal meaning, which is the sum of the meanings of the idiom's individual parts, and a figurative meaning i.e. the meaning of the idiom as a whole which is not the sum of the meaning of the idiom's individual parts (Fattah, 1986: 84) (See 2.2.2). This applies to body idioms as well. Many body idioms in Kurdish have two levels of meaning, a literal and a figurative meaning. For example, the idiom *zima:n su:tan* (to burn one's tongue), literally refers to the physical action of burning one's tongue e.g., (*ça:yaka garim bu: zimanim su:ta:* i.e., The tea was hot. My tongue got burned), but figuratively it means (to make a mistake, or say something which shouldn't have been said in a certain situation e.g., (*zima:nim su:ta*

ka na:wi: awim hēna: i.e., My tongue got burned when I mentioned his/her name, which means that I made a mistake and I shouldn't have mentioned his/her name)

But as mentioned by Fattah (1986: 85) idioms are mostly used in their figurative meaning, and once the figurative meaning gets established in the language, its literal meaning will gradually disappear. However, sometimes, both meanings are available but not used at the same time, and the choice of one rather than the other is determined by the context in which it is used. This situation is sometimes exploited by the listener to use the idiom humorously. Examples of such idioms are common among Kurdish body idioms e.g.:

A: *Dasti pi:sa* (his/her hand is dirty i.e., he/ she steals)

B: *Ay bo nayšwa:?* (Why doesn't he/she wash it then?)

There are also some Kurdish body idioms whose literal meanings have disappeared because their individual parts have lost their original meanings overtime, and their figurative meanings have become frozen or fixed. For example, idioms like *dilî: ška:nd* (broke somebody's heart i.e., depressed him/her); *dasti: lēšord/ lēšu:št* (washed his/her hands of somebody/something i.e., became hopeless about somebody/something); *sar:i hēna: u bird* (moved one's head forwards and backwards while thinking i.e., thought carefully about something trying to find a solution for a problem or remember something). With such idioms, even context cannot help to restore their literal meaning (Fattah, 1986: 86).

There are also some body idioms that will sound odd or do not make any sense if used literally because they refer to actions or events that would be unlikely if intended literally. For example, *la gal mu:y xoy šar daka:t* (somebody fights with one's hair i.e., one is bad-tempered); *kilik pēwa kirdin* (to stick a tail to somebody i.e. to make fun of somebody); *mil ba:da:n* (to twist someone's neck i.e., to force somebody to do something); etc.

Reference, here, can also be made to Haji Marif's semantic classification of idioms (1975: 65) in which he divides idioms into monosymous (i.e., those that have only one (figurative) meaning) and polysemous (i.e. those that have more than one figurative meaning). For

example, *mil la çaqo su:n* (to rub one's neck against a knife i.e. to risk oneself) is a monosemous idiom (i.e., it has only one figurative meaning), while an idiom like *sar garm* (hot-headed) is polysemous. It may mean (bad-tempered); or (drunk); or (enthusiastic and hard working). The use of such idioms without context can be quite ambiguous.

Furthermore, the meanings of many body idioms are motivated by conceptual metaphors, metonymies and our conventional knowledge of the world (See 4.3.4).

4.3.2. Degree of compositionality and noncompositionality

Body idioms in Kurdish also vary in their degree of compositionality. Some body idioms are compositional i.e., their meanings can be deduced from the meanings of their components e.g., *dilxoš* (happy-hearted i.e., happy), while others are noncompositional i.e., their meanings as a whole are not distributed over their component parts but assigned to the whole phrase; hence, their meanings are not the sum of the meanings of their parts. e.g., *xwēni: bu: ba a:w* (one's blood turned into water i.e. one worked very hard).

According to Fattah (1986: 88-89) in idioms like *dilpa:k* (clean-hearted i.e., not having any bad intentions); *sarra:st* (straight-headed i.e., honest), the first parts, *dil* (heart) and *sar* (head) have lost their original meanings as parts of the body and are used to mean the whole person, while the second parts *pa:k* and *ra:st* have preserved their literal meanings; and this has made it easy to derive the meaning of the idioms from their individual parts; while in idioms like *diltař* (fresh /wet-hearted i.e. feeling young at heart) and *dilqa:yim* (strong-hearted i.e. brave), both parts have lost their original meanings. Hence, these idioms are noncompositional and their meanings cannot be guessed from the meanings of their individual parts. Ali (1998: 63), shares a similar view and states that in a compositional idiom, one or more of the parts preserve their original meanings and this facilitates the comprehension of the meaning of the idiom.

4.3.3. Degree of literalness

Kurdish body idioms also vary in their degree of literalness (i.e., degree of transparency and opacity). Fattah's classification of idioms into grade one (opaque) and grade two (transparent) (Fattah, 1986: 89), can apply to body idioms as well. It can be observed that some Kurdish body idioms have quite opaque meanings so that their meanings cannot be guessed from analysing their components e.g., *çin la sar ša:n* (fist over shoulder i.e. quickly); *dast u pê spi:* (white handed and feet i.e., not skilled at doing any thing); *qol bir* (arm- cutter i.e., a tricky and dishonest person); etc.; while others have quite transparent meanings since not all their parts have lost their original meanings and being so, their meanings can be guessed from the meaning of the words composing them e.g., *dil narim* (soft-hearted); *dil raq* (hard-hearted); *xuwên ši:ri:n* (sweet-blooded i.e., sweet or beautiful).

Many Kurdish body idioms are based on metaphors and metonymies and this, to some extent, helps motivate their meanings. For example, in the idiom *dast ba dami: šēra: daka:t* (puts his/her hand in the lion's mouth i.e., does something brave and risky), the mental image of a person putting his/her hand in a lion's mouth helps in guessing its meaning. Our conventional knowledge of the real world is another mechanism that helps motivate the meaning of (body) idioms (See 4.3.4.1 and 4.3.4.2).

4.3.4. The use of body parts in metaphors and other forms of figurative speech

4.3.4.1 The use of body parts in metaphors

The use of body parts in metaphors is quite common in Kurdish. Fattah (1986: 111) mentions that the most common types of metaphors are those that are related to parts of the body e.g., the mouth of a river, the arm of a chair, the eye of a table, etc. However, as stated by Trask (1999: 130), such metaphors are so embedded in the language so that people hardly perceive them as metaphors; hence, they are considered dead metaphors.

As far as conceptual metaphors are concerned, they are very common in Kurdish body idioms and some of the image schemas used in English and other languages are also actively used in Kurdish. For example, the

CONTAINER schema, according to which the body or its parts are viewed as containers for emotions, or they are viewed inside containers. For example; *dîlî: pîra la xuwên* (one's heart is full of blood i.e., one is very sad); *dîlî: sar a:w kawtwa* (one's heart is floating on water i.e., one is very angry and bored).

Other image schemas like the VERTICALITY or the (UP and DOWN) schema are observed in Kurdish body idioms. For example, *sar barz* (with one's head up i.e. well-reputed) represents the UP schema, while *ça:w baraw žu:r* (with one's eyes down i.e. embarrassed) uses the DOWN schema.

Furthermore, some metaphorical themes found in English and in other languages are also found in Kurdish. For example, several idioms in Kurdish are related to the theme of ANGER IS HEAT such as, *xuwêni: dakulêt* (someone's blood boils) *xuwêni: hasta:ya* (someone's blood is up); *sari: garma* (hot-headed i.e., bad tempered); *sari: awsa:wa* (someone's head has swollen (with anger); *mêški: dataqêt* (one's mind explodes).

There are also many examples of situational metaphors where the meaning of the idiom is motivated by creating a mental image of the situation expressed by the idiom. For example, in the idiom *kawgi:r ba dast* (someone with a skimmer in hand i.e., a person in charge of something), the mental image created is of a cook or a person having a skimmer in hand trying to pour out and divide food among a group of people, which is similar to the image of a person in charge of an office or organization who tries to manage a group of people and to distribute work or responsibilities among them.

4.3.4.2. The use of body parts in metonymies and meronymies

The use of parts of the body in conceptual metonymies is also very common in Kurdish. As stated by Kovecses (1996: 338-39), whereas a metaphor involves two different conceptual domains, a metonymy "involves a 'stand for' conceptual relation between two entities within one domain" and the relation, as stated by Fattah (1986: 113) is either one of time, place, function, cause, or may be one of them is the indicator of the other.

As is the case in English and other languages, the most common type of metonymy is THE PART STANDS FOR THE WHOLE, where the body part stands for the person as a whole (Kovecses 1996: 341). Many examples of such metonymies, which involve different body parts, are observed among Kurdish body idioms e.g., *lu:tbarz* (high-nosed i.e., conceited); *dast řanji:n* (skilled-handed i.e., skilful at doing things); *ça:wqa:yim* (strong-eyed i.e. insolent); *řa:ni: da:ya bar* (put his/her shoulder to something i.e., started working very hard at a particular task)

The fact that the meaning of some body idioms are motivated by our real or conventional knowledge of the world also applies to some Kurdish body idioms. For example, in the idiom *dast kra:wa* (open-handed i.e., generous), the image viewed is of a person giving things generously; while in *dast tañ* (tight-handed i.e., stingy), the image is of a person who gives things with his/her hand held tight (See 3.3.4.2.).

4.3.4.3. The use of body parts in similes, proverbs and sayings

Many examples of similes, proverbs and sayings involving parts of the body are observed in Kurdish. Some examples of similes with body parts are:

wak bari: dasta (something is like the palm of one's hand i.e., it is level and flat);

wak bała:lu:k firmēsik ba ça:wida: daha:ta xuwa:r (tears ran down from his/her eyes like cherries i.e. the size of the tear drops were as big as cherries).

Examples of proverbs and sayings with body parts are:

Di:wa:r ba guwēya; (walls have ears)

xuwēn na:bēt ba a:w (blood doesn't become water)

away labar ça:wa:n nabēt la bar dila:n niya (out of sight, out of heart)

4.3.5. The role of context in the comprehension of Kurdish body-related idioms

The importance of the role of context in resolving ambiguities can also be observed in Kurdish body idioms since there are many body idioms that have two levels of meaning, a literal and a figurative meaning (see

4.2.1). For example, the idiom, *dast girtin* (to hold somebody's hand) may refer to the physical action of clasping someone's hand or it may mean (to help somebody) depending on the context in which it is used.

Ali (1998: 46-47) states that an idiom does not start a conversation, but it is usually mentioned during conversation. Hence, the meaning of the idiom is not only the meaning of the expression but the discourse context also adds some meaning to it.

Ali (2001 a: 75) argues that the context has a very important role in creating and clarifying the meaning of metaphors. In his opinion, context is a broad term that includes a lot more than just linguistic context. For example, it includes the speaker, the listener, their personality, their educational and social background, time, place and situation, etc. He further adds that the importance of the role of context becomes very clear when it comes to ambiguous expressions i.e., expressions that have more than one meaning. For example, a polysemous idiom like *ba:l girtin* (to take wings) can have different meanings in different contexts. It can mean:

(1) to fly from happiness i.e. to be very happy e.g.:

Hawa:laka zor xoš bu:. La xošya:n ba:li: girt.

The news was good. It made him take wings (i.e., it made him very happy).

(2) to move and disappear quickly e.g.:

Har ka bawki: na:rdi: ba šwēnya:, ba:li: girt u řoyišt.

As soon as his father sent for him, he took wings and left. (i.e., moved and left quickly)

It can also be used to mean (to hold somebody's wings i.e. to give help or support to somebody) e.g.:

Am mina:la hati:wa:na pēwi:stya:n ba kasēka ba:lyā:n bigrēt.

These orphan children need someone to hold their wings. (i.e., to help or support them)

The pragmatic classification of idioms made by (1988) (See 2.2.4) can also apply to Kurdish body idioms. Some Kurdish body idioms are with pragmatic point (i.e., they can only be used in certain pragmatic situations), while some others are without pragmatic point (i.e., they can be used in different situations with the same meaning). For example, the

Kurdish idiom *da:ni:/dami spi: botawa* (somebody's teeth/ mouth has whitened i.e., somebody has lost respect for others) is only used when talking about such a person; while an idiom like *dam u dast* (immediately) can be used in different situations with the same meaning e.g., *dam u dast ka:rakam jêbajê kird.* (I immediately carried out the task); *dam u dast wałami: pirsya:rakam da:yawa.* (I immediately answered the question); *dam u dast çu:m bo la:y.* (I immediately went to him/her).

Some body idioms in Kurdish, like English, indicate conventionalized gestures involving parts of the body where the meaning of the idiom is guessed from our knowledge about the gesture and not from the expression itself. For example, there are many such gestures involving the human hands such as *dast hal' bři:n* (to put one's hands up), which is a conventionalized gesture of surrendering or for raising one's hand to answer a question; *dast ba singawa řa:wasta:wa* (standing with one's hand over one's chest), which indicates readiness for doing an action. In the same way, other parts of the body can be involved in such conventionalized gestures e.g *řa:n haltaka:ndin* (to shrug one's shoulders i.e., to show indifference or helplessness; etc.

CHAPTER FIVE

A COMPARATIVE ANALYSIS OF ENGLISH AND KURDISH BODY-RELATED IDIOMS

5.1. Introduction

This chapter is a comparative analysis of body-related idioms in English and Kurdish. It is divided into four sections. Section one is a short introduction to the chapter. Section two is a comparative analysis of the form and structure of body idioms in both languages considering their degree of fixity and flexibility, and their lexical and syntactic variations. Section three presents a comparative analysis of the semantics and pragmatics of the English and Kurdish body idioms considering their degree of compositionality and literalness, the use of metaphor and other figures of speech in the body idioms of both languages and an analysis of the role of context in understanding body idioms. Section four is an analysis of the degree of equivalence between body idioms in both languages, including the categorization of the selected English and Kurdish body idioms in terms of total equivalence, partial equivalence, zero equivalence and multiple equivalence; and an analysis of the degree of wording, structural and meaning correspondences between English and Kurdish body idioms.

Reference is made to the previous chapters of the study and each subsection is illustrated by a few examples.

5.2. A Comparative Analysis of the Form of English and Kurdish Body-Related Idioms

5.2.1. The form of body-related idioms in English and Kurdish

In general, body idioms in both languages come in the form of phrase and clause patterns, which are further divided into different patterns and sub-patterns according to the syntactic rules of each language. It has been observed that in both languages there are verbal, nominal, adjectival, adverbial and prepositional body idioms (See 3.2. and 4.2.).

The sample survey of the (250) body-related idioms in each language has shown that the verbal category is the most dominant one among the body idioms of both languages e.g., *to turn a blind eye to something* (to pretend not to notice something bad that is happening so you do not have to do any thing about it); *to make someone's skin crawl* (to make someone feel frightened or full of disgust); etc. Examples of verbal idioms in Kurdish are: *dîlî: şka:nd* (broke somebody's heart i.e., depressed somebody) *pişti: tēkird* (turned one's back to somebody/ something i.e. ignored somebody/ something); etc.

The second common category in English is nominal idioms. This category is also common in Kurdish. Some examples in English are: *elbow grease* (the effort used in physical work, especially in cleaning); *a slip of the tongue* (an error of speech), *apple of one's eye* (a person loved and prized intensely). Some examples in Kurdish are: *pişt u pana:* (back and resort i.e., supporter or helper); *zima:nza:n* (a person who is skilled at talking or using language); *ça:wbirsi:* (angry-eyed i.e., someone who is greedy especially with food).

The most common category in Kurdish after the verbal category is the adjectival category e.g., *lêwbaba:r* (sad); *dîlnarim* (soft-hearted i.e., kind); *dastpa:k* (clean-handed i.e., (someone who doesnot steal) This category seems to be less common in English body idioms compared to verbal and nominal ones; however, some examples have been observed such as: *smooth-tongued* (able to talk in a very pleasing and polite way to make people do what one wants); *wet behind the ears* (naïve and inexperienced because of one's youth, immaturity or lack of knowledge); *open-minded* (willing to accept and understand new ideas); etc.

The prepositional and adverbial categories are less common in both languages e.g., *in the blink/twinkling of an eye* (very quickly); *in cold blood* (acting in a way that is deliberately cruel); *to make/ lose money hand over fist* (to make/ lose money very fast and in large quantities); *to be head over heels in love* (to be completely in love). Examples of such idioms in Kurdish are: *ba ça:w tru:ka:nêk* (in the blink of an eye); *la bini pêy ta: tawqi: sari:* (from the bottom of one's feet to the top of one's head i.e., completely); *çiñ la sar ša:n* (quickly); *dam u dast* (immediately)

In many cases, the verb, noun, adjective and prepositional phrases correspond to each other in the two languages. In the following examples, the English and Kurdish body idioms correspond in wording, structure and meaning:

Examples of corresponding verb phrases:

- *to put one's foot down* *pê da:girtin*
- *to bind somebody hand and foot* *dast u pê bastnawa*
- *to cast/run one's eyes over something* *ça:w pêda:xša:ndin*

Examples of corresponding noun phrases:

- *apple of one's eye* *soma:y ça:w*
- *one's last breath* *dwa: hana:sa*
- *a slip of the tongue* *zima:n tra:za:n*

Examples of corresponding adjective phrases:

- *narrow- minded* *mêşik tasik*
- *open-minded* *mêşik kra:wa*
- *smooth- tongued* *zima:n lu:s*

Examples of corresponding prepositional phrases:

- *in the blink/ twinkling of an eye* *ba ça:w tru:ka:nêk*
- *under the wings of somebody* *la žër bai: kasêk*
- *at hand* *la bar dast*

5.2.2. Degree of fixity and flexibility

Body idioms in both languages vary in their degree of fixity and flexibility. Some body idioms can undergo different lexical and syntactic variations, while others are rigidly fixed and hardly allow any change (See 3.2.1. and 4.2.1).

5.2.3. Lexical variations of English and Kurdish body-related idioms

Lexical variations among body idioms of both languages are quite common; and this variation seems to be acceptable as long as the original or metaphorical meaning of the idiom is maintained. For example, in the English idiom *to stick one's neck/ chin/ head out*, where *neck*, *chin*, and *head* are used interchangeably, the original meaning of the idiom (to do something dangerous or risky) is preserved i.e., the reference to *risk* has been maintained. In the same way, in the Kurdish idiom *panjay/ pišti: dasti: xoy gast* (bit his/her finger/ the back of his/her hand i.e., realized the truth about something), *finger* and *the back of hand* can be interchanged while the original meaning is preserved. However, not all body idioms allow lexical variations. Some idioms are quite fixed and do not accept lexical variations. This applies to both English and Kurdish. For example, the English idiom *from hand to mouth* cannot be changed into:

- * *from hands to mouth*
- * *from mouth to hand/ hands*
- * *from hand to lips*

In the same way in Kurdish, an idiom like *çiñ la sar şa:n* (fist over shoulder i.e., quickly) cannot allow transformations like:

- * *çiñ la sar mil* (fist over neck)
- * *dast la sar şa:n* (hand over shoulder)
- * *çiñ la žër şa:n* (fist under shoulder)

The following variations are the most common types of lexical variations observed in both languages (Also see 3.2.2. and 4.2.2.):

(a) Verb variations:

to mind/ watch/ bridle one's tongue

sar lē darçû:n/ lē darkirdin (to get one's head around something i.e., to succeed in understanding or accepting e.g., a new or unfamiliar idea)

(b) Noun variations:

*to pull the **carpet/ rug** from under someone's feet*

zîma:n/ za:r tra:za:n (aslip of the tongue i.e., an error of speech)

Some noun variations represent general-specific cases:

*from **head** to **foot/ toe*** (completely)

dast/ qol biři:n (to cut someone's hand/ arm i.e., to deceive someone)

(c) Adjective variations:

*to put a **bold/ brave** face on it* (to hide one's worry by pretending that nothing is wrong)

*dast **blâ:w/ ša:š /ba:d*** (spread-handed i.e., extravagant);

(d) Dialect variations: These can be verb, noun, adjective, preposition, etc. variations.

*to **kick** one's heels* (BrE)/*to **cool** one's heels* (AmE) (to wait impatiently for someone/ something)

lu:t/ kapu: ška:ndin (to break somebody's nose i.e. to defeat somebody)

(**lu:t and kapu:** both mean **(nose)**)

There are some other variations which are not very common, particularly in Kurdish. These are:

(e) Preposition variations:

*have got an eye **to/ for/ on** the main chance*

*la **bar/ la pēš** ça:wi: kasêk* (in front of someone)

(f) Adverb variations:

*to be able to breathe **easily/ freely***

(No example of this type has been observed in the Kurdish body idioms)

(g) Quantifier variations:

***all/ more** power to one's elbow*

(This type has not been observed in the Kurdish body idioms)

(h) Specificity and amplification:

all mouth (and trousers)

dasti: bastawa/ dast (u pēy) bastawa (bound someone's hand/ bound someone hand and foot)

dīli: la sar dastiyati:/ dīli: la sar (lapi:) dastiyati:(one's heart is on one's hand/ one's heart is on the palm of one's hand)

(i) Truncation:

Examples of truncation have been observed in both languages. However, they seem to be more common in English body idioms:

butter wouldn't melt in her mouth (but cheese wouldn't choke her)

la haza:r a:wy da:wa (qula pa:y tař nabu:wa) (has dived into many waters, but his/her feet have not got wet, said to someone who is very alert and tricky and that can do anything without getting into trouble)

It has been observed that, in general, lexical variations are more common in English body idioms as compared to Kurdish ones.

5.2.4. Syntactic variations of English and Kurdish body-related idioms

Body idioms in both languages vary in the degree to which they tolerate syntactic operations. Many body idioms in both languages are metaphorical in nature and being so, their meanings are motivated by the mental images they create.

As far as English body idioms are concerned, some of them can undergo different syntactic operations such as passivization, insertion of materials, modification, quantification, clefting, topicalization and Wh movement (See 3.2.3.).

For example, an idiom like *John twisted Mary's arm* (John gently persuaded Mary to do something) can undergo the following transformations:

Mary's arm John twisted. (topicalization)

It was Mary's arm that John twisted. (clefting)

Whose arm did John twist? (Wh movement)

Mary's arm was twisted by John. (passivization).

However, not all these rules apply to all body idioms. Some English body idioms, though metaphorical, can hardly accept any syntactic operations apart from some low-level syntactic operations like subject-verb agreement and/ or tense marking. For example, *to give somebody the cold shoulder/ to get the cold shoulder from somebody* (to treat somebody/ to be treated in a cold unfriendly manner) can only accept transformations like:

He tried hard to make friends with his colleagues, but he got the cold shoulder from them. (tense marking)

He always gets the cold shoulder from his friends. (subject-verb agreement)

But not:

* *The cold shoulder was given to him.* (passivization)

* *It was the cold shouldr that was given to him* (clefting)

* *the cold shoulder they gave him* (topicalization)

In the same way, some Kurdish body idioms can undergo different syntactic transformations like negation, interrogation, passivization, internal modification, insertion, and some of them even accept inversion of their parts (See 4.2.3.). However not all Kurdish body idioms accept all these syntactic rules. Most of them accept some rules and refuse others. For example an idiom like *zima:ndrêž* (long-tongued) i.e., talkative) can accept the following transformations:

zima:ni: drêža. (his/ her tongue is long: He/She is talkative.) (subject-verb agreement)

zimani: zor drêža. (His/ Her tongue is very long: He/She is very talkative.) (internal modification)

zima:ni: drêž niya (His tongue is not long: He/She is not talkative.) (negation)

zima:nya:n (zor) drêž bu: (Their tongues were (very) long: They were (very) talkative) (internal modification, pluralization, and tense marking)

Kasim nadi:wa zima:ni: wa: drêž bêti. (I haven't seen anyone with such a long tongue: I haven't seen anyone so talkative) (insertion of other words) but it doesn't accept inversion of its parts: **drêž zima:n*

Some body idioms in Kurdish are fixed and can hardly allow any syntactic variations. For example an idiom like *šal niyaw pa:y ška:wa* is always used in its fixed form and does not accept syntactic changes.

It has been observed that in general, Kurdish body idioms are syntactically more flexible than English ones.

Apart from what has been mentioned, some other types of variations mentioned by (Moon, 1998: 139) have also been observed among body idioms. However, these variations do not necessarily apply to both languages (See 2.3.3., 3.2.3., and 4.2.3.) These variations are:

(a) Causative and resultative variations:

This type, where one variation refers to a state, process, or action, while the other explicitly mentions the cause or result of the state, process or action, are observed in both languages e.g.:

somebody's/ one's heart hardens

to harden one's heart

to harden one's heart towards someone

to harden someone's heart towards someone

Some examples of causative and resultative cases in Kurdish are:

dîlii: narma/ řaqa (one's heart is soft/ hard)

dîlii: narm/ řaq kird (softened/ hardened one's/ someone's heart)

(b) Aspect variations:

Some cases of aspect variation have been observed among the English body idioms, where the verb *keep* is used to show the continuity of the action.

to cross one's fingers/ to keep one's fingers crossed (hope that something will be successful; wish somebody good luck)

to open one's eyes/to keep one's eyes open (to remain alert and watchful)

In Kurdish, this is expressed by the use of the present perfect tense of the verb:

ça:wi: kirdotawa (Somebody has opened his eyes)

dasti: řa:xistu;a ba sari:da: biřwa:t (one has spread his/her hand so that somebody may walk on it i.e., ready and willing to do anything for him/her)

(c) Inversion:

Some cases of inversion have been observed in Kurdish where one part of the idiom is placed before or after the other without affecting the meaning of the idiom (See 4.2.3) e.g.:

xuwēni: ba a:w bu: (one's blood into water turned)/ *xuwēni: bu: ba a:w* (one's blood turned into water) i.e., somebody worked very hard.

dast baĀ:a: (baĀ:a: dast (high-handed/ i.e., having authority or power)

No cases of inversion have been observed in English body idioms.

(d) Reciprocity:

Some body idioms have reciprocal structures, and the variations involve the way different participants are mentioned. This applies to both languages:

Singular

X goes hand in hand with Y

X meets Y's eye

X ŝa:n ba ŝa:ni: Y dařwa:t

X goes shulder to shouder wit Y

X kilki: la gaĀ Y kirdota yak

plural

X and Y go hand in hand

their eyes meet

X u Y ŝa:n ba ŝa:ni: yaktir dařon

X and Y go shouder to shouder

X u Y kilkya:n kirdota yak

5.3. A Comparative Analysis of the Semantics and Pragmatics of Body-Related Idioms in English and Kurdish

5.3.1. Literal and figurative meanings

Most body idioms in English and Kurdish have two levels of meaning, a literal meaning and a figurative meaning. For example, the English idiom *to stab someone in the back* can refer to the physical action of stabbing someone in the back, or it can mean (to be disloyal to someone when he/she does not expect it) (See 3.3.1.)

In the same way, a Kurdish idiom like *dasti: pi:sa* (somebody's hand is dirty) may be used in its literal meaning or it can be used figuratively to mean (somebody steals) (See 4.3.1.).

Some body idioms in both languages can only be used in their figurative meaning because their parts have lost their literal meanings overtime. Moreover, some idioms may sound odd or even funny if intended literally e.g., the English idioms *to get up somebody's nose* (to irritate or annoy someone); *to have eyes in the back of one's head* (to be alert and watchful); etc. The same thing is true of some Kurdish idioms like *qoi biři:n* (to cut someone's arm i.e., to deceive somebody); *pê la kilk na:n* (to step on someone's tail i.e., to irritate someone). However, idioms are mostly used in their figurative meaning (See 2.4.6., 3.3.5 and 4.3.5.).

Furthermore, the meaning of many body idioms in both English and Kurdish can be motivated by metaphors, metonymies and other types of figurative speech (See 3.3.4., 4.3.4 and 5.3.4.)

5.3.2. Degree of compositionality and noncompositionality

In both languages, body idioms vary in their degree of compositionality. Some body idioms are noncompositional (i.e., their meaning as a whole is not distributed over their component parts and cannot be deduced from the meanings of their individual parts), while others are compositional or analysable. Some examples of noncompositional idioms in English are: *to beat one's brains out about something* (to think very hard about something for a long time); *to lead with the chin* (to speak or behave without fear of consequences); *to curdle someone's blood* (to frighten someone). Some examples of compositional idioms in English are: *to catch someone's eye* (to attract someone's attention), *to elbow one's way into/out of a place* (to force entry into/ out of a place); *to keep one's foot* (to keep one's balance); *to clip somebody's wings* (to restrict somebody's freedom).

The same thing can be observed about Kurdish body idioms. Some body idioms are noncompositional i.e., the meaning of the idiom is assigned to the whole expression and the idiom parts have lost their literal meanings. Some examples of such idioms are: *lêwbaba:r* (sad); *damspi:* (white-mouthed i.e., wise and able to give advice to others); *diitax* (young at heart i.e., of old people, to feel and behave like a young person), while others are compositional e.g., *dastpa:k* (clean-handed i.e., somebody who does not steal); *diirax* (hard-hearted); *zima:ndrêž* (long-tongued i.e.,

talkative); *sarřa:st* (straight-headed i.e., honest or truthful); etc. (See 3.3.2. and 4.3.2.).

5.3.3. Degree of literalness

Body idioms in both languages also vary in their degree of literalness. Some of them are quite transparent (i.e., their meanings can be guessed from the meanings of their parts, while some are opaque (i.e., their meanings are not predicted from the meanings of their component parts) (See 3.3.3 and 4.3.3).

5.3.4. The use of body parts in metaphors and other forms of figurative speech in English and Kurdish

The use of body parts in metaphors and other figures of speech like similes, metonymies and meronymies is very common in both English and Kurdish. However, metaphors and metonymies, including meronymies, are the most prominent ones in both languages.

5.3.4.1. The use of body parts in metaphors

Both languages use metaphors with body parts, particularly conceptual metaphors where emotions and bodily movements and states are conceptualized by means of image schemas (See 3.3.4.1 and 4.3.4.1.).

It has been observed that both languages use the CONTAINER image schema where the body and its parts can be viewed as containers of emotions and other abstract entities e.g., *one's blood boils* (one is very angry), *pour out one's heart (to somebody)* (tell somebody all about his feelings, problems etc.); or they can be viewed inside containers e.g., *keep one's head above water* (manage to deal with tasks or responsibilities), *one's heart sinks* (one suddenly feels upset about something); etc.

In the same way Kurdish has idioms like *dîî: piřa la xuwēn* (one's heart is full of blood i.e., one is very sad), , *xuwēni: dakuiēt* (one's blood boils i.e., one is very angry), *dîî: xoy haiřiřt* (poured out one's heart i.e.

talked about his/ her problems and sufferings); *xistiya meški*: (put something into someone's mind i.e., put an idea into someone's mind).

It can be observed that some of the above examples correspond to each other in the two languages, which indicates that the concepts they refer to are shared between the two languages and are expressed by using the same body parts and the same images. For example, the theme of ANGER IS HEAT can be observed in a number of corresponding body idioms in both English and Kurdish. Examples of such corresponding body idioms are *someone's blood boils/ xuwēni: dakuîêt*; *someone's blood is up/ xuwēni: hasta:wa*; *hot blood/xuwēn /sar garm* etc.

Both languages also use the VERTICALITY (the UP and DOWN) schema, where UP represents positive attitudes or states while DOWN refers to negative attitudes or states. Examples of such metaphors in English are: *someone's heart leaps* (someone feels happy); *keep one's chin up* (stay cheerful in difficult circumstances) or *someone's face falls* (someone feels sad). Examples in Kurdish are: *sarbarz* (having one's head up i.e., well-reputed); *sar da:nawa:ndin* (to put one's head down i.e., to surrender); *ça:w baraw žu:r* (with one's eyes down i.e., embarrassed);

However, with some idioms, the UP schema does not necessarily refer to positive qualities or attitudes. For example in the English idiom *to have one's head in the clouds* (to be unaware of what is going on), the reference is to a negative quality. In the same way the Kurdish idiom *lu:ti: barza/ lu:ti: la a:sma:na* (with one's nose high or with one's nose in the sky i.e., feeling conceited), refers to a negative attitude.

Both languages also use situational metaphors. Some of these metaphors correspond to each other in English and Kurdish e.g., *to put one's head in a noose* has the Kurdish equivalent *sari: xoy daka:t ba patawa*. In both languages, the mental image created is the same i.e., the image of a person putting his/ her head in a noose, which means this person is deliberately risking himself/ herself.

It has been noticed that when the English-Kurdish idiom pair differs in the body part or when there is some kind of variation in the wording of the two idioms, the mental image changes, but the metaphorical meaning is preserved. For example, the English idiom *to put one's head into the lion's mouth* has the Kurdish equivalent *dast ba dami: šēra: kirdin* (to put one's hand into the lion's mouth) where the mental images of the two

idioms are different but the reference to (boldness and risk) is still maintained.

With some metaphors the mental image may be completely different but the metaphorical meaning is still maintained. For example, the English idiom *to put one's head on a block* (to risk oneself) has the Kurdish equivalent *mil la çaqo su:n* (to rub one's neck against a knife). The two mental images are completely different since the two idioms are completely different in wording, but the meaning is still maintained since both situations refer to exposing oneself to risk and danger.

There are some other idioms that use the same body part and the same image but refer to different concepts in each language. For example, *a swelled head* in English refers to 'the feeling of superiority', while in Kurdish it refers to 'bewilderment'; *a red face* in English refers to 'embarrassment', while in Kurdish *řu:su:r* can also refer to 'well-reputedness'; *hot blood* in English refers to 'a bad temper', while in Kurdish it can also refer to 'being sweet and lovable' or to 'being young and enthusiastic'.

The above examples indicate that despite the fact that the two languages share some metaphorical images and concepts, they can be different in details and in their use of body parts to express different concepts.

5.3.4.2. The use of body parts in metonymies and meronymies

The use of body parts in metonymies is very common in body idioms in both languages. One of the most common metonymies in English and Kurdish is THE PART STANDS FOR THE WHOLE. For example *fresh/new/young blood* (new workers in a company or an organization); *to change hands* (to pass to different owners); *to risk one's neck* (to take a big risk by doing something dangerous, stupid, etc.); *to be in safe hands* (being taken care of by a responsible person and unlikely to be harmed). In the same way, Kurdish has idioms like *dastpa:k* (clean-handed i.e., a person who does not steal); *dînarim* (soft-hearted i.e., a kind person); *dîltař* (young at heart); etc.

Some metonymies in English and Kurdish correspond to each other. For example, *to change hands* (to pass to different owners) has the Kurdish

equivalent *am dast aw dast kirdin*; *to ask for somebody's hand* (to ask somebody(a lady) for marriage), has the equivalent *da:wa:y dasti: kasêk/kiçêk kirdin*; *to count heads* (count the number of people in a group); *saržimêri kirdin*; *etc.*

5.3.4.3. The use of body parts in similes, proverbs and sayings

Similes are quite common in the body idioms of both languages, but it is not necessarily that they correspond to each other. For example, the English idiom *as dry as a bone* has the Kurdish equivalent *daiêy êska*, (something is like a bone), but in Kurdish it is used to say that something is *as rough as a bone*. However, *dry* and *rough* are both qualities of a bone.

Other examples of similes in English are: *to stick out like a sore thumb* (to be obvious); *to be like a dog with two tails* (to be very happy); *as tough as nails* (very tough). Some examples of similes in Kurdish are: *wak bari: dasta* (something is like the palm of one's hand i.e., it is level and flat); *wak baîa: îu:k firmêsik ba çawî:da: daha:ta xuwa:r* (tears ran down someone's eyes *like cherries* i.e. the size of the tear drops were as big as cherries).

Examples of proverbs and sayings with body parts are also very common in both languages. Some of these correspond to each other e.g., *walls have ears* / *di:wa:r ba guwêya*; *blood is thicker than water* / *xuwên na:bêt ba a:w* (blood doesn't become water); *out of sight, out of mind* / *away la bar çawî:n nabêt, la bar diîa:n niya*.

5.3.5. The role of context in the comprehension of body-related idioms in English and Kurdish

Context plays a very important role in the comprehension of body idioms in both languages since most body idioms in both languages are metaphorical, which means that they have two or more levels of meaning; hence, they can be ambiguous. For example, an idiom like *to hold*

somebody's hand, which corresponds to the Kurdish idiom *dast girtin*, may be used in its literal meaning (the physical action of grasping or clasping someone's hand), or in its figurative meaning, (to help someone), and this may cause misunderstanding in the absence of an appropriate context (See 3.3.5, 4.3.5).

In both languages there are body idioms with pragmatic point and others without. For example, in English, *Keep your chin up!* or *Chin up!* is only used when one tries to tell somebody to stay cheerful even when he/she is in a difficult situation; while an idiom like *to sweep off one's feet* (to have a feeling of love or happiness too strong to be controlled) can be used in different situations with the same meaning e.g, He swept off his feet on hearing the good news; She swept off her feet when she saw him; Winning the match made him sweep off his feet; etc. In the same way, a Kurdish idiom like *pe frêda!* (Shake your leg!) can only be used to tell somebody to move quickly; while an idiom like *pêy (lê) da:girt* (put his/her foot down i.e., used his/her authority to prevent something from happening) can be used in different situations with the same meaning e.g., *A:za:d wi:sti: biřwa:t bo darawa, ba:la:m ba:wki: pêy (lê) da:girt u nayhêšt* (Azad wanted to go out but his father put his foot down and didn't let him go out); *Ba:wkim řa:zi: bu: xa:nuwaka bifrošet ba:la:m da:ykim pêy (lê) da:girt* (My father agreed to sell the house, but my mother put her foot down); *Pêwi:sta pê (lê) da:giri:t u nahêli:t kuřakat ha:tu:çoy am jora kasa:na bika:t* (you have to put your foot down and stop your son from seeing such people).

There are also cases in both languages where the meaning of the idiom is motivated by some conventionalized gesture involving parts of the body. For example there are many such gestures involving the human hands such as *hand-shaking/ dast guši:n* which is a conventionalized gesture of greeting. Other similar examples are *put one's hands up/ dast haibři:n* (surrender, as when someone is arrested); *shake one's fist at somebody/ dast lê řa:waša:ndin* (to threaten somebody). In the same way, other parts of the body can be involved in such conventionalized gestures e.g., *(to shrug one's shoulders/ řa:n haıtaka:ndin* (to show indifference or helplessness); *to prick up one's ears/ guwê muç kirdin* (to listen attentively); *to curl one's lips/ liç haıqırça:ndin* (to show disapproval or doubt); etc.

The above analysis indicates that English and Kurdish body-related idioms are similar in their general lexical, syntactic, semantic and pragmatic characteristics. However, they are different in their specific characteristics, particularly in their use of the body parts to express different concepts, and this affects the degree of equivalence between the English-Kurdish body idioms. This indicates the validity of the first part of the hypotheses.

5.4. An Analysis of the Degree of Equivalence between English and Kurdish Body-Related Idioms

5.4.1. Categorization of English and Kurdish body-related idioms

In order to verify the second part of the hypotheses, the (250) English body idioms (See appendix 1) were compared to Kurdish body idioms to identify equivalent idioms.

It has been observed that from the (250) English body idioms, (183 i.e., 73%) have equivalents with body parts in Kurdish. However, the degree of equivalence differs. Thus, the (183) equivalent body idioms have been classified into the following categories:

(1) English- Kurdish body idiom with the same body part having, more or less, the same or a similar meaning and form (i.e. totally equivalent body idioms), (86 pairs i.e., 47%);

(2) English-Kurdish body idioms that are partially equivalent (i.e., similar either in form or in meaning), (97) pairs i.e., 53%). This category has been further divided into the following subcategories:

(a) English-Kurdish body idioms with the same body part having similar meanings but different forms, (31 pairs i.e., 31.95%);

(b) English- Kurdish body idioms with a different body part in each language, (often) having different forms, but used with a similar meaning, (57 pairs i.e., 58.76%);

(c) English- Kurdish body idioms with the same body part and the same form but used with a different meaning in English and Kurdish, (9 pairs i.e., 9.27%).

The remaining (67 i.e., 26.8%) idioms from the total of (250) English idioms represent English body idioms with no equivalents or with no equivalents with body parts in Kurdish (category 3.a); (i.e. they are specific to English).

The alphabetical list of the (250) Kurdish body idioms include (203⁷) Kurdish body idioms with English equivalents within the (250) English body idioms plus (47) Kurdish- specific body idioms. (See appendix two)

Category (4) of the body idioms represent some examples of English body idioms with multiple equivalents in Kurdish (See appendix three)

The above figures and percentages indicate that, in general, most English body idioms have equivalents in Kurdish. However, the number of the partially equivalent idioms is more than the totally equivalent ones; and among the partially equivalent ones, the number of those that differ in form, is more than the ones that differ in meaning. This shows that the English-Kurdish body idioms mostly differ in form (i.e., in wording and/or structure and in the use of the body parts to express different concepts) rather than in meaning, As far as meaning is concerned, all the equivalent idiom pairs correspond to each other, except category (2.c.), which represent those idiom pairs that are similar in form but used with a different meaning in English and Kurdish and these constitute a small proportion compared to the other categories.

5.4.2. Degree of lexical, structural and meaning correspondence between English and Kurdish body-related idioms

As far as lexical, structural and meaning correspondences between English and Kurdish body idioms are concerned, it has been observed that despite the fact that each body idiom, in each language, has its own idiosyncrasies in terms of wording, structure and meaning, many idioms

⁷ The number of Kurdish body idioms with English equivalents (within the 250 Kurdish body idioms) is more than the number of English body idioms with Kurdish equivalents (within the 250 English body idioms), because some English body idioms have more than one equivalent in Kurdish.

structurally correspond to each other even when they differ in wording i.e., verb phrases in English, correspond to verb phrases in Kurdish, noun phrases to noun phrases, and so on. For example, the English idiom *to give somebody a swelled head* (to make somebody feel conceited), has the Kurdish equivalent *ba: la pēst kirdin* (to breathe air into or to swell somebody's skin) where the two idioms differ in wording but both are verb phrases; in the same way *thick-skinned*, meaning (not easily irritated) has the Kurdish equivalent *mēšik/xuwēn sa:rd* (cold- minded or cold- blooded), both of which are adjective phrases despite the difference in wording and in the body part used in each language.

It has been observed that the degree of wording correspondence between equivalent idioms of the two languages is quite low and in most cases they differ in their wording even when they are similar in meaning and structure. For example, the English idiom *to pull the wool over somebody's eyes* (to deceive somebody) has the Kurdish equivalent *ça:w bast kirdin* (to tie somebody's eyes); *to be all ears*, meaning (to listen attentively to somebody), has the Kurdish equivalent *du: guwēy habu: dwa:ni: tri:ši: qariz kird* (had two ears and borrowed two more ones).

However, the degree of structural and wording correspondences varies from one category to the other and even from one idiom pair to another. Category (1) (i.e., those idiom pairs that are equivalent in form and meaning)) has the highest degree of correspondence since the idioms are supposed to be similar in form and meaning. However, even within this category, there are many exceptional cases where some kind of difference is observed either in wording or/and in structure between the two idioms. For example, the English idiom *when somebody's back is turned* is in the passive voice, while its Kurdish equivalent *ka pišti: kirdawa* (when somebody has turned his/her back) is in the active voice. Another example is *to have one foot in the grave*, which has the Kurdish equivalent *pēy la řoxy qabra* (i.e., to have one's foot at/on the edge of the grave); *to shake one's fist at somebody* corresponds to *dast lē ra:waša:ndin* (to shake one's hand at somebody), where hand is interchanged with fist; *from head to foot/toe* corresponds to *la bini: pēy ta: tawqi: sari:* (i.e., from the bottom of one's feet to the top of one's head).

In category (2.a.) the body idiom pairs use the same body part with different wording or/and structure to express the same or a similar concept. For example, the English idiom *one's eyes are bigger than one's stomach* has the Kurdish equivalent *ça:wi: birsiya* (one's eyes are hungry i.e., he/ she is greedy); *to give somebody a tongue lashing* (to give somebody a severe scolding) has the Kurdish equivalent *zima:ni: lē darkēša:* (to pull out one's tongue at somebody); *with one's nose in the air* (i.e., in a way that suggests one is feeling conceited or superior) has the Kurdish equivalent *lu:ti la a:sma:na* (with one's nose in the sky); etc. But in most cases the difference is in wording rather than in structure.

In category (2.b.) where the idiom pairs use a different body part with the same meaning, the degree of structural and wording correspondences varies from one idiom pair to another. Some idiom pairs correspond in wording and structure but only differ in the body part. For example, *to give one's back to something*, meaning (to work very hard at something mentally or physically), is equivalent to *diî da:na ka:rêk* (to give one's heart to some thing), where *back* is substituted by *heart*; *by the sweat of one's brow*, meaning (by one's own hard work or physical effort) is equivalent to *ba :araqay nêwçawa:ni:* (with the sweat of one's forehead) where *brow* is substituted by *forehead*; *to be in two minds about something* (to be undecided about something) has the Kurdish equivalent *du: diî bu:n* (to be in two hearts about something).

Some other idiom pairs within this category differ in wording, but use the same structure. For example, *to hardly have time to breath* (to be very busy) has the Kurdish equivalent *rêy niya sari: xoy bixurênêt* (i.e., to hardly have time to scratch one's head); *waitngt on somebody hand and foot*, meaning (to do almost everything for somebody) is equivalent to *dast ba singawa boy ra:wasta:wa* (i.e., waiting on somebody hand on chest); *to be bored out of one's mind* (to be extremely bored) *xari:ka la pêsti xoy biçêta dar* (one is about to get out of one's skin).

Some idiom pairs in this category have completely different wording and sometimes different structure but refer to a similar meaning or concept e.g., *to take something on the chin* (to accept a difficult situation without complaining) is equivalent in meaning to the Kurdish idiom *pê la jargi: xo na:n* (to step on one's liver); *to scratch someone's back* (to do somebody a favour in the hope that they will do something for you) is

equivalent to the Kurdish idiom *ša:n taka:ndin* (to dust someone's shoulder); *to have one's fingers in too many pies* (to be involved in too many things) corresponds to *sarêki: hayaw haza:r sawda:* (to have one head but a thousand affairs).

In category (2.c.), which represents those idiom pairs that are similar in form but used with a different meaning in each language, the degree of structural and wording correspondences is very high. For example, the English idiom *to have one's hand on one's heart* (to speak honestly and truthfully), has the Kurdish equivalent *dasti: la sar dityati:* (is worried or anxious about something). Both have the same wording and structure but differ in meaning. Another example of this subcategory is *one's hands are clean*, meaning (not responsible for crime or dishonesty), which is equivalent in form to the Kurdish idiom *dasti: pa:ka*, meaning (he/ she does not steal). However, the idiom pairs in this category are very small in number.

Categories (3a and b) represent those body idioms which are either specific to English or to Kurdish respectively. These idioms either do not have an equivalent that contains a body part or do not have an equivalent idiom in the other language. For example, *to cost somebody an arm and leg* meaning (to cost somebody a lot of money) has no equivalent with body part in Kurdish; while the Kurdish idiom *jargi: su:ta:* (someone's liver got burned i.e., someone's child died) does not have an equivalent in English.

Finally, category (4) represents some examples of those English body idioms which have multiple equivalents (i.e. equivalents in meaning) in Kurdish. For example, the English idiom *Wet behind the ears*, meaning (naïve and inexperienced) has the Kurdish equivalents *ça:w nakra:wa* (with eyes not yet opened); *sary hêšta: la hêlka naju:qa:wa* (one's head has not hatched from the egg yet); *ta:m ši:ri: xa:wi: la dam det* (there is the taste of raw milk in one's mouth.); *dasti: řa:st u çapi: xoy na:na:sêť* (does not know one's right hand from one's left hand). Idioms of this category may or may not correspond in form. However, in most cases, they correspond structurally but not lexically.

The above categorization and analysis show that some idioms correspond to each other in English and Kurdish and others are language-specific; and that the corresponding idioms differ in their degree of

equivalence so that there are English-Kurdish body idioms that are , more or less, totally equivalent (i.e., form and meaning), others are partially equivalent (i.e., either form or meaning) while some Kurdish body idioms have multiple equivalents in English. This shows the validity of the second part of the hypotheses.

CHAPTER SIX

SUMMARY AND CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH

6.1. Summary and Conclusions

In this study the aim has been to conduct a comparative analysis of body-related idioms in English and Kurdish in terms of their lexical, syntactic, semantic and pragmatic aspects; and also to examine the degree of correspondence and variation between English- Kurdish body idioms. The conclusions drawn from the study can be summarized in the following points:

- Body-related idioms in both languages constitute one of the most common categories of idioms; and most body parts are actively used in the idioms of both languages. However, some body parts like the eyes, the hands, the back, the head, the mouth, the nose, the tongue, the feet, etc. are more productive than others like cheek, chin, tooth, nail, chest, toe, etc.
- Some body parts are more common in the idioms of one language rather than the other. For example, idioms with cheek, chin, heel, elbow, thumb, are more common in English, while idioms with beard, moustache, bottom, belly, forehead, liver are observed to be more common in Kurdish, and this is something culturally determined; In the researcher's opinion, in some cases, the reason is related to cultural differences. For example, the use of *beard* and *moustache* in Kurdish may reflect the fact that men in the Kurdish community, unlike the English community, usually (but not always) grow beard and wear moustache; hence, these parts are

used in the Kurdish idioms. Beard and moustache are mainly used in Kurdish to represent deception and inflicting unpleasant things on others e.g., *ři:ši: ba ta:ši:n da:* (caused someone's beard to be shaved i.e., caused him harm or damage or ridiculed him); *aw řona la smêli: min mada* (don't rub this grease on my moustache i.e., don't try to deceive me or inflict this unpleasant thing on me).

The use of *liver* has been observed in many Kurdish idioms, while no idiom with *liver* has been observed in English. The reason is, perhaps, that in the Kurdish culture, liver is a symbol for one's children because of the qualities they share. For example, *liver* is an important part of the human body as children are important to their parents or family, both liver and children are delicate and easily affected and any damage or injury to them causes a lot of pain to the person related, and this has been reflected in the idioms. For example, when someone's child is dead or killed, they say: *jargi: su:ta:* (one's liver got burned); *jargi: lat lat bu:* (one's liver was cut into pieces); *jargi: biřa* (one's liver was cut); *cergi birža:* (one's liver was grilled).

- Some parts like tail and wings, which are parts of animal and bird bodies, are used as parts of the human body and this applies to both English and Kurdish. In the researcher's opinion, this may be related to the coexistence of people with these, which may have resulted in giving animal and bird characteristics to human beings and vice versa. Examples of such idioms in English are: *on somebody's tail* (following behind somebody closely); *waiting in the wings* (ready to take a particular job or be used in a particular situation when needed). Examples of such idioms in Kurdish are: *pěy la kilki na:* (stepped on someone's tail i.e. aroused someone's anger); *ba:y ba:li: xoy da:* (stretched one's wings i.e., walked around after sitting down or lying down for a period of time). Idioms with these parts do not necessarily correspond to each other in English and Kurdish; however, some corresponding examples have been observed e.g., *to take somebody under one's wings/ xistna žěr bali: xo* (i.e., to take care of somebody and support him/her); *to clip somebody's wings/ pař u ba:l kirdin* (i.e., to limit the freedom or authority of somebody).
- A considerable number of body idioms use the same body part in English and Kurdish and correspond to each other in form and

meaning. However, this does not apply to all body idioms. In many cases, the body idiom in English uses a different body part to express a similar concept.

- As far as the form of body idioms are concerned, in both English and Kurdish, idioms can come in the form of compound words, phrase patterns and clause patterns, and these are further divided into other sub-patterns according to the syntactic rules of each language.
- With regard to lexical variations, it is common in both languages. However, this is observed more in English body-related idioms;
- Syntactic variations are also common in both languages, and body idioms of both languages vary in the degree to which they can undergo syntactic transformations. However, Kurdish body idioms are observed to be more flexible to syntactic transformations than English ones.
- Semantically, most body idioms of both English and Kurdish have two levels of meanings, a literal level, and a figurative one. However, idioms are mainly used in their figurative meanings.
- Body-related idioms in both languages also vary in their degree of transparency and opacity, and in both languages more transparent idioms tend to be more analysable and more flexible.
- Pragmatically, context plays an important role in the comprehension of body idioms in both English and Kurdish, particularly, the ambiguous ones since most body idioms are metaphorical and have two or more levels of meanings.
- As far as the degree of equivalence between body idiom pairs of English and Kurdish is concerned, many body idioms have equivalents in Kurdish. However, the degree of equivalence varies from one category to another and even from one idiom pair to another.
- Meaning correspondence is found between idiom pairs in all the categories except category (2.c) (i.e., those body idiom pairs that have the same form but used with a different meaning in English and Kurdish), and category (3. a, and b) (i.e., body idioms which are specific to English and those that are specific to Kurdish);

- Wording correspondence can be observed in some idiom pairs, particularly those in category (1) (i.e., those idioms that are totally equivalent) and category (2.c) (i.e., those that are similar in form but not in meaning); while in the other categories, the degree of wording correspondence is low. However, this varies from idiom to idiom. Some idiom pairs use the same body part but differ in wording and/ or structure, others only vary in the body part used in English and Kurdish, while some others are totally different (see category 2.a and 2.b).
- The degree of structural correspondence, between the idiom pairs of English and Kurdish is observed to be higher than wording correspondence. i.e., verbal idioms in English correspond to verbal idioms in English; nominal idioms in English correspond to nominal idioms in Kurdish, and so on. Structural correspondence is observed even when the idiom pairs differ in wording or meaning. However, there are always exceptional cases.
- Conceptual metaphors and metonymies are very common in both languages, and in many cases, the mental images created by them are the same in both languages. However, since each language has its own metaphors, sometimes the use of a different word or a different body part in the idiom of one language causes a change in the mental image, but the metaphorical meaning is still preserved; in other cases the same body part and the same image express a different concept in each language and this is a culturally- determined issue.
- Finally, it can be said that body-related idioms in English and Kurdish have a lot in common in their general lexical, syntactic, semantic and pragmatic characteristics, but they differ in details, particularly in wording, structure and in their use of the body parts to express different concepts.

6.2. Suggestions for Further Research

Idiom is a very wide and interesting area with many labyrinths that need to be explored. One suggested topic for further research would be how children acquire idioms in their native language. Other categories of

idioms, such as animal idioms, bird idioms, colour idioms, food idioms, etc. can also be good topics for further research. However, a big project that would bring all the categories together is the development of an English- Kurdish dictionary of idioms and idiomatic expressions, which will be very useful for Kurdish learners of English particularly in the field of translation

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APPENDIX ONE

Parts of the Body Used in English Idioms

The following is an alphabetical list of the (250) selected English body idioms⁸ with their figurative meanings. The list includes (43) body parts⁹. They are taken from the following sources: (Cowie, et al. 1983; Phythian, 1986; Seidl and McMordie, 1988; Collis, 1996; Collins Coubuild Pocket Idioms Dictionary, 1996; Makkai, et al.1999; Wright, 1999; Spears and Kirkpatrick, 2001; Spears, 2001; *Oxford Idioms*, 2001; Hornby, 2001; Collins Cobuild Idioms Dictionary.2nd ed.2002; McCarthy and O'Dell, 2002; Dixon, 2003; Swick, 2004; Sharaf, 2005). The following sites from the internet have also been consulted:

The idiom Connection (<http://www.idiomconnection.com/body.html>);and
A Dictionary of Idioms and Idiomatic Expressions
(<http://www.usingenglish.com>)

Arm

a shot in the arm: something (often money) that has the short term effect of stimulating and reviving a situation; a thing or an action that gives somebody/ something new energy, help or encouragement

to chance one's arm (BrE): to take a risk especially when one is unlikely to succeed

to cost someone/ pay an arm and leg: to cost someone/to pay a great deal of money

to give one's right arm: to be willing or prepared to make a great sacrifice in order to do/ get something

to jog/ nudge somebody's arm/ elbow (to do/ not to do something): to touch or push against somebody's arm with one's own as a signal that he/she should notice/ do/ say or not do/say something

to keep/hold someone at arm's length: to avoid becoming too friendly with someone

⁸ Idioms with two body parts are listed according to the first body part.

⁹Since some body parts are more productive than others, the number of idioms under each body part differs accordingly

to twist someone's arm: (often used humourously) to gently persuade someone to do something (i.e. without using physical force or unfair methods)

Back

behind someone's back: when someone is not present or not informed; without someone's knowledge or approval

to be on someone's back: to be annoying someone by criticizing him/her and putting a lot of pressure on him/her

to get/put someone's back up: to make someone angry

to get off someone's back: to leave someone in peace; to stop annoying someone

to pat oneself/ somebody on the back: to congratulate oneself/somebody for doing something well

to put one's back into something: to work very hard at something mentally or physically

to scratch someone's back: to do somebody a favour in the hope that they will do something for you

to stab someone in the back: to be disloyal to a friend when he/she does not expect it

to turn one's back on someone: to refuse help when it is needed

when somebody's back is turned: when somebody is away, or involved with something else

Beard

to beard the lion in his den: to confront boldly one's opponent on his own ground to discuss a matter in dispute

to laugh in one's beard: to be amused but not show it; to hide one's laughter

Blood

bad blood between people: anger or a bad relationship due to past problems with someone

to be out for blood: to be very determined to defeat/ punish someone; to be very angry at someone

fresh/new/ young blood: new members brought into a group; new workers in a company; someone new to an organization, job or work, who is expected to bring new ideas, innovations, etc.

to get someone's blood up: to make someone very angry

to make someone's blood boil/ one's blood boils: to make someone very angry/ one is very angry

one's blood runs cold/ freezes: one is terrified or horrified

Body

body blow: a great disappointment; a bitter failure

to keep body and soul together: to keep alive; survive

over my dead body: used for saying that one will do everything possible to stop something from happening

Bone

a bone of contention: a subject of constant argument or disagreement

bone idle: extremely lazy by nature

close to/ near the bone: (a joke, song, remark) offensive; likely to hurt someone's feelings because it is vulgar, indecent, too personal or painful

(down) to the bone: entirely

to have a bone to pick (with someone): to have something to complain about, a reason for displeasure

to make no bones about something: to have no doubts; not to worry about right or wrong

Brain

to beat one's brains out (AmE): to think very hard about something for a long time

chicken-brained: stupid

to pick someone's brain(s) about something: to find out what someone knows/thinks about something by asking questions

to rack/ cudgel one's brain about something: to think very hard to find a solution to a problem or to remember something

Breast

to beat one's breast about something: to show that one knows one has done something wrong and is sorry for this

to make a clean breast of something: to admit fully something that one has done wrong

Breath/ breathe

to be able to breathe easily/ freely again: to be able to relax after a busy and stressful time

to breathe one's last: to die; to breathe one's last breath before dying

to hardly have time to breathe: to be very busy

to save one's breath (to cool one's porridge): to not bother to speak, advise, object etc. because what one is saying would not do any good

to take someone's breath away: to overwhelm somebody with beauty and grandeur

to waste one's breath: to waste one's time talking in vain

Cheek

cheek by jowl: close together especially in a way that seems undesirable or inconvenient

to have the cheek to do something: to have the impertinence, effrontery to do something

to turn the other cheek: to decide not to take any action against someone who harms or insults one

Chest

to get something off one's chest: to say, admit something (usually unpleasant) that one has wanted for a long time

on one's chest: hidden in one's thoughts or feelings and bothering one

to play/hold/keep one's cards close to one's chest: to not reveal information about one's activities, plans and intentions

Chin

to keep one's chin up: to stay cheerful in difficult circumstances

to stick one's chin/neck out: to do something dangerous or risky

to take something on the chin: to accept a difficult or unpleasant situation without complaining, trying to make excuses, etc.

up to the chin/elbows/ears/eyes/knees: having a big or important part in something; to be deeply in something

Ear(s)

to be all ears: to listen attentively and with keen interest to news or information that may be to one's advantage

to be wet behind the ears: to be naïve and inexperienced usually because of one's youth, immaturity or lack of knowledge: The opposite is **to be dry behind the ears.**

to have an ear for something: to have a natural appreciation for something
in at one ear and out of the other: of advice, information, etc., immediately forgotten or ignored

to keep/have one's ears close to the ground: to listen for and gather information about what's happening and what's likely to happen

to lend somebody one's ears/ give ear to somebody: to listen to and attend carefully

to send somebody away with a flea in their ear: to refuse(somebody's request) very angrily

to ring in somebody's ears: to feel that one can still hear something

to turn a deaf ear to something: to deliberately ignore something unwelcome e.g., criticism, complaints by pretending not to have heard it

Elbow

at one's elbow: very near; within arm's reach

elbow grease: the effort used in physical work, especially in cleaning

elbow room: (1) enough space to move in. (2) the freedom to do something

to elbow one's way into or out of: to force entry into or out of a place by using one's elbows

to give somebody the elbow (BrE): to tell somebody that you no more want to have a relationship with them

Eye(s)

apple of one's eye: loved and prized intensely

to be/become/seem all eyes: to look attentively and keenly, usually at something pleasant

to cast / run an/one's eye over something: to look quickly over something

to feast one's eyes on something: to look at something with a great deal of enjoyment and anticipation

to give one's eye teeth for something: to do something one really wants something and would do almost everything to get it

to have eyes in the back of one's head: to be very alert; to see and notice everything going around one

in the twinkling/ blink of an eye: very quickly

to keep an eye on someone/something: to observe continually and carefully; to look after somebody/something in someone's absence

to not bat an eye (AmE)/ eyelid/ eyelash (BrE): to not be shocked or offended by something and this seems surprising

to pull the wool over someone's eyes: to deceive someone by lying about one's true intentions, motives or actions

somebody's eyes are bigger than their stomach: somebody is too greedy in asking for, or taking more food than he/she can eat

to turn a blind eye to something: to ignore the existence of something; to pretend not to be aware of something

Face

to blow/explode in someone's face: of a plan, arrangement, etc., to fail; to be destroyed by some unexpected and unwelcome event or situation

to come/ meet face to face: to meet person to person; in each other's presence

to face the music: to meet criticism, punishment, etc.: to deal with an unpleasant situation; to accept the unfortunate consequences

to have eggs on one's face: to be seen as/ shown to be foolish

to have the face/ nerve to do something: to have the effrontery or impertinence to do something

to have a face like thunder: to be extremely angry

to hide one's face/head: to lower or turn one's face/head away because of shame or embarrassment

to one's face: openly; when one is present

to pull /have a long face: to look very serious and unhappy

to put a bold/ brave face on it: to hide one's worry by pretending that nothing is wrong; to show courage in times of difficulty

to throw something in one's face: to blame a person (for something wrong); not allow someone to forget a mistake or failure

Finger

to be all fingers and thumbs: to be clumsy with one's hands, often because of nervousness or lack of confidence

to burn one's finger/ to have/ get your fingers burned: to get in trouble doing something and fear to do it again; learn caution through an unpleasant experience

can count something on the fingers of one hand: used to say that the total number of something is very small.

to have green fingers(BrE)/ to have a green thumb (AmE): to be very good at gardening

to have one's fingers in too many pies: to be involved in too many things

to not lift/ raise a finger: to not do anything to help somebody

to slip through one's finger: to lose something e.g. a chance, money etc.

to turn/twist/ wrap one around one's little finger: to have complete control over somebody; to be able to make somebody do anything one wants

Foot/ Feet

to drag one's feet: to show reluctance to do something

to foot the bill :to be responsible for paying the cost of something

from head to foot/ toe: all over one's body i.e., completely

to have one foot in the grave: very ill or very old and is likely to die soon (used when talking about illness or death in a light-hearted way)

to be light on one's feet: to be able to move quickly and gracefully

to not put a foot wrong (BrE): to not do any mistake

to put one's foot down: to use one's authority to stop something from happening

to put one's foot in one's mouth/ in it: to say something which offends a person and embarrasses one as a result

to sweep off one's feet: to have feelings (of love or happiness) too strong to control

Hair

by a hair breadth: by a very small amount or distance

one's hair stands on end: to feel very frightened, nervous or angry

to get in some body's hair: to annoy somebody by preventing them from doing something

to get gray hair/ to get gray: to become old or gray from worrying; to become very anxious or worried.

to give gray hair to somebody: to make somebody anxious or worried

to let one's hair down: to relax completely and enjoy oneself, especially after a period when one has not been able to do so

to not harm/ touch a hair of somebody's head: to not hurt somebody physically in any way at all

to split hairs: (disapproving) to pay too much attention in an argument to differences that are very small and not important

Hand

to be good with one's hands: to be skillful at making or doing things with one's hands

to be hand in glove with somebody: to be very closely associated with somebody usually in something dishonest

to bind/ tie somebody hand and foot: to remove or restrict somebody's freedom of action or movement

close/ near at hand: near in distance or time

to get out of hand: to become difficult or impossible to control

to go hand in hand (with something): to be closely connected (with something)

Hands up: (1) used to tell a group of people to raise one hand in the air if they know the answer to a question (2) used by somebody who is threatening someone or a group of people to tell them to raise both hands in the air

to have/ take a hand in doing something: to be involved in (doing) something especially something bad, wrong, etc

to change hands: to pass to different owners

to have clean hands: to not be responsible for crime, dishonesty, etc.

to hold somebody's hand: to give somebody help, comfort, support, etc. in a difficult situation

to lend/ give somebody a hand (with something): to help somebody (to do something)

to live from hand to mouth: to spend all the money one earns on basic needs such as food, without being able to save any money

to shake one's fist at somebody: to hold up one's fist (one's closed hand) at somebody because you want to threaten them

to wait on somebody hand and foot: (disapproving) to do almost everything for somebody

to wash one's hands of somebody/ something: to refuse to deal with or be responsible for somebody/something any longer

with one's hand on one's heart: to be speaking very honestly and telling the truth

Head

can't make head nor tail of somebody/ something: unable to understand somebody/ something

to get one's head around something: to succeed in understanding or accepting e.g., a new or an unfamiliar idea

to give somebody/ to get a swelled head: to give somebody a feeling that he/she is more important than he/she really is ; to get a feeling that one is more important than one really is

to go over someone's head: to be too difficult for someone to understand

to go to someone's head: (1) to make someone feel conceited; to make someone overly proud

to have one's head in the clouds: to be unaware of what's going on

to be head and shoulder above someone or something: to be clearly superior to someone/ something

head over heels in love with somebody: completely in love with somebody

to heap coals of fire on someone's head: to be kind or helpful to someone who has done you wrong so that he/she is ashamed

to need something like one needs a hole in the head: to not need something at all

to put one's head in the lion's mouth: to deliberately put oneself in a dangerous or risky situation

to put/ stick one's head in a noose: to deliberately do something which will put one in danger or in a difficult situation

to talk someone's head/ ear off: to talk all the time or for a long time to someone and bore him/her

Heart

to be/ stay young at heart: (of an old person) to still feel and behave like a young person

to break somebody's heart: to make somebody extremely sad

to have a big heart: to be very kind, generous, helpful

to have got a heart of stone: to be hard-hearted

to harden one's heart against somebody/something: to no longer be emotionally affected by somebody/ something because one feels angry or bitter towards them/ it

one's heart bleeds for somebody: (1) (ironic) used to say that one does not feel sympathy or pity for somebody (2) to sympathize with somebody

one's heart is in one's mouth: to feel very anxious or afraid

one's heart leaps: one has a sudden feeling of happiness and excitement

one's heart sinks: one suddenly feels sad or depressed about something

to pour one's heart out (to somebody): to tell somebody all about one's problems, feelings, etc.

to take something to heart: to be very upset or offended by somebody's criticism

Heel(s)

to be hot/ hard on someone's heels: to be following someone very closely

to drag one's heels: to delay doing something or do it as slowly as possible because one doesn't want to do it

to kick one's heels (BrE)/ to cool one's heels (AmE): to wait impatiently (for someone/ something)

Knee(s)

to bring somebody to their knees: to defeat somebody

the bee's knees: a wonderful person or thing

somebody's knees are knocking: somebody's knees are shaking because he/she is nervous or afraid

Knuckle(s)

to give someone a wrap (rap) on the knuckles: to criticize somebody sharply because of doing something

to knuckle down to something: to work hard

Leg(s)

Break a leg!: Good luck! (an expression which was used in theatre performances to wish good luck for an actor, performer, etc.)

to give somebody a leg up: to help somebody achieve something that they couldn't have done alone

to pull someone's leg: to fool someone with a humorous account of something

Shake a leg!: G fast!; Hurry up!

to stretch one's legs: to walk around after sitting down or lying down for a period of time

Lip(s)

to bite one's lip/ tongue: to grip one's lip between the teeth to restrain oneself from saying something

to button/zip one's lip: to keep silent about something although one would really like to speak

to lick one's lips: to look forward eagerly to a future event or something that one wants to happen soon

to purse one's lips to somebody/something: to show disapproval

to seal one's lips: to keep a secret about somebody or something

Mind

to be bored out of one's mind: to be extremely bored

to be in a positive frame of mind: to be happy and in a good mood

to be in two minds about something: to be undecided about something

to be narrow-minded: to be unwilling to accept or understand new ideas. The opposite is **open-minded**

to give someone a piece of one's mind: to scold someone angrily; to say what someone really thinks of somebody (esp. when they behave badly)

to have a closed mind about something: to be unwilling to change one's ideas or opinions about something

to have a mind of one's own: someone does/ thinks what they want to do rather than doing/ thinking what they are told to do

to keep an open mind about something: to be flexible and willing to listen to other people's opinions and change one's ideas

Mouth

to be all mouth and trousers/ all mouth and no trousers (BrE): (used disapprovingly) somebody who talks a lot about doing something but never actually does it

to be down in the mouth (BrE): to feel depressed

to foam/ froth at the mouth: to be very angry; very excited about something

to have a big mouth: to be a gossiper

to keep one's mouth shut about somebody/something: to keep quiet about somebody/ something

to look as if butter wouldn't melt in one's mouth: to appear to be very innocent, respectable, honest, etc.

mealy-mouthed: not direct or frank in what one says

(straight) from the horse's mouth: (of information) directly from the person who really knows it because they are closely connected with its source

Nail(s)

to bite one's nail/ fingernails: to be nervous or anxious

on the nail: promptly or immediately

Neck

to breathe down somebody's neck: to watch somebody closely or examine somebody's work, behaviour, actions, etc. usually in order to criticize

to get it in the neck: to be criticized or reprimanded or punished for something one has done

a pain in the neck: an annoying person or something one dislikes doing

to risk one's neck: to take a big risk by doing something dangerous, stupid, etc.

Nerve(s)

to be a bag/bundle of nerves: to be extremely nervous

to get/ grate on somebody's nerves: to irritate or annoy somebody

to have got the nerve to do something: to have boldness, courage, confidence in oneself necessary to do something

to live on one's nerves: to be always worried or nervous

Nose

to cut one's nose to spite one's face: to suffer from an action that originally intended to harm another person

to get up someone's nose: to annoy someone

to keep one's nose clean: do nothing that will get one into trouble with the police or other authorities

to lead somebody by the nose: to make somebody do everything one wants

to look down one's nose at somebody/something: to behave in a way that suggests that one is better than somebody, or that somebody is not good enough for one

on the nose: exactly

to poke/ stick one's nose into something: to interfere in other people's business

to turn one's nose up at something: to refuse something because one thinks that it is not good enough for them

with one's nose in the air: in a way that is unfriendly and suggests that one is better than other people

Skin

to be skin and bone(s): to be very thin

to get under someone's skin : (1) to disturb or irritate someone: (2) to try to find out how someone feels and thinks so that one is able to understand him/her

to jump out of one's skin: to make a sudden movement out of fear or shock

to tan somebody's hide/ skin: to punish somebody severely

thick-skinned: not easily hurt or upset by criticism

thin skinned: very easily hurt or upset by criticism

Shoulder(s)

to give somebody the cold shoulder: to treat somebody in a cold, unfriendly manner

to be/ come/ talk/ tell something straight from the shoulder: to tell to tell something directly and honestly without hiding anything

to have a chip on one's shoulder: to be sensitive about something that happened in the past and easily offended if it is mentioned

to put one's shoulder to the wheel: to work hard and seriously

something directly and honestly without hiding anything

to shrug one's shoulders: to raise then drop one's shoulders usually to show indifference, but perhaps helplessness

to square one's shoulders: to stand strong ; to be brave

Sweat

by the sweat of one's brow: by one's hard work or physical efforts

to break into a sweat: to feel embarrassed

to sweat it out: suffer an unpleasant situation

to sweat blood: to be very anxious and tense; to work very hard

Tail

to be on somebody's tail: to follow behind somebody very closely

to be like a dog with two tails: to be extremely happy

the tail wagging the dog: used to describe a situation where a small, unimportant thing controls a larger more important thing

to turn tail: to run away from a fight or dangerous situation

with one's tail between one's legs: feeling ashamed, embarrassed or unhappy because one has been defeated or punished

Throat

to jump down somebody's throat: to react in a very angry and unpleasant way

to have a frog in one's throat: to not be able to speak clearly because one's throat is sore or one wants to cough, etc.

to shove/ ram/ cram/force something down somebody's throat: to try to force somebody to accept, believe or learn something against one's will

Thumb(s)

to be under someone's thumb: be obedient to someone or to be controlled by someone

to give somebody/ something the thumbs up/ down: be in favour of/ against somebody/something

a rule of thumb: a basic or accepted pattern or rule; a quick, practical, but not exact way of measuring or calculating something

to stick out like a sore thumb: to be obvious and visible

to twiddle one's thumbs: to do nothing; to be idle

Toe(s)

to keep someone on one's toes: to make sure that somebody is prepared to deal with anything that might happen

to dip/ have a toe in the water: to start slowly or carefully doing something that one has not done before because one is not sure whether it will be successful

to tread/ step on someone's toe: to offend someone; to hurt someone's feelings

Tongue

to bite one's tongue off: to regret immediately one has just said

Cat got one's tongue: one cannot speak

to give somebody a tongue lashing: to give somebody a severe scolding

to have a wicked tongue: to have the habit of talking unkindly, unjustly; to be a trouble-maker

to keep a civil tongue: to speak decently and politely

on the tip of one's tongue: about to remember something that one has forgotten

a slip of the tongue/ lip: an error of speech

with tongue in cheek: jokingly; insincerely

Tooth/ Teeth

to fight tooth and nail/ claw: to make a determined effort to keep it or get something when other people are trying to take it away from you or prevent you from having it

to have a sweet tooth: to like eating sweet things

to be fed up/ sick to the back teeth: to be annoyed or bored by somebody/something

to grit one's teeth: to decide to carry on despite difficulties

wing(s)

to clip somebody's wings: to limit somebody's freedom or power

on a wing and a prayer: with only very slight chance of success

to spread one's wings: to become more independent and confident enough to try new activities

to take somebody under one's wing: to give somebody help and protection

to wait in the wings: to wait ready to do something, especially to take the place of another pers

APPENDIX TWO

Parts of the Body Used in Kurdish Idioms

The following is an alphabetical list of the (250) selected Kurdish body-related idioms¹⁰ with their literal and figurative meanings. The list includes (41) body parts¹¹. The sources consulted are the following: (Ali, 1982, 1997 and 2001; Hawramani, 1988; Bahaddin, 2005; Shareef, 2005). The researcher's background knowledge as a native speaker of Kurdish and other Kurdish native speakers have also been used as a source.

a:raqa (Sweat)

a:raq darda:n: (to break in to a sweat) : to be embarrassed

a:raq řiřtin: (to sweat out): to work hard

ba a:raqay na:wçawa:ni: (by the sweat of one's forehead): by one's physical efforts and hard work

a:niřk (Elbow)

a:niřk lēda:n: (to nudge somebody's elbow to do/ not to do something): to touch or push against somebody's arm with one's own as a signal that he/she should notice something, do/ say or not do/say something

ažno (Knee/s)

ažno/ çok pēda:da:n: to bring somebody to their knees: to defeat somebody

ažno/çok larzi:n: somebody's knees are knocking/ trembling: somebody's knees are shaking because one is nervous or afraid

ēsik/ēsqa:n (Bone)

ēsik su:k: (light- boned): lovable

ēsik gra:n/ qurs (heavy -boned): unloved

dałēy ēsqa:n la garu:y ji:r bu:wa: (as if a bone were stuck in someone's throat): someone is not able to speak clearly because his/ her throat is sore or he/ she wants to cough, etc.

¹⁰ Some body parts are more productive than others; hence, the number of idioms under each body part differs accordingly

¹¹ Idioms with two body parts are listed according to the first body part

gaywata ěsqa:ni: (bored to the bone): too bored

Ba:í (wing/s)

ba:y ba:lí: xo da:n: (to stretch one's wings) to walk around after sitting down or lying down for a period of time

ba:í girtin/ dast ba ba:íawa girtin: (to hold someone's wings): to help or support someone

ba:í girtin (to take wings i.e. to fly):(1) to be very happy (2) to disappear quickly

pař u ba:í kirdin: (to clip somebody's feathers and wings): to limit somebody's freedom or power

xistna žěr ba:lí: xo: (to take somebody under one's wing): to give somebody help and protection

Panja (Finger/s)

a:tař panja: (skilled with one's fingers) : to be skillful at making or doing things with one's hands or fingers

panja ba a:wda: nakirdin (to not put a finger in water) to not do any work to help someone

panja bo nabirdin: (to not touch somebody even with a finger): to not harm somebody physically in any way

panjay xo/ piřti: dasti: xo gastin: (to bite one's finger/ the back of one's hand): to show repentance for doing something; to realize the truth about something

kirdi ba amusti:layak u kirdya panjay: (made someone a ring and put him/ her round one's finger: made somebody do anything one wants by nice treatment and kind talk

la sar panjay yak dast dažmēdrēt: (can be counted on the fingers of one hand): used to say that the total number of something is very small

la sar panjay pē dařwa:t: (walks on one's toes): one is conceited and feels superior to others

Pě (Foot/ Feet)

ba:y pēy xo da:n: to walk around after sitting down or lying down for a period of time

pēyaki: lam dinya:w yaki: law dinya:ya: (with one foot in this world and the other foot in the other world): one is very ill or very old and is likely to die soon

pē ba xwa:ri: da:nana:n: (to not put a foot wrong): to not do any mistake

pē fřēda/ la:q biha:wa/ qaç bibizwēna: (throw/ move your foot/ leg): move quickly

pēy su:ka: (to be light on one's feet): to be able to move quickly and gracefully

pēy la řoxi: qabra/ pēy ha:tota liç qabrawa: (to have one's foot at the edge of the grave): one is very ill or very old and is likely to die soon

pēy la pa:ša: (one's feet are behind): one is reluctant to go somewhere or to do something

pē (lē) dagirtin: (to put one's foot down): to use one's authority to stop something from happening

pē la jargi: xo na:n: (to step on one's own liver): to be forced to do something risky or something one does not like to do

la bini: pēy ta: tawqi: sari: (from the bottom of one's feet to the top of one's head) all over one's body i.e., completely

(la xořiya:n) pēy na:kaweta sar zawi: (one's feet don't touch the ground) to have feelings of happiness too strong to control

Pēst / kawí(Skin)

ba: la pēst kirdin: (to swell somebody's skin): to make somebody feel conceited

bota kēç u çota kawlí: (to become a flea and get under somebody's skin): (1) to irritate or bore someone (2) to try to find out how someone feels and thinks

pēsti: dagu:ru:n/ kawí dakan: (They will tan somebody's skin): they will punish him/ her severely

xari:ka la pēsti xoy biçēta dar: (one is about to move out of one's skin): one is too bored

Piřt/ kol (Back)

piřt tēkirdin: (to turn one's back on somebody/ something): to ignore somebody/ something

Piřti: sa:rda: (one's back is cold): one is not enthusiastic to do a certain work

piřt la zawi: da:n:(to knock somebody down on his/ her back): to be disloyal to a friend when he/she does not expect it

piřti garma: (one's back is hot): one is very enthusiastic and interested in doing a certain work

piřt girtin: (to hold someone's back): to support someone

ka piřti: kirdawa: (when one's back is turned): when one is away or involved in something else

la kol bu:nawa (to get off someone's back): to leave someone in peace; to stop annoying someone

Jarg/ jigar (Liver)**ba jarga:** (having liver): bold**bě jarga:** (having no liver): coward**jargi: bři:/ ři:šay jargi: darhēna:** (cut his/ her liver/ pulled out the root of her/ his liver): killed or caused him/ her to lose his/ her child**jargi: bu: ba xuwēn:** (one's liver turned into blood): one suffered too much**jargi: su:ta:** (one's liver got burned) one lost his/ her child**Ça:w (eye/s)****a:gir la ça:wi: daba:rēt/ ça:wi: da:girsa:wa** (one's eyes are spitting fire/ burning): one is very angry)**ba çaw tru:ka:něk:** (in the twinkling/ blink of an eye): very quickly**ba ça:w da:kuta:nawa:** (to throw something in one's eyes): to keep reminding somebody of a mistake he/she made**ça:wi: ariz na:bi:nēt(one's eyes do not see the ground):** one is very angry)**ça:w baraw žu:r:/ ça:w šoř** (with one's eyes down): embarrassed**ça:w bast kirdin:** (to tie someone's eyes): to deceive someone by lying about one's true intentions, motives or actions**ça:w birsi:/ ça:w çinok:** (hungry-eyed): greedy especially with food**ça:w pēda xiša:ndin:** (to cast / run an/one's eye over something): to look quickly over something**ça:w poši: lē kirdin:** (to turn a blind eye to something/ to close one's eyes to something): to ignore the existence of something; to pretend not to be aware of something**ça:wi: çota pišti: sari::** (one's eye's have gone to the back of one's head): one is very angry**ça:w krawa:** (open-eyed): having experience; alert and aware of what is going on around. The opposite is **ça:w nakra:wa:** inexperienced**çaw lawara:ndin/ a:wi: çawi: xo da:n:** (to feast one's eyes on something/ to water one's eyes): to look at something with a great deal of enjoyment and anticipation**ça:w lē bu:n:** (to keep an eye on someone/something): to observe continually and carefully; to look after somebody/something in someone's absence**soma:y ça:w :** (apple of one's eye): someone loved and prized intensely**har ça:w ēki kirdu:wa ba çwa:r:** (to make each eye four eyes): to watch attentively and keenly

Xwēn (Blood)

xuwēni: bu: ba a:w: (one's blood turned into water): one worked very hard and became very tired as a result

xuwēni: dakuľē: /xuwēni: dakuľēnēt: (one's blood boils/to make someone's blood boil): one is very angry/ to make someone very angry

xuwēn dajěřēt: (to be out for blood): to be very angry and to have the intention of punishing or causing problem to someone

xuwēn dawyatiya kallay: (blood has moved to one's head): one is very angry

xuwēn garma: (hot-blooded): (1) sweet and lovable (2) young and enthusiastic (3) bad-tempered

xuwēn hastandin: to get someone's blood up: to make someone very angry

xuwēn la badanya: nama:wa: (one's body has run out of blood): (1) one has become thin and weak (2) one has been frightened

xuwēn la bayinda bu:n: (of two people, to have blood between them): anger or a bad relationship between two people due to past problems

xuwēn la a:wi: daba:rēt: (one's eyes rain blood): one is very angry

xuwēn piřy awi: bu:wa: (one's eyes are full of blood): one is very angry

xuwēn sa:rda: (cold-blooded): (1) calm and not easily irritated (2) not loved

Dast/ iņ (Hand/s/ fist)

am dast aw dast kirdin: (to pass from hand to hand): to pass from one person to another

ba iņ u ni:nok girtin: (to hold something with one's fist and nails): to make a determined effort to keep or get something when other people are trying to take it away from one or prevent one from having it

dast ba dast da:da:n: (to beat one's hands about something): to show that one has done something wrong and regrets doing it

dast ba siņawa boy řa:wastawa: (waiting on somebody hand over chest): ready to do anything somebody wants

dast ba dami: řēra: kirdin: (to put one's hand in the lion's mouth): brave and ready to take risk

dast bla:w/dast řa:ř/ dast ba qilp: extravagant

dast pa:k: (clean-handed/ having clean hands): does not steal

dast piř: (one's hands are full): rich

dast tēda: bu:n: to have/ take a hand in doing something: to be involved in (doing) something especially something bad, wrong, etc

dast u pē bastnawa: (to bind/ tie somebody hand and foot): to remove or restrict somebody's freedom of action or movement.

- dast u dam:** (hand and mouth): spend all the money one earns on basic needs such as food, without being able to save any money
- dasti: řa:st u çapi: xoy na:na:sēt:** (does not know one's right hand from one's left hand): young and inexperienced
- dast řanji:n/dast tař:** (to be good with one's hands): to be skillful at making or doing things with one's hands
- dast (lě) řa:waša:ndin:** (to shake one's hand at somebody): to hold up one's hand at somebody to threaten them
- dast girtin:** (to hold somebody's hand): to give somebody help, comfort, support, etc. in a difficult situation.
- dast la pišt da:n:** (to pat somebody on the back): to congratulate and encourage somebody for doing something well
- dast larzi:n/ dast tēk a:ia:n:** (with one's hands shaking/ with twisted hands): clumsy with one's hands
- dasti: la sar diłyati::** (with one's hand on one's heart): worried or anxious about somebody or something
- dast lěšordin:** (to wash one's hands of somebody/ something): to become hopeless about somebody/ something
- dast lagałda:n:** (to lend/ give somebody a hand with something): to help somebody to do something
- dast lě barda:n/ kěša:nawa:** (to withdraw one's hands from somebody/): to leave somebody and no more give any help to him/ her
- dasti: namayi:wa:** (one's hands have not yet solidified): clumsy with one's hands
- dast halbřa/ halbřin:** (Hands up!): (1) used to tell a group of people to raise one hand in the air if they know the answer to a question (2) used by somebody who is threatening someone or a group of people to tell them to raise both hands in the air as a sign of surrender
- dast u pē spiya/ bē dast u pēya:** (having white hands and feet/ having no hands and feet): someone who cannot do any kind of work
- Kawji:r ba dast:** (somebody with a skimmer in hand): somebody having authority and managing a group of people
- la bar dasta:** (close/ near at hand): near in distance or time
- la dast darçu:n:** (to get out of hand): to become difficult or impossible to control
- la dast çu:n:** to lose something e.g., a chance, money, etc.

Dam/ Zar (Mouth)

ta:m ši:ri: xa:wi: la dam/za:r dēt: (the taste of raw milk comes from someone's mouth) : someone is very young and inexperienced

dam taři: ka:sa wišik: (having a wet mouth but a dry bowl): somebody who talks a lot about doing something but never actually does it

dam dřa:w/ dam šiř/: (with one's mouth torn)cannot keep secrets and cannot keep silent

dam daxistin/ dam klóm kirdin:(to keep one's mouth shut about somebody/something): to keep quiet about somebody/ something

dami: kafi: kird/sand: (one foamed at the mouth): one was very angry

dam u dast: immediately

dam u lu:t pěk da:da:n: (to bring one's mouth and nose together): to feel depressed

dami:/ zmani: su:tawa: (has got one's mouth/ tongue burned): has made a mistake and learned caution through this

dam spi:: (white-mouthed): wise and able to guide or give good advice to others

dam mor kirdin: (to seal one's mouth about something): to keep something secret

dam hara:š: (having a big mouth): (used disapprovingly) clever at talking

Dama:r/ A'asa:b (Nerve/s)

ba dama:ra: (to have the nerve):(1) to have boldness, courage, confidence in oneself necessary to do something (2) conceited

bě dama:ra: (without nerves): has no courage

dama:r girtin: (to touch somebody's nerves): to irritate or annoy somebody

la sar a'asa:b žiya:n: (to live on one's nerves): to be always worried or nervous

Da:n (Tooth/ Teeth)

dan ba xoda: girtin/ či:řkirdnawa): (to grit one's teeth) to decide to carry on despite difficulties

da:n lě ti:ž kirdin: (to sharpen one's teeth at somebody/ something): to have the intention to control somebody/ something

da:ni:/dami: spi: botawa: (somebody's teeth have whitened): somebody has lost respect towards others; somebody has become insolent or shameless

da:ni: la siņ ha:tu:wa: (having teeth grown in his/ her chest): somebody is dishonest and tricky

Díl (Heart)

díli: bri:ndar kird: ((injured somebody's heart): injured somebody's feelings

díl tař: (young at heart): (of an old person) to still feel and behave like a young person

díli:xwēni: lē datkēt/ díii: piřa la xwēn: (one's heart drips blood/ is full of blood): one is very sad

díl řaq: (hard-hearted): unkind

díl řaq bu:n/ kirdin: (to harden one's heart against somebody/something): to no longer be emotionally affected by somebody/ something because one feels angry or bitter towards them

díl sa:f/ pa:k: (clear/ clean-hearted): having no hatred or bad intentions towards others

díl řka:ndin: (to break somebody's heart): to make somebody extremely sad

díl halřiřtin/ díl ba ka:la: kirdin/ díl kirdnawa: (to pour one's heart out (to somebody)): to tell somebody all about one's problems, feelings, etc

du: díl: (in two hearts about something): doubtful and hesitant about (doing) something

díl řřen: (takes away one's heart): very beautiful and attractive

díl gawra (to have a big heart): to be very kind, generous, patient and forgiving

díli: la sar dastiyati/ la sar lapi: dastiyati:(one's heart is on one's hand/ on the palm of one's hand): ready to die for something e.g., an aim or objective.

díl na:sik: (delicate/ thin -hearted): easily irritated

la díli: girt/ girtiya díli: (took something to heart): was very upset or offended by somebody's criticism

Ři:ř (Beard)

ři:ři:ba ta:ři:n da: (caused somebody's beard to be shaved): inflicted something unpleasant on him/ her

ři:ři: bē a:w data:řē: (to shave one's beard without water): to try to do a certain work without having experience or skill and be confused as a result

ři:ři: xoy la dasti na: (to put one's beard in someone's hands): to work according to someone's advice

ři:ři:/ sari. Pirçi: la bar hata:w spi: nakirdwa: (one's beard/ hair hasn't become white in the sun):one has experience

Řu: (Face)

baraw řu:y kasēk: (to someone's face): openly; when one is present
bē ča:w u řu: (having no eyes or face): impertinent
ba řu:an tanka: one is shy to speak directly or frankly to someone's face
ča:w u řu: habu:n: (to have the eye and face to do something): to have the effrontery or impertinence to do something
řu: ba řu: bu:n: (to meet face to face): to meet person to person; in each other's presence
řu: sa:rđi: (to give someone a cold face): to treat somebody in a cold, unfriendly manner
řu: garm: (warm-faced): friendly and sociable
řu: lē warjeřa:n:(to turn one's face on somebody): to ignore somebody

Zima:n (Tongue)

zima:ni: bastra:wa/ biřa:wa/ laŋ bu:wa: (one's tongue is tied/ cut): one is not able to talk either because one is frightened, shy or for any other reason
zima:n pa:ra:w: skilful at speaking; speaks politely and decently
zima:n/ za:r tra:za:n: (a slip of the tongue/ mouth): an error of speech
zima:ni: su:ta: (one's tongue got burned): made a mistake by saying something that shouldn't have been said in a certain situation
la sar zimanyati:/ zaryati: (on one's tongue/ mouth): about to remember something that one has forgotten:
zima:ni: la dam da: niya: (has no tongue): a person who talks a little or who doesn't know to speak well
zima:n lē darkēša:n/ barda:n: (to take out/ release one's tongue at somebody): to give somebody a severe scolding
zima:n lu:s: (smooth-tongued): a person who flatters or sweet-talks others

Sar/ Head

piřti: sari:ři: ča:wa: (to have eyes in the back of one's head): to be very alert; to see and notice everything going around one
taqay sari: dē: unable to understand something
řēy niya sari: xoy bixurēnē: (hardly have time to scratch one's head): very busy
sari: a:wsa: (someone's head swelled): someone became angry
sari: a:ša u qingi ma:ša: (one's head is a mill and one's bottom is grain): one is very busy
sar u daru:y lē na:ka:t: (can't make head nor tail of somebody/ something): unable to understand somebody/ something

sari: xoy daka:t ba patawa: to put/ stick one's head in a noose: to deliberately do something which will put one in danger or in a difficult situation

sari: su:ka: (has a light head): doesn't have many duties or responsibilities and feeling comfortable. The opposite is **sari: qa:ía :** very busy

sar u díli: girt: (blocked up someone's head and heart): made somebody angry and depressed

sar/kalla wišik/ řaq/saxt: (dry/ hard-headed/ skulled): obstinate

sar kizy díi wirya: (to have a quiet head but an alert heart): someone who appears to be quite and indifferent, but in reality he/ she is a trouble- maker

sar kwēr kirdin: (to blind somebody's head): to make somebody feel conceited

sar garm: (hot-headed): (1) bad-tempered (2) drunk (3) enthusiastic and daring

sar lē darkirdin/ darçu:n: (to get one's head around something): to succeed in understanding or accepting e.g., a new or an unfamiliar idea

sar sa:rd: (cold-headed): calm and not easily irritated

řěy niya sari: xoy bixurēnē: (hardly have time to scratch one's head): very busy

sareki: haya u haza:r sawda:: to be involved in too many things

sari: hēšta: la hēlka najuqa:wa: (somebody's head has still not come out from the egg): said to a young inexperienced person who tries to do a certain work not suitable for him/ her

sari: hēna:u bird: (moved one's head forwards and backwards while thinking): thought deeply to find a solution to a problem or to remember something

Sik (Belly)

a:w la skiya: na:julētawa: (water doesn't move in someone's belly i.e., he/she moves very slowly so that he/ she will not become hungry): one is very stingy

ski pē dasu:tē: (one's belly gets burned for someone): one sympathizes with somebody

siki su:ta: (one's belly got burned): one's child died

sik lawara:ndin: (to feast one's belly): (to go from house to house for eating)

Siŋ (Chest)

siŋ ba pēš da:n/ da:na pēš: (to take one's chest forward): to show that one is a close friend of somebody and try to interfere in his/her affairs

Siŋ darpařa:ndin: (to push out one's chest): to feel that one is more important than other people

siŋ lē kuta:n: (to beat one's chest at somebody): to pray and hope that something bad may happen to someone whom one doesn't like

Směl (Moustache)

aw řona la směli: min masu:: (don't rub this grease on my moustache): don't try to involve me in this problem

biskay směli: dē: (one's moustache glitters): one looks happy and satisfied

la bin směla:n pēdakani:: (laughs in one's moustache): to hide one's laughter or amusement

Ša:n (Shoulder)

Ša:n taka:ndin: (to dust somebody's shoulder): to do somebody a favour in the hope that they will do something for you

Ša:n da:nabar: (to put one's shoulder to something): to take the responsibility of a certain work and to help others in doing a certain work:

Ša:ni: xoy a:rda:wi: daka:t: (to flour one's shoulder): someone who pretends to have participated in an event, problem, etc., in which he/ she has not been involved

la ša:n / díl gra:n ha:tin: (to feel that something said is heavy on one's shoulder/ heart): to be sensitive and feel offended about something said by someone

ša:n lē qayim kirdin: (to strengthen one's shoulders): to stand strong and ready to do a certain work

ša:n hałtaka:ndin: (to shrug one's shoulders): raise then drop one's shoulders usually to show indifference, but perhaps helplessness:

Qiŋ/Qu:n (Bottom)

qiŋ/ qu:n ba:da:n/ qu:na ju:ía kirdin: (to move one's bottom in different directions): to find excuses for not doing a certain work

qiŋa qiŋ/ qu:na qu:n kirdin: to delay doing a certain work because one is reluctant to do it

qiŋ/ qu:n gra:n (heavy-bottomed); a lazy and demanding person

qiŋ/ qu:n lē kawtu:: (somebody with a fallen bottom): disorganized and careless

Qoł (Arm)

qoł biři:n: (to cut somebody's arm): to deceive somebody by selling something to him/ her at a higher price than the real price

qoł škēn: (arm- breaker): a tricky and dishonest person

qoľi: lē haľmaľi: (to roll up one's sleeves/ arms): made oneself ready to work
qoľi: lē na:ya žēr sar: (put one's arms under one's head): one has finished work and now relaxing

Kilk (tail)

pēy la kilki na:wa: (has stepped on someone's tail): has made someone very angry

kilkiya;n kirdota yak: (of two persons, have joined tails): have closely associated with each other for doing something, particularly something dishonest

kilki: la qu:ni: xoy nawa: (with one's tail in one's bottom): feeling ashamed, embarrassed or unhappy because defeated or punished

kilki: /qi:t kirdotawa/ haľbiři:wa/ řa:st kirdotawa: (has turned up one's tail): has become conceited and disobedient

kilkiya:n haľkēša: (They pulled out someone's tail): they sacked/ fired someone.

Garu: (Throat)

qurqušim ba garu:da: kirdin: (to pour out lead into somebody's throat): to punish somebody severely

garu:y řaša: (someone's throat is black): somebody wishes bad luck for people

Guwē (ear/s)

du: gwēy habu: dwa:ni: tri:ši: qariz kird: (someone had two ears and he/ she borrowed two more ones): listened attentively and with keen interest to news or information that may be to one's advantage

xistiya pišt guwē: (put something behind one's ear): ignored it

guwēy xoy lē a:xni:wa/ lokay la guwēy xoy a:xni:wa: (has stuffed (cotton into) one's ears): refuses to listen to somebody/something; ignores somebody/something.

guwēy xoy lē kař kird/ lē xafa:nd: (turned a deaf ear to something): deliberately ignored something unwelcome e.g., criticism, complaints by pretending not to have heard it

guwē kuř kirdin / qula:x/ mu:ç kirding/ haľxistin: to listen for and gather information about what's happening and what's likely to happen

guwē lē girtin/ guwē bo šil kirdin: (to lend somebody one's ears): to listen to and attend carefully

guwē lē nabu:n (to not give one's ear to something): to not worry about something whether it is wrong or right

lam guwěy dařwat u law guwěy dardačēt: (in at one ear and out of the other): e.g., advice, information, immediately forgotten or ignored; without being appreciated or remembered

la guwěy da dazringětawa: (to ring in somebody's ears): to feel one can still hear something

Laš (Body)

laš baba:r: sick

la sar la: šay min: over my dead body: used for saying that one will do everything possible to stop something from happening

laš gra:n: (heavy-bodied): lazy

Lěw/ Liç (Lip/s)

lěw ba ba:r: sad

lěwi/ liçi: lě hałqurta:nd: (to purse one's lips to somebody/something): to show disapproval

lěwi: xo gasti:n: (to bite one's lip/ tongue): to realize the secret or the truth about something; to stop oneself from saying something that might upset somebody or cause an argument, although one wants to speak.

lěwi: hałnapiçři: (did not open one's lips): did not speak

Lu:t (Nose)

daífěy mu:y lu:ta: (somebody is like the hair inside one's nose): a person who sticks to one and does not leave him/ her alone

lu:t barza/ lu:ti la a:sma:na: (with one's nose high up/ with one's nose in the sky): conceited and feeling superior to others

lu:t těžani:n: (to poke/ stick one's nose into something): to interfere in other people's business

lu:t lě haíbři:n (to turn one's nose up at something): to refuse something because one thinks that it is not good enough for them

Liŋ (Leg/s)

Liŋa larza: (one's legs are shaking): one is frightened

Liŋ/pě (lě) řakeša:n: (to stretch one's legs/ feet): to sit down and relax after a period of hard work

Mil (Neck)

ni:štna mil: (to be on somebody's neck): to watch somebody closely or examine somebody's work, behaviour, actions, etc. usually in order to criticize

mil la ɕaɕo su:n: (to rub one's neck against a knife) to take a big risk by doing something dangerous, stupid, etc

mil pēwana:n/ lēna:n: to do something without paying attention to the consequences

la pa:š milay kasēk: (behind someone's neck): when somebody is not present

Mešik/ Dama:x (Mind/ Brain)

damax su:tandin: (to burn one's brain):to work very hard on something

mēšik tasik/ da:xra:w: (narrow- minded): to be unwilling to accept or understand new ideas

mēšik sa:rd: (cold-minded): calm and patient

dama:x sa:z: (to be in a positive frame of mind): to be happy and in a good mood

mēšik kra:wa: (to be open- minded): to be flexible and willing to listen to other people's opinions and change one's ideas

mēšiki: sar birdin: (to talk somebody's mind off): to talk a lot and bore someone

mēšiki: la sarda: niya/ mēšiki: pu:ɕa/ bē mēšika: (empty-minded): someone who does not think carefully and does not understand or learn things, and who always makes mistakes

Mu: /Pirɕ / (Hair)

ba qadar dawa mu:yak: (by the width of a hair): by a very small distance

mu: ba bayniya:nda: na:ɕēt: (not even a hair can pass between them): they are very close friends

mu: daqli:sēt: (splits hairs): very wise so that he/ she can understand the smallest differences between things

mu:y sari: řa:st bu:wawa/ řap bu::(one's hair stood on end): became very angry

la gaí mu:y xoy šař daka:t: (fights with one's hair) one is bad-tempered

pirɕ/ sar spi: bu:n: (to get gray hair/ get gray): to become old or gray from worrying; to become very anxious or worried.

Ni:nok/ Nail(s)

ni:nokya:n kirduwa: (they have clipped someone's nails): they have limited his/ her authority

ni:noki: niya sary xoy pē bixurēni:(has no nails to scratch one's head): has no power or authority

Na:wçawa:n (Forehead)

sirka la na:wçawani: daba:rē: (one's forehead rains vinegar): one is very angry

loç la na:wçawa:ni:da niya: (with no wrinkle in one's forehead): insolent and shameless

Hana:sa (Breath)

hana:sa da:n/ haikēša:nawa: (to breath/ to restore one's breath): to relax after a busy and stressful time

duwa: hana:sa d a:n: (to breathe one's last): to die; to breathe one's last breath before dying

APPENDIX THREE

**List of the Categories of Body-Related Idioms
in English and Kurdish**

Category (1)

English-Kurdish body-related idiom pairs with the same body part having similar form and meaning¹²

<u>English idiom</u>	<u>Kurdish equivalent</u>	<u>Figurative meaning</u>
to jog/ nudge somebody's arm/elbow	a:ni:šk la a:nišk da:n	to touch or push against somebody's arm with one's own as a signal that he/she should notice/ do/ say or not do/say something
to get on someone's back	çu:na koł	to be annoying someone by criticizing him/her and putting a lot of pressure on him/her
to get off someone's back	la koł bu:nawa	to leave someone in peace; to stop annoying someone
to pat somebody on the back	dast la pišt da:n	to congratulate somebody for doing something well
to turn one's back on someone	pišt tēkirdin	to refuse help when it is needed
When somebody's back is turned	ka pišti: kirdawa	when somebody is away, or involved with something else
bad blood between people	xuwēn la baynda: bu:n	anger or a bad relationship due to past problems with someone
to be out for blood	xuwēn jēřa:n	to be very determined to defeat/ punish someone; to be very angry at someone

¹² Note that not all the idiom pairs are one hundred per cent equivalent to each other, and that in many cases there are slight differences in wording or structure between the English and Kurdish equivalents.

to get someone's blood up	xuwēn haíçwa:ndin/ xuwēn hasta:ndin	to make someone very angry
someone's blood boils	xuwēni: dakulēt	one is very angry
to make someone's blood boil	xuwēn kulāndin	to make someone very angry
over my dead body	la sar la:šay min	used for saying that one will do everything possible to stop something from happening
to be able to breathe easily/ freely again:	Hana:sa haíkēša:nawa	to be able to relax after a busy and stressful time
to breath one's last	dwa: hana:sa da:n	to die; to breathe one's last breath before dying
in at one ear and out of the other	lam guwēy dēt u law guwēy dařwa:t	of advice, information, etc., immediately forgotten or ignored
to lend somebody one's ear	guwē bo šil kirdin/ guwē lē girtin/ guwē da:n¹³	to listen to and attend carefully
to ring in somebody's ears	la guwēda: zriņa:nawa	to feel that one can still hear something
to turn a deaf ear to something	guwēy xo lē kař kirdin	to deliberately ignore something unwelcome e.g., criticism, complaints by pretending not to have heard it
apple of one's eye	soma:y ça:w	loved and prized intensely
to cast/ run an eye over something	ça:w pēda: xiša:ndin	to look quickly over something
to feast one's eyes on	ça:w lawařa:ndin/ a:wi:	to look at something with a

¹³Note that *guwē da:n* or *guwē pē da:n* can also mean (to care about somebody or something).

something	ça:wi: xo da:n (to water one's eyes)	great deal of enjoyment and anticipation
to have eyes in the back of one's head	pišti: sari:ši: ça:wa (even the back of his/her head is eyes)	to be very alert; to see and notice everything going around one
in the twinkling/ blink of an eye	ba ça:w tru:ka:nēk	very quickly
to keep an eye on someone	ça:w lē bu:n	to observe continually and carefully; to look after somebody/something in someone's absence
to turn a blind eye to somebody/ something	ça:w kuwēr bu:n la a:qa:r kasēk/šitēk/ ça:w poši: lē kirdin	to ignore the existence of something; to pretend not to be aware of something
can count something on the fingers of one hand	la sar panjay yak dast dažmēdrēt	used to say that the total number of something is very small
to come/ meet face to face	řu: ba řu: bu:n	to meet person to person; in each other's presence
to have the face to:	ça:w u řu: habu:n (to have the eye and face to do something)	to have the effrontery or impertinence to do something
to one's face	baraw řu:y xoy	openly; when one is present
to wrap/ twist someone around one's little finger	kirdi be aıqayak u la panjay xoy kird (made someone a ring and put him/her around one's finger)	to have complete control over somebody; to be able to make somebody do anything one wants
to have one foot in the grave	pěy la řoxi: qabra (someone's feet are at the age of the grave)	Someone is very ill or very old and is likely to die soon
light on one's feet	pěy su:ka	to be able to move quickly and gracefully

to not put a foot wrong	pě ba xuwa:r da:nana:n	to not do anything wrong
to put one's foot down	pě da:girtin	to use one's authority to stop something from happening
by a hair breadth	ba qadar da:wa mu:yak	by a very small amount or distance
to get gray hair/ to get gray	sar spi: bu:n	to become old or gray from worrying
to give gray hair to somebody	sar spi: kirdin	to make somebody worried
one's hair stands on end:	Mu:y sar řap bu:n/řa:st bu:nawa	to feel very frightened, nervous or angry
to bind somebody hand and foot	dast u pě bastnawa	to remove or restrict somebody's freedom of action or movement
close at hand	la bar dast	near in distance or time
to get out of hand	la dast darçu:n	to become difficult or impossible to control
Hands up!	dast halbři:n	(1) used to tell a group of people to raise one hand in the air if they know the answer to a question (2) used by somebody who is threatening someone or a group of people to tell them to raise both hands in the air
to have/ take a hand in something	dast tēda: bu:n	to be involved in (doing) something especially something bad, wrong, etc.
to hold somebody's hand	dast girtin	to give somebody help, comfort, support, etc. in a difficult situation
to lend/ give somebody a hand	dast lagaľ da:na ka:rēk	to help somebody (to do something)

to live from hand to mouth	dast u dam (hand and mouth)	to spend all the money one earns on basic needs such as food, without being able to save any money
can't make head nor tail of something	sar u daru:y lē na:ka:t	unable to understand somebody/ something
from head to foot/toe	la bini: pēy ta: tawqi: sari: (from the bottom of one's feet to the top of one's head)	all over one's body i.e., completely
to get one's head around something	sar lē darkirdin/ darçu:n	to succeed in understanding something
to put/ stick one's head in a noose	sari: xo ba patawa kirdin	to deliberately do something which will put one in danger or in a difficult situation
to talk someone's head/ ear off	mēški: sar birdin (to talk someone's mind off)	to talk all the time or for a long time to someone and bore them
to take something to heart	la diī girtin	to be very upset or offended by somebody's criticism
to be young at heart	diī tař (fresh/ young -hearted)	(of an old person) to still feel and behave like a young person
to break somebody's heart	diī ška:ndin	to make somebody extremely sad
to have a big heart	diī gawra/ diī fra:wa:n	to be very kind, generous, helpful and forgiving
to harden one's heart against somebody/ something	diī raq kirdin	to no longer be emotionally affected by somebody/ something because one feels angry or bitter towards them/ it
	diī: xuwēni: lē datkēt boy	one sympathizes with

one's heart bleeds for somebody	(one's heart drips blood for someone)	somebody
to pour one's heart out	díl halřiřtin	to tell somebody all about one's problems, feelings, etc.
to bring somebody to their knees	Ažno/ ok pē da:da:n	to defeat somebody
one's knees are knocking	ažnoy/ oki: dalarzēt	somebody's knees are shaking because one is nervous or afraid
Shake a leg!	qač bibizwēna!	Go fast! or Hurry up!
to bite one's lip/ tongue	lēw/ zima:n gasti:n	to grip one's lip between the teeth to restrain oneself from saying something
to curl one's lips	lēw/lič halqirčandin	to show disapproval about something
to be in a positive frame of mind	dama:xi: sa:za	happy and in a good mood
to have a closed mind	mēřik da:xra:w	to be unwilling to change one's ideas or opinions about something
to keep an open mind	mēřik kra:wa	to be flexible and willing to listen to other people's opinions and change one's ideas
to foam/ froth at mouth	dam kaf kirdin	to be very excited or very angry about something
to keep one's mouth shut about something	dam da:xistin	to keep quiet about somebody/ something
to get/ grate on somebody's nerves	a'asa:b tēkda:n	to irritate or annoy somebody
to live on one's nerves:	la sar a'asa:b žiya:n	to be always worried or nervous
to stick/ poke one's nose	lu:t tēžani:n/ tēwarda:n	interfere in other people's

into something		business
to turn one's nose up at something	lu:t lē warjēřa:n/ lu:t lē xuwar kirdin	to refuse something because one thinks that it is not good enough for them
somebody is skin and bones	ēšk u pēsta/ pēst u ēska	somebody is very thin
to tan somebody's skin	pēst gu:ru:n	to punish somebody severely
to put one's shoulder to the wheel	řa:n da:na bar	to work hard and seriously
to shrug one's shoulders	řa:n haıtaka:ndin	to raise then drop one's shoulders usually to show indifference, but perhaps helplessness
to square one's shoulders	řa:n lē qa:yim kirdin	to stand strong ; to be brave
to break into a sweat:	a:raq darda:n	to feel embarrassed
to give somebody a tongue lashing	zima:n lē darhēna:n	to give somebody a severe scolding
to have a smooth/ silver tongue	zima:n lu:s	to have the ability to speak in a very polite and pleasing way to make people do what one wants
to have a wicked tongue	Zima:n/ dam ři ř	to have the habit of talking unkindly, unjustly; to be a trouble-maker
on the tip of one's tongue:	la sar zima:niyati:/za:ryati:	about to remember something that one has forgotten
a slip of the tongue	zima:n tra:za:n/ za:r tra:za:n	an error of speech
to grit one's teeth	dan ba xoda girtin/ ři:ř kirdnawa	to decide to carry on despite difficulties

to clip somebody's wing	pař u ba:Í kirdin	to limit somebody's freedom or power
to take somebody under one's wing	xistna žěr ba:Í: xo	to give somebody help and protection

Category (2. a)

English-Kurdish body-related idiom pairs using the same body part with the same meaning but a different form

<u>English idiom</u>	<u>Kurdish equivalent and literal meaning</u> ¹⁴	<u>Figurative meaning</u>
to stab someone in the back	piřt la zawi: da:n (to hit somebody's back against the ground)	to be disloyal to a friend when he/she does not expect it
to sweat blood	xuwēn ba a:w bu:n (one's blood turns into water)	to work very hard
to beat one's brain out	dama:x su:ta:ndin (to burn one's brains)	to think very hard about something for a long time
Chicken- brained	bē mēšk/ bē dama:x (brainless)	stupid
to be all ears	du: guwēy habu: du:wani: tri:ři: qariz kird (had two ears and borrowed two more ones)	to listen attentively and with keen interest to news or information that may be to one's advantage
to be all eyes	har ça:wēki: kirduwa ba çwa:r (has made from each eye four eyes)	to look attentively and keenly
to keep one's ears close to the ground	guwē kuř kirdin/ qula:x kirdin/mu:č kirdin	to listen for and gather information about what's happening and what's

¹⁴ Where it has been possible, the Kurdish equivalents are literally translated for clarification and to show their difference from the English ones.

to pull the wool over somebody's eyes	ça:w bast kirdin (to tie someone's eyes)	likely to happen to deceive someone by lying about one's true intentions, motives or actions
somebody's eyes are bigger than their stomach	ça:w birsi:/ ça:w činok (hungry-eyed)	somebody is too greedy in asking for, or taking more food than he/she can eat
to not lift a finger	panja ba a:wda: nakirdin (to not put a finger into water)	to not do anything to help somebody
to drag one's feet/heels	pē la pa:š bu:n (one's feet stay behind) qu:na ju:la kirdin/ qinga qing kirdin (to slightly move one's bottom in a way that shows that one is reluctant to get up)	to show reluctance to do something
to sweep off one's feet	la xošiya:n pēy ba zawi: na:kawēt (one is so happy that his/her feet do not touch the ground)	to have feelings (of love or happiness) too strong to control
to be good with one's hand	dast řanji:n (skilled- handed)	to be skillful at making or doing things with one's hands
to change hands	am dast aw dast kirdin	to pass to different owners
to go over someone's head	taqay sar ha:tin	to be too difficult for someone to understand
to go to someone's head	sar kuwēr bu:n (to make one's head blind) sarxoš bu:n (one's head gets intoxicated)	to make someone feel conceited; to make someone drunk
to have a heart of stone	dił řaq	to be hard-hearted

one's heart leaps	díli: xoša (one's heart is happy)	one has a sudden feeling of happiness and excitement
one's heart sinks	díli: dagušrēt/ díii: taŋ dabēt (one's heart is squeezed)	one suddenly feels sad or depressed about something
to be all mouth and trousers	dam taři: ka:sa wišik (having one's mouth wet but one's cup dry)	(used disapprovingly) somebody who talks a lot about doing something but never actually does it
to feel down at mouth	dam u lu:t ba yak da:da:n (to bring one's mouth and nose together in a way that shows that one is not feeling fine)	to feel depressed
to breathe down somebody's neck	ni:štna mil (to land down over somebody's neck)	to watch somebody closely or examine somebody's work, behaviour, actions, etc. usually in order to criticize him/her
to risk one's neck	mil tēnan/ mil la čaŋo su:n (to put one's neck into something/ to rub one's neck against a knife)	to take a big risk by doing something dangerous, stupid, etc.
with one's nose in the air	lu:t barza/ lu:ti: la a:sma:na (to keep one's nose high/ with one's nose in the sky)	in a way that is unfriendly and suggests that one is better than other people
to get under someone's skin	bu:wa ba kēču kawtota kawíi: (has become a flea and gone under somebody's skin)	(1) to disturb or irritate someone: (2) to try to find out how someone feels and thinks so that one is able to understand him/her

to have a chip on one's shoulder	la ša:n gra:n ha:tin (to take or feel something hard or heavy on one's shoulder)	to be sensitive about something that happened in the past and easily offended if it is mentioned
with one's tail between one's legs	kilki la na:w qingiyati: (to have one's tail in one's bottom)	to feel ashamed, embarrassed or unhappy because one has been defeated or punished
to have a frog in one's throat	daíēy ēsqɑ:n la garu:y ji:r bu:wa (as if one had a bone in one's throat)	to not be able to speak clearly because one's throat is sore or one wants to cough, etc.
to bite one's tongue off	zima:n/ dam su:tan (to have one's tongue/ mouth burned)	to regret immediately what one has just said
cat got one's tongue	zima:ni: břawa/ bastra:wa/ la:í bu:wa / la zima:n kawtu:wa (one's tongue is cut/ tied/ one has lost his/her tongue etc.)	one cannot speak
to keep a civil tongue	zima:n ši:ri:n/ pa:k (to have a sweet / clean tongue)	to speak decently and politely
to fight tooth and nail for something	ba çiq u ni:nok girtin (to grip something with one's fist and nails)	to make a determined effort to keep or get something when other people are trying to take it away from one or prevent one from having it

Category (2.b)

English- Kurdish body-related idiom pairs using a different body part with a similar meaning, but (often) with a different form

<u>English idiom</u>	<u>The Kurdish equivalent and its literal meaning</u>	<u>The figurative meaning</u>
to chance one's arm (BrE)	mil lē na:n/ pēwana:n (to chance one's neck)	to take a risk especially when one is unlikely to succeed
behind someone's back	la pa:š milay kasēk (behind someone's neck)	when someone is not present or not informed; without someone's knowledge or approval
to get someone's back up	dama:r girtin/saru: dii girtin (to grate on someone's heart/nerves)	to make someone angry
to put one's back into something	dii da:na ka:rēk (to put one's heart into something)	to work very hard at something mentally or physically
to scratch someone's back	ša:n taka:ndin (to dust someone's shoulder)	to do somebody a favour in the hope that they will do something for you
to laugh in one's beard	la bin smēia:n pēkani:n (to laugh in one's moustache)	to be amused but not show it; to hide one's laughter
one's blood runs cold/ freezes	zira:w çu:n (to lose one's liver)	one is terrified or horrified
bone idle	laš gira:n (heavy- bodied)	extremely lazy by nature
to make no bones about something	guwē lē nabu:n/ gu:wē pēnada:n (to not give one's ear to something)	to not worry about right or wrong
to rack/ cudgel one's brain about something	sar hēna:n u birdin (to move one's head)	to think very hard to find a solution to a problem

	forwards and backwards while thinking)	or to remember something
to beat one's breast about something	dast ba dast da:da:n (to beat one hand against the other)	to show that one knows one has done something wrong and is sorry for this
to make a clean breast of something	la díli: xo darhēna:n (to take something out of one's heart) da:n pē da: na:n	to admit fully something that one has done wrong
to hardly have time to breathe	sari: xoy bo naxurēnrēt (to hardly have time to scratch one's head)	to be very busy
to save one's breath	dami: xo šil nakirdin (to not make one's mouth tired)	to not bother to speak, advise, object etc. because what one is saying would not do any good
to take someone's breath away	diľ fřēn (to take someone's heart away)	to overwhelm somebody with beauty and grandeur
to waste one's breath	dami: xo ba xořa:yi: šil kirdin (to make one's mouth tired in vain)	to waste one's time talking in vain
to have the cheek/face to do something	ça:w u řu: habu:n (to have the eye and face to do something)	to have the impertinence, effrontery to do something
to get something off one's chest	la díli: xo darhēna:n (to take something off one's heart)	to say, admit something (usually unpleasant) that one has wanted for a long time
on one's chest	la sar dílyati: (on one's heart)	hidden in one's thoughts or feelings and bothering one
to be up to the chin/ elbows/ ears/ knees/ eyes in something	ba hardu: pē tēkawtin (to be in something with both feet)	having a big or important part in something; to be deeply in something

to take something on the chin	da:n ba xoda: girtin/ pē la jargi xo na:n (to grit one's teeth) (to step on one's liver)	to accept a difficult or unpleasant situation without complaining, trying to make excuses, etc.
wet behind the ears	ça:w nakra:wa / sari: hēšta: la hēlka naju:qawa (someone's eyes are not open yet/ someone's head has not hatched out from the egg yet)	to be naïve and inexperienced usually because of one's youth, immaturity or lack of knowledge
to have a face like thunder	sirka la na:wçawa:ni: daba:rēt (someone's face rains Vinegar)	to be extremely angry
to hide one's face/head	ça:w/ sar šorkirdin/ ça:w/ sar labar xo na:n (with one's eyes/ head down)	to lower or turn one's face/head away because of shame or embarrassment
to throw something in one's face	ba ça:w da:kuta:nawa to throw something in one's eyes	to blame a person (for something wrong); to not allow someone to forget a mistake or failure
to be all fingers and thumbs/ butter-handed	dast tēk a:ía:n/larzi:n/ dast namayi:n (one's hands are clumsy/ one's hands tremble/one's hands have not yet solidified)	to be clumsy with one's hands, often because of nervousness or lack of confidence
to burn one's finger	pišti: dasti: xo da:x kirdin (to burn the back of one's hand)	to get in trouble doing something and fear to do it again
have one's fingers in too many pies	sarēki: hayaw haza:r sawda: (having one head but a	to be involved in too many things

	thousand affairs)	
to slip through one's fingers	la dast çu:n/ la dast darçu:n (to slip through one's hand)	to lose something e.g. a chance, money, etc.
to not harm a hair of one's head	panja bo nabirdin (to not touch somebody even with a finger)	to not hurt somebody physically in any way at all
to wait on somebody hand and foot	dast ba siñawa boy řa:wasta:wa (waiting on somebody hand over chest)	(disapproving) to do almost everything for somebody
to be hand in glove with somebody	Kilkiya:n kirdota yak (of two people, they have joined tails)	to be very closely associated with somebody usually in something dishonest
to give somebody a swelled head	ba: la pēst kirdin (to breathe air into/to swell somebody's skin)	to give somebody/ to get a feeling that one is more important than one really is
to put one's head in the lion's mouth	dast ba dami: šēra: kirdin (to put one's hand in the lion's mouth)	to deliberately do something risky
one's heart is in one's mouth	dilī:la misti: da:ya (one's heart is in one's fist)	to feel very anxious or afraid
to give somebody a leg up	pišt girtin (to hold somebody's back)	to help somebody achieve something that they couldn't have done alone
to stretch one's legs	ba:y ba:li:/ pēy xo da:n (to stretch one's wings/ feet)	to walk around after sitting down or lying down for a period of time
to button/zip one's lip	dam daxistin/ kíom kirdin (to close/ lock one's mouth)	to keep silent about something although one would really like to

		speak
to seal one's lips	dam mor kirdin	to keep a secret about somebody or something
to be bored out of one's mind	xari:ka la pēsti xoy biçēta dar (one is about to get out of one's skin)	to be extremely bored
to give somebody a piece of one's mind	daxi: diŕi: xoy pēda: řiřt/ la misti: na (to take out one's heart at somebody/ to put it into somebody's hand)	to scold someone angrily; say what someone really thinks of somebody (esp. when they behave badly)
to be in two minds about something	du: diŕ bu:n (to be in two hearts about something)	be undecided about something
to have a mind of one's own	kalla řaq/ sar saxt (to have a rough skull/ head)	someone does/ thinks what they want to do rather than doing/ thinking what they are told to do
to look as if butter wouldn't melt in one's mouth	sar kizy diŕ wirya: to have a quiet head but an alert heart)	to appear to be very innocent, respectable, honest, etc
a pain in the neck	daŕŕy mu:y lu:ta/ ta:nay sar řa:w (somebody is lik the hair insid one's nose/ a spot in one's eye)/ řa:na sar (headache)	an annoying person or something one dislikes doing
to have the nerve to do something	ba jarg (to have the liver to do something)	to have boldness, courage, confidence in oneself necessary to do something
to look down one's nose at somebody/ something	ba řawi: kam sayri: xaŕik kirdin (to look at somebody with	to behave in a way that suggests that one is better than somebody, or

	inferior eyes/looks)	that somebody/ something is not good enough for one
to be thick-skinned	mēšik/ xuwēn sa:rd (to be cold-minded)	to not be easily hurt or upset by criticism
to be thin skinned	dił na:sik (to have a delicate heart)	to be very easily hurt or upset by criticism
to give somebody the cold shoulder	řu: sa:rđi// : řu: pēnada:n (to be cold-faced/ to not give face to someone)	to treat somebody in a cold, unfriendly manner
by the sweat of one's brow	ba a:raqay nēwçawa:ni: (by the sweat of one's forehead)	by one's hard work or physical efforts
to sweat it out	da:n ba xoda: girtin (to grit one's teeth)	to suffer an unpleasant situation
to be under someone's thumb	žēr dasta bu:n (to be under someone's hand)	be obedient to someone or to be controlled by someone
on one's toes	la sar pēya (on one's feet)	alert and prepared to deal with anything that might happen
to step/ tread on someone's toe	dił brinda:r kirdin (to injure someone's heart)	to offend someone; to hurt someone's feelings
to be fed up to the back teeth	gaywata esqa:ni: (to be bored to the bones)	to be too bored

Category (2.c)

English- Kurdish body-related idiom Pairs similar in form but
used with a different meaning in English and Kurdish

<u>Idiom</u>	<u>Meaning in English</u>	<u>Meaning in Kurdish</u>
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to not bat an eye about something ça:wi: lē na:tru:kēnēt	to not be shocked or offended by something and this seems surprising	to have the effrontery to do something
splits hairs: mu: daqli:sēt	used disapprovingly to refer to a person who pays attention to very small and unimportant differences in arguments	used approvingly to refer to a person who is so intelligent or wise so that he/she can understand very small differences
to have one's hands full dasti: pīra	to be very busy	to be very rich
to have clean hands dast pa:k	to not be responsible for crime, dishonesty, etc.	to not steal
to wash one's hand of somebody/something: dast lē šordin/ šu:štin	to refuse to deal with or be responsible for somebody/ something any longer	to be hopeless about somebody/ something, or to not expect anything good from somebody/something.
with one's hand on one's heart dasti: la sar diiyati	speaking honestly	worried or anxious about somebody/ something
to stretch one's legs liḡ řakēša:n	to walk around after sitting down or lying down for a period of time	to sit down and relax after a period of hard work
to have a big mouth dam hara:š	to be a gossip	to be clever at talking so that nobody can defeat him/ her
with one's tail up kilik qi:t kirdnawa	to be in good spirits	to become conceited

Category (3.a)

English body-related idioms with no equivalents with body parts in Kurdish

English idiom

Figurative meaning

to cost someone/ pay an arm and leg	to cost someone/to pay a great deal of money
to give one's right arm	to be willing or prepared to make a great sacrifice in order to do/ get something
to keep/hold someone at arm's length	to avoid becoming too friendly with someone
to twist someone's arm	(often used humourously) to gently persuade someone to do something (i.e. without using physical force or unfair methods)
to beard the lion in his den	to confront boldly one's opponent on his own ground to discuss a matter in dispute
body blow	a great disappointment; a bitter failure
to keep body and soul together	to keep alive; survive
a bone of contention	a subject of constant argument or disagreement
to have a bone to pick with someone	to have something to complain about, a reason for displeasure
close to/ near the bone	(a joke, song, remark) offensive; likely to hurt someone's feelings because it is vulgar, indecent, too personal or painful
down to the bone	entirely
to pick someone's brain about something	to find out what someone knows/thinks about something by asking questions
cheek by jowl	close together especially in a way that seems undesirable or inconvenient
to play/ hold/ keep one's cards close to one's chest	to not reveal information about one's activities, plans and intentions
to keep one's chin up	to stay cheerful in difficult circumstances
to send somebody away with	to refuse(somebody's request) very angrily

a flea in their ear	
elbow grease	the effort used in physical work, especially in cleaning
elbow room	(1) enough space to move in. (2) the freedom to do something
to elbow one's way into/ out of a place	to force entry into or out of a place by using one's elbows
to give somebody the elbow	to tell somebody that you no more want to have a relationship with them
to give one's eye teeth for something	to do something one really wants and would do almost everything to get it
to blow up in someone's face	of a plan, arrangement, etc., to fail; to be destroyed by some unexpected and unwelcome event or situation
to face the music	to meet criticism, punishment, etc.; to deal with an unpleasant situation; to accept the unfortunate consequences
to have eggs on one's face	to be seen as/ shown to be foolish
to pull a long face	to look very serious and unhappy
to put a bold/ brave face on it	to hide one's worry by pretending that nothing is wrong; to show courage in times of difficulty
to have green fingers/ to have a green thumb	to be very good at gardening
to foot the bill	to be responsible for paying the cost of something
to put one's foot in one's mouth	to say something which offends a person and embarrasses one as a result
to get in somebody's hair	to annoy somebody by preventing them from doing something
to let one's hair down	to relax completely and enjoy oneself,

	especially after a period when one has not been able to do so
to be head and shoulder above someone	to be clearly superior to someone/ something
to need something like one needs a hole in the head	to not need something at all
to heap coals of fire on someone's head	to be kind or helpful to someone who has done one wrong so that he/she is ashamed
to be hard/ hot on somebody's heels	to be following someone very closely
to kick one's heels to cool one's heels (AmE)	to wait impatiently (for someone)
the bee's knees	a wonderful person or thing
to give someone a wrap/rap on the knuckles	to criticize somebody sharply because of doing something
to knuckle down to something	to work hard
Break a leg!	Good luck! (an expression used in theatre performances to wish good luck for an actor, performer, etc)
to pull someone's leg	to fool someone with a humorous account of something
to lick one's lips	to look forward eagerly to a future event or something that one wants to happen soon
(straight) from the horse's mouth	(of information) directly from the person who really knows it because they are closely connected with its source
on the nail	promptly or immediately
to bite one's nails/ fingernails	to be nervous or anxious
to get it in the neck	to be criticized or reprimanded or punished for something one has done

be a bag/bundle of nerves	to be extremely nervous
to cut one's nose to spite one's face	to suffer from an action that originally intended to harm another person
to keep one's nose clean	do nothing that will get one into trouble with the police or other authorities
to lead by the nose	to make somebody do everything one wants
on the nose	exactly
to be/ come/ talk/ tell something straight from the shoulder	to tell something directly and honestly without hiding anything
to be on somebody's tail	to follow behind somebody very closely
the tail wagging the dog	used to describe a situation where a small, unimportant thing controls a larger more important thing
to be like a dog with two tails	to be extremely happy
to turn tail	to run away from a fight or dangerous situation
to jump down somebody's throat	make a sudden movement out of fear or shock
to shove/ ram/ cram/force something down somebody's throat	to try to force somebody to accept, believe or learn something against one's will
to give somebody/ something the thumbs up/ down	be in favour of/ against somebody/something.
to twiddle one's thumbs	to do nothing; to be idle
to stick out like a sore thumb	to be obvious and visible
to have/ dip one's a toe in the water	to start slowly or carefully doing something that one has not done before because one is not sure whether it will be successful
to have a sweet tooth	to like eating sweet things

with tongue in cheek	to not be serious about what one says and mean it as a joke
to wait/ stand in the wings	to wait ready to do something, especially to take the place of another person
on a wing and a prayer	with only very slight chance of success

Category (3. b)

Kurdish body-related idioms with no equivalents with body parts in English

<u>Kurdish idiom</u>	<u>Literal meaning</u>	<u>Figurative meaning</u>
a:raq řiřtin	to sweat out	to work hard
ēsik su:k	light- boned	lovable
ēsik gra:n/ qurs	heavy -boned	unloved
la sar panjay pē dařwa:t	to go on one's toe tips	to be conceited
dast u pē spiya/ bē dast u pēya	to have white hands and feet/ to be without hands and feet	to have no skills and to be unable to do any kind of work
piřti; sa:rda	to have a cold back	to not be enthusiastic in doing a certain task
piřti garma	one's back is warm	to be enthusiastic and active in doing a certain task
jargi biři:/ ři:řay jargi darhēna:	cut his/ her liver/ pulled out the root of her/ his liver	killed or caused him/ her to lose his/ her child
jargi su:ta	one's liver got burned	lost one's child
jargi bu: ba xuwēn	Somebody's liver turned into blood	somebody suffered a lot
çiq la sar řa:n	fist over shoulder	quickly

xuwēn garma	hot-blooded	(1) sweet and lovable (2) young and enthusiastic
dast biła:w/ ša:š	to have spread hands	to be extravagant
da:ni:/dami: spi: botawa:	somebody's teeth have whitened	somebody has lost respect towards others; has become insolent or shameless
da:ni: lē ti:ž kirduwa	has sharpened his/ her teeth at somebody/ something	has the intention to control somebody/ something
da:ni: la siŋ ha:tu:wa	to have teeth grown in one's chest	to be deceitful and tricky
dam spi	White-mouthed	wise and able to give advice to others
ři:ši:ba ta:ši:n da	to cause somebody's beard to be shaved	to cause somebody a problem
ři:ši: xoy la dasti na	to put one's beard in somebody's hand	to act according to somebody's advice and plans
řu: garm	warm-faced	friendly and sociable
sari: su:ka	to keep a light head	to not have responsibilities
sari: a:wsa:	one's head swelled	became angry
a:w la skiya: na:julētawa:	water doesn't move in someone's belly i.e., somebody moves very slowly so that he/ she will not become hungry	Someone is very stingy
ski pē dasu:tē:	one's belly gets burned for someone	one sympathizes with somebody
siki su:ta:	one's belly got burned	one's child died
sik lawara:ndin	to feast one's belly	to go from house to

		house with the intention of eating
aw řona la směíi: min masu:	don't rub this grease on my moustache	don't try to involve me in this problem
biskay směíi: dě	one's moustache is glittering	one is feeling happy and satisfied
siŋ ba pěš da:n/ da:na pěš	to take one's chest forward	to come close to somebody trying to interfere in his/ her affairs
Siŋ darpařa:ndin	to push one's chest out	to show that one is more important than other people
siŋ lě kuta:n	to beat one's chest at somebody	to pray and wish that something bad may happen to somebody
řani: xoy a:rdawi: daka:t	to flour one's shoulder	to pretend to have participated in an event or problem in which one has not been involved
qiŋ/ qu:n gra:n	heavy-bottomed	a lazy and demanding person
qiŋ/ qu:n lě kawtu:):	somebody with fallen bottom	disorganized and careless
qol' biři:n	to cut someone's arm	to deceive someone
qol' lě haímaíi:n:	to roll up one's sleeves/ arms	to make oneself ready for work
qoli: lě na:ya žěr sar	put one's arms under one's head	one has finished his/her work and now relaxing
qol' škēn	arm- breaker	a tricky and dishonest person
kilkiya:n haíkěša::	They pulled out his/ her tail	They sacked him/her

qurqušim ba garu:da kirdin	to pour lead into somebody's throat	to punish somebody severely
garu:y řaša:	someone's throat is black	somebody who wishes bad luck for people
ni:noki: niya sary xoy pē bixurēnēt	one has got no nails to scratch one's head	one has not the least power or authority
loç la na:wçawa:ni:da niya	with no wrinkles in one's forehead	is insolent and shameless
laš baba:r		sick
lēw ba ba:r		sad
mu: ba bayniya:nda: na:çēt	not even a hair can pass between them	of two persons, to be very closely connected
la gaí mu:y xoy řař daka:t:	fights with one's hair	one is bad-tempered

Category (4)

Some examples of English body-related idioms with multiple equivalents¹⁵ in Kurdish

<u>English idiom</u>	<u>Kurdish equivalents</u>	<u>Figurative meaning</u>
to put/get someone's back up	dama:r girtin/ tanga girtin/ saru dí girtin/ pē la kilk na:n	to irritate someone; to make someone angry
to turn one's back on someone/ something	pišt tēkirdin/ řu: lē wargēřa:n/ dast lē barda:n/ dast lē kēřa:nawa	to refuse help when needed; to ignore someone/ something
to be out for blood	xuwēn dajēřēt/ xuwēn la çawi: daba:rēt/ xuwēn dawyatya	to be very determined to defeat/ punish someone; to be very angry at

¹⁵ For the literal meanings of the Kurdish equivalents, see the alphabetical list of the (250) Kurdish body idioms under (4.4).

	kallay/ a:wi: ariz na:bi:nēt/ a:wi: paři:wata pišti: sari:/ a:gir la a:wi: daba:rēt/ a:wi: dagirsa:wa/ xuwēn piři: a:wi: bu:wa/	someone
to hardly have time to breathe	sari: qa:lā/ sari: xoy bo naxurēt/ sari: a:ša u qingi: ma:ša/ ariz la žēr pēy dalarzēt	to be very busy
to take something on the chin	da:n ba (jargi:) xoda: girtin/ pē la jargi: xo na:n/ da:n ba xoda i:ř kirdinawa	to accept a difficult or unpleasant situation without complaining, trying to make excuses, etc.
to be wet behind the ears	sari: hesta: la hēlka najuqa:wa/ dasti: řa:st u api: xoy na:na:sēt/ tam ši:ri: xa:wi: la dam dēt; a:wi: nakra:watawa	to be naïve and inexperienced usually because of one's youth, immaturity or lack of knowledge.
to keep one's ear close to the ground	guwē kuř kirdin/ guwē mu: kirdin/ guwē qula:x kirdin/ guwē haixistin	to listen for and gather information about what's happening and what's likely to happen
to turn a deaf ear to somebody/ something	guwēy xo lē kař kirdin/ guwēy xo lē a:xni:n/ guwēy xo lē xafa:ndin/ loka la guwē a:xni:n/ guwē lē nagirtin/ guwē pē nada:n	to deliberately ignore somebody or something unwelcome e.g., criticism, complaints by pretending not to have heard it
to turn a blind eye to somebody/ something	aw lē poři:n/ aw lē nuqa:ndin/ aw lē u:qa:ndin/ aw kwēr bu:n la a:qa:r kasēk/ štēk	to ignore the existence of something; to pretend not to be aware of something
to be all fingers and thumbs	dast tēk a:ía:n/ dast larzi:n/ dast namayi:n	to be clumsy with one's hands, often because of nervousness or lack of

		confidence
to have one foot in the grave	pěy la řoxi: qabra/ pěyaki: lam dinya u yaki law dinyaya/ pěy ha:tota liç qabrawa	very ill or very old and is likely to die soon (used when talking about illness or death in a light-hearted way)
to be good with one's hands	dast řangeen/ tař dast/ a:tař panja	to be skillful at making or doing things with one's hands
to pour out one's heart	dii halřiřtin/ dił ba ka:ía: kirdin/ dił kirdnawa/ la dii xo darhēna:n	to tell somebody all about one's problems, feelings, etc.
Shake a leg!	qa:ç bibizwēna/ pē fřēda/ laq biha:wa/ qaç halēna	Hurry up!

ثوختەى نامە

ئىدىيەمى تايىبەت بە نە ندامەكانى لەش لەننپلېزى و كوردیدا- تويىنىتەوئەكى بەرانبەرىيە

هەر زمانىك خاوەن ئىدىيەمى تايىبەتى خويەتى. فېربوون و بەكارهينانى ئىدىيەمى هەر زمانىك بە شىوئەكى راست و طونجاو، نيشانەى تواناو شارەزايىيە لەو زمانەدا. ئىدىيەم زور ضەشنى هەيە. يەك لەوانەش ئەو ئىدىيەمانەن كە تايىبەتن بە نەندامەكانى لەش، كە ئەمەش دياردەئەكى زور باوە لە هەموو زمانىكدا، بە تايىبەتەش لە هەردوو زمانى ئىنپلېزى و كوردیدا. لە تەل ئەمەشدا فېربوونى ئىدىيەمى زمانىك كاريكى ئاسان نىيە، هوى ئەمەش دەتەرتەوئە بو

ئەقەس كە ئىد يەم يەكەتەيەكى و اتايە، و اتا مانای ئىد يەمەكە بە طشتى ئىك نەھاتووە لە مانای كەرتەكانى، جەلە لەقەش ئەمە ضمەكانى كە ئىد يەمى ھەر زمانىك دەيەخەش، تايەتن بەمە زمانە خۆى و زۆر بەمە جار جياوازن لە ضمكى ئىد يەمى زمانىكى تر. بويە دەبينىن كە سەرەراى ئەمە ئەقەسەندى رەطەزىيە لە نىوان ھەردوو زمانى ئىنگىلىزى و كوردىدا ھەتەمە، ھەمەسەندە ئەندامەكانى لەش لە رووى ئەرك و تاقىكرەنەقەدا و دانراوە كە، لە ھەمەمە زمانىكەدا، لە يەك بىزن، بەلام لە رووى بەكار ھىنانى ئەندامەكانى لەش لە ئىد يەمە و ھەروەھا لە ئىكەھاتەمە و اتاي

ئىد يەمەكانى تايەت بە ئەندامەكانى لەش، زمانى ئىنگىلىزى و كوردى جياوازن ھەتەمە، بۆ نمونە، *to be in two minds about something* بەرانبەرە لە طەل (دوو دل) *to be in two hearts about something* لە كوردىدا، و اتا لە شوينى *mind*، لە كوردىدا *heart* بەكار ھاتووە. ياخود ھەندى جار دوو ئىد يەمى ھاوشىووە مانای جياوازن ھەتەمە لە ھەمەسەندە ئىنگىلىزى و كوردىدا، بۆ نمونە *to have one's hand full* لە ئىنگىلىزىدا مانای (سەرقال) دەبەخەشى، بەلام ھەمان ئىد يەمە لە كوردىدا بە مانای (دەولەمەند) بەكار دىت. ئەم جۆرە جياوازنەش كاردەكەنە سەر رادەى ھاوشىووەى و ھاوواتايى لە نىوان ئىد يەمەكانى ھەردوو زماندا. بويە دەبينىن كە ھەمەسەندە ھەندىك ئىد يەمە بە ئەقەسەندە ھاوشىووە ھاوواتان، ھەندىكى تريان تەنيا ھاوشىووەن، بەلام ھاوواتان بە تەقەسەندە، لە ھەمان كاتدا ھەندى ئىد يەمى تايەت بە ئەندامەكانى لەش لە ئىنگىلىزىدا ھەمەسەند بەرانبەر يەمە ھەتەمە لە كوردىدا، ھەمەسەندە تايەتن بە زمانى ئىنگىلىزى يان بە زمانى كوردى. بەلام تا ئىسنا ھىض لىكۆلنەقەسەندە دەربارەى ئەمە بابەتە ئەنجام نەدرارە.

ئامانجى ئەمە نامەتە تویدىنەقەسەندە لە لايەنەكانى وشەسازى و سىنتاكسى و واتاسازى و ئىراپماتىكى ئىد يەمى تايەت بە ئەندامەكانى لەش لە زمانى ئىنگىلىزى و كوردىدا بە مەبەستى ديارى كردنى خالە ھاوبەش و جياوازنەكان لە نىوانىندا، ھەروەھا دوزىنەقەسەندە رادەى ھاوواتايى و ھاوشىووەى لە نىوان ئىد يەمى تايەت بە ئەندامەكانى لەش لە ھەردوو زماندا.

تویدىنەقەسەندە لە شەش بەش ئىكەھاتووە:

بەشى يەكەم برىتە لە ئىشەكى، كە تيايدا سەرشتى طرفتەكە مەبەست و طرىمان و مەوادووبەھى تویدىنەقەسەندە و ھەنطاوە تەپىرەو كراووەكان روون كراونەتەقەسەندە. بەشى دووئەم باكطراوندىكى تيورىيە دەربارەى سەرشتى ئىد يەمە، كە ئەقەسەندە تىناسەمە سىفەت و ئۆلنكرەنى ئىد يەمە بە طشتى دەطرىتە خۆ.

بەشى كەسەكانى سەي يەمە سوارەم برىتەن لە باسكردن و شى كردنەقەسەندە ئىد يەمى تايەت بە ئەندامەكانى لەش لە زمانى ئىنگىلىزى و كوردىدا يەك بە دواى يەك، لە رووى وشەسازى و سىنتاكسى و واتاسازى ئىراپماتىكى، ئەمەش لە دىر روشنايى ئەمە باكطراونە تىورىيە كە لە بەشى دووئەمى ئەمە تویدىنەقەسەندە ھاتووە.

بەشى تىنجەم شىكرەنەقەسەندە بەقراووردىنەقەسەندە لە نىوان ئىد يەمى تايەت بە ئەندامەكانى لەش لە زمانى ئىنگىلىزى و كوردىدا، ئەمەش بە دەرخستنى خالە ھاوبەش و جياوازنەكان لە نىوانىندا، ھەروەھا دەرخستنى رادەى ھاوواتايى و ھاوشىووەيەى لە نىوان ئىد يەمى ھەردوو زماندا لە رىطاي بەرانبەر كردن و ئۆلن كردن ئىد يەمە ھەلبەداردراووەكان لە ھەردوو زماندا. بەشى شەشەم كورتەى ئەنجامەكانى تویدىنەقەسەندە لە طەل ھەمەسەندە تىشنىار يەك بۆ تویدىنەقەسەندە تر لە داھاتوودا.

يەك لە ئەنجامە سەرەكەكانى تویدىنەقەسەندە دەرخستە كە ئىد يەمى تايەت بە ئەندامەكانى لەش لە زمانى ئىنگىلىزى و كوردىدا لە زۆر بەشى سىفەتە لىكسىكى و سىنتاكسى و سىمانتىكى و ئىراپماتىكى طشتى يەكان ھاوبەش و جياوازن زياتر لە وردەكارىدا، بە تايەتەى لە رووى وشەسازى و ئىكەھاتەى ئىد يەمەكە ھەروەھا لە بەكار ھىنانى ئەندامەكانى

لش ، وانا زوربةى جار نغو نندامةى كة لة زمانى ئينطليزى بةكارديت بو دةبرينى
مبةسنيك ، جياوازة لةوى كة لة زمانى كورديدا بة كارديت ، نمةش ثيووندى بة كلتورى
كومة لايتى نغو دوو نقتوة هتية .

بشى دواوى تويذينةوكةش لمانةى خواروة نيك هاتوة :

1. ببليوگرافى
2. ناشكوكانى تويذينةوكة ، نوانيش برين لة سى ناشكو . ناشكو يةكم و دووم برين لة
ليستى (250) ئيديومة هلبذار دراوكان لةئينطليزى وكورديدا يةك بة دواى يةك . ناشكو
سييم تايبة بة ليستى ثولكانى ئيديومة هلبذار دراوكان لة زمانى ئينطليزى وكورديدا كة بة
ثى رادةى هاوواتاى و هاوشيو بيان (واتا رادةى نيكوظلةسى) ثولين كراون . ليستكان بة
شيو تالفباى بة طويرة نندامةكانى لش ريكراون .
3. ثوخنة تويذينةوكة بة زمانى كوردي و عتره .

ملخص البحث

العبارات الاصطلاحية الخاصة باعضاء الجسم فى الانكليزية و الكردية- دراسة
مقارنة

من المعروف أن جميع اللغات لديها عبارات اصطلاحية خاصة بها، و أن تعلم العبارات
الاصطلاحية الخاصة بأية لغة و استعمالها بصورة صحيحة، يعنى التمكن من تلك اللغة و التفوق
فى استعمالها. و العبارات الاصطلاحية لها أصناف عديدة. و احد هذه الاصناف هو العبارات
الاصطلاحية الخاصة باعضاء الجسم، و هذه ظاهرة شائعة جدا و موجودة فى كل اللغات، و
لاسيما فى اللغتين الانكليزية و الكردية. و بالرغم من ذلك، فان تعلم العبارات الاصطلاحية
الخاصة بلغة معينة يشكل صعوبة بالنسبة لمتعلمى هذه اللغة، و السبب هو أن العبارة
الاصطلاحية هى عبارة عن وحدة معنوية أى انها عبارة ذات معنى لا يمكن أن يستمد من مجرد
فهم معانى كلماتها منفصلة، و فى أغلب الاحيان تحمل العبارات الاصطلاحية مفاهيم خاصة
بحضارة أو لغة معينة تختلف عن مفاهيم حضارة أو لغة اخرى. لذلك نرى أنه بالرغم من وجود
علاقة عرقية بين الانكليزية و الكردية ، و بالرغم من تشابه تجارب و وظائف اعضاء الجسم فى
مختلف اللغات، هنالك اختلاف بين اللغتين الانكليزية و الكردية من حيث استعمالهما و فهمهما
للعبارات الاصطلاحية الخاصة باعضاء الجسم فمثلا، *to be in two minds about something*
تقابلها فى الكردية (دو دل) أى *to be in two hearts about something*، حيث يستعمل *mind* بدل *heart*. و فى بعض الاحيان هناك عبارات
اصطلاحية مرادفة من حيث الشكل و لكنها مختلفة فى المعنى ، فمثلا ، *to have one's hand full* ،
فى الانكليزية تعنى (مشغول) ، و لكن نفس العبارة فى الكردية تعنى (ثرى أو غنى).
وهذه الاختلافات تؤثر على درجة الترادف بين العبارات الاصطلاحية المرادفة، فهناك عبارات

اصطلاحية مرادفة كلياً، و اخرى مرادفة جزئياً، وهناك عبارات اصطلاحية فى الانكليزية تقابلها عدة مرادفات فى الكردية، كما أن هناك عبارات اصطلاحية خاصة بالانكليزية و اخرى بالكردية. و لكن مع هذا، فانه لحد الآن لم تجرى اية دراسة تعنى بهذا الموضوع.

الهدف من هذا البحث هو دراسة و تحليل العبارات الاصطلاحية الخاصة باعضاء الجسم فى اللغتين الانكليزية و الكردية من حيث مفرداتها و تراكيبها و مدلولاتها و استعمالاتها التداولية و من ثم تحديد اوجه التشابه و الاختلاف بينهما، و كذلك اكتشاف درجة الترادف أو التكافؤ بين العبارات الاصطلاحية المرادفة فى اللغتين.

تضم الدراسة ستة فصول:

الفصل الاول يحدد طبيعة المشكلة و الهدف و الفرضيات و نطاق الدراسة و اهميتها و الخطوات المتبعة لتحقيق الهدف.

الفصل الثانى عبارة عن خلفية نظرية عامة حول مفهوم الاصطلاحية و طبيعة العبارات الاصطلاحية متضمنة تعريف العبارة الاصطلاحية، و شرح خصائصها و تصنيفها.

أما الفصلان لثالث و الرابع فيتضمنان شرح و تحليل العبارات الاصطلاحية الخاصة باعضاء الجسم فى الانكليزية و الكردية على التوالى من حيث مفرداتها و تراكيبها و مدلولاتها و استعمالاتها التداولية و ذلك فى ضوء الخلفية النظرية العامة فى الفصل الثانى.

الفصل الخامس يتناول تحليلاً مقارناً للعبارات الاصطلاحية الخاصة باعضاء الجسم فى الانكليزية و الكردية محددًا اوجه التشابه و الاختلاف بينهما و مبينًا درجة التكافؤ بين العبارات الاصطلاحية المرادفة فى اللغتين و ذلك عن طريق تصنيف العبارات حسب درجة الترادف (كما هو مبين فى القوائم الموجودة فى الملحق الثالث)

الفصل السادس هو خاتمة البحث مع بعض الاقتراحات لبحوث مستقبلية اخرى.

و من بين النتائج الرئيسية التى توصلت اليها الدراسة هى أن العبارات الاصطلاحية الخاصة باعضاء الجسم فى الانكليزية و الكردية تشترك فى عديد من خصائصها المفردية و التركيبية و المعنوية و التداولية العامة، و لكنها تختلف من حيث التفاصيل، كما انها تختلف من حيث استخدامها للاعضاء للتعبير عن معنى معين، أى أن فى اغلب الاحيان العضو المستعمل فى الانكليزية للتعبير عن معنى معين يختلف عن الذى فى الكردية للتعبير عن معنى مماثل، و هذه مسألة متعلقة بحضارة الشعبين و تراثهما الاجتماعى.

و يتضمن الجزء الاخير من البحث الفقرات التالية:

1. البيبليوغرافيا

2. ملحقات البحث : و يتضمن البحث ثلاث ملحقات. الملحقين الاول و الثانى يتضمنان قوائم العبارات الاصطلاحية المختارة فى الانكليزية و الكردية على التوالى و عددها (250) عبارة فى كل من اللغتين. أما الملحق الثالث فيتضمن القوائم الخاصة بالعبارات الاصطلاحية المختارة فى الانكليزية و الكردية و المصنفة حسب درجة الترادف. و جميع القوائم مرتبة ابجدياً حسب الاعضاء.

3. ملخص البحث باللغتين الكردية و العربية.

