# Hadhrami Arabic and English Idioms of Body Parts
## A cognitive Semantic Analysis

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## Abstract

In this study, the researcher analyzes Hadhrami Arabic and English idioms that include parts of the human body. One hundred and ten idioms (40 English idiom and 70 Hadhrami Arabic idioms) have been analyzed. The IPA symbols have been used in writing the Hadhrami Arabic idioms. George Lakoff's conceptual theory has been used as a theoretical background for this analysis to find out whether the figurative meaning of such idioms is predictable from the meanings of their constituent parts. The study shows that cognitive strategies (general conventional knowledge, conceptual metaphors and metonymies) are at work when Hadhrami Arabic and English speakers infer the figurative meaning of these idioms.

## 1. Introduction

Idioms are difficult to interpret and their literal meaning does not make sense because they are motivated by conceptual thinking. As we find it difficult to interpret the metaphors underlying these idioms, we usually regard them as some kind of language oddity. In the current study, Hadhrami Arabic (henceforth HA) and English idioms containing parts of the human body (head, eye, face, nose and hand) will be analyzed to show how their figurative meanings can be interpreted on the basis of the conceptual framework developed by cognitive linguistics over the past three or four decades. According to this framework, the whole thinking is metaphorical and our language reflects images from the stores in our minds we gather through our life.

## 2. Literature Review:

Before reviewing the literature of idioms, it will be helpful to provide a brief introductory account of Hadhrami Arabic. Versteegh (1997) distinguishes between five groups of regional dialects in the Arab world which are the dialects of the Arabian Peninsula (spoken in Saudi Arabia and the Gulf areas),the Mesopotamian dialects (spoken in Iraq), Syro-Lebanese dialects (spoken in Lebanon and Syria), Egyptian dialects (spoken in Egypt) and Maghreb dialects (spoken in North Africa).

The Arabian Peninsula dialects include Hijazi Arabic, Najdi Arabic (in Saudi Arabia), San'ani Yemeni Arabic, Ta'izzi-Adeni Arabic and Hadhrami Arabic (in Yemen). HA is spoken in Hadhramout Governorate, which is situated in south east of Yemen. It is also spoken by the Hadhrami emigrants in East Africa (Kenya, Somalia and Tanzania), South East Asia (Indonesia, Malaysia, Brunei and Singapore) and the Arabian Gulf countries (Al-Saqqaf, 2006).

HA idioms have not received any attention yet and the current study may be the first study that attempts shedding light on them. Only two studies were found, one conducted by Bahameed (2007) and the other by Al-Saqqaf (2006). Though these studies are not closely related to the topic of this study, they will be reviewed briefly. Bahameed (ibid) investigates the translatability of the HA proverbs finding out that these proverbial expressions can be best translated into English through the application of three equivalence theories; functional, ideational and formal indicating that the ideational equivalence is the most applicable. He also confirmed the influence of the cognitive processes on the translator's decision-making. Al-Saqqaf (2006) studies the loan words in HA. He finds out that Hadhrami immigrants have brought foreign words from the languages spoken in the countries they immigrated to, particularly, from Swahili. He shows that these loan words, which belong to certain semantic fields such as food, clothes, etc., have undergone phonological and morphological changes in accordance with the phonological and morphological systems of Arabic.

English idioms have been the subject for formal, semantic and functional analyses since the 1960's; therefore, there is a great deal of literature related to the form, meaning, function, interpretation and usage of these idioms. In his book Idiom Structure in English, Makkai (1972) states that an idiom is a unit realized at least by two words confirming that the meaning

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of an idiom is not predictable from its component parts, which are usually empty of their usual meaning. Makkai (ibid) shows that idioms have a potential disinformation that is to say their parts are polysemous causing misinterpretation. Another feature given to idioms by Makkai (ibid) is that they are institutionalized, i.e. they are conventionalized expressions resulted from initial ad hoc expressions.

Weinreich (1980) tries providing criteria for determining whether a certain expression is an idiom or not. He accepts only multiword expressions that have literal counterparts as idioms. The other expressions that cannot display this criterion are not regarded as idioms. Both Makkai's and Weinreich's accounts of idioms are considered as early attempts to characterize idioms focusing on their form.

Other linguists investigate idioms focusing on the language user and the function of the idiom in the discourse. For example, in Oxford Dictionary of Current Idiomatic English, Cowie, et al (1975-1983) regard idiomaticity as a matter of meaning stating that meaning and grammar complete each other to create idiomaticity. In this dictionary, Cowie et al. al (ibid) include a great number of idiomatic expressions categorizing them into three groups. First, there are pure idioms (to kick the bucket).They cannot be re-used and still attaining a figurative extension. Secondly, figurative idioms (to beat one's breasts), in such idioms variation is seldom found and pronoun substitutability is unlikely. Thirdly, restricted collocations (a blind alley) in which there is a word with a figurative sense not found outside that limited context and open collocation where components are freely recombinable (to pursue a path / goal / someone). Focusing on the semantic aspect of idioms, Fernando (1996) defines idioms as indivisible units classifying them into these three categories. First, Ideational idioms that include actions (to twist somebody's arm), events (to have blood on one's hands), situations (to be up a gum tree), people and things (a fat cat), attributes (from A to Z), evaluations (beauty is/lies in the eye of the beholder) and emotions (to lose one's heart). Secondly, interpersonal idioms which are either interactional including greetings and farewells (how are you?), directives (let's face it), agreement (that's true), 'feelers' (what do you think?) and rejections (come off it), idioms characterizing the message in terms of its newsworthiness (guess what), sincerity (as a matter of fact), uncertainty (mind you) or idioms

calling for brevity (get to the point). Thirdly, Relational idioms to achieve the cohesion of discourse which are integrative (on the contrary, on the one hand ... on the other, at the same time) or idioms that sequence information in space and time (in the first place).

In addition to these studies, which tackle idioms formally and functionally, the literature includes other studies that deal with idioms from a cognitive viewpoint. For example, Lakoff (1987) states that we have in our minds large sets of conventional images about the world around us. These images are not context-bound. They are formed on the base of our experience forming image schemas. These images help us create new idioms and make sense of the old ones. Lakoff (1987) gives them the name "imageable idioms" mentioning so many idioms whose meanings are not arbitrary thus contradicting the old view that there is no connection between the wording and meaning of idioms.

Through conducting some experiment, Gibbs and O'Brien (1990) show that individual words contribute the overall figurative interpretation of idioms confirming that people have tacit knowledge of the metaphorical basis of idioms. So idiomatic language is like literary language in being motivated by conventional images. Lakoff (1987) shows that many idioms have at their basis in conceptual metaphors and metonymies, which connect the concrete and abstract areas of knowledge, thus helping speakers to make sense of an idiom's figurative meaning.Similarly, Kövecses (2010) states that the meaning of an idiom is generated from our general knowledge of the world, which is embedded in our conceptual system. Kövecses (ibid) indicates that the meaning of idioms is motivated from what he calls the knowledge of "cognitive mechanism" which includes (metaphor, metonymy and conventional knowledge).

In cognitive analysis, a metaphor is defined as a device that can conceptualize the more abstract areas of experience in terms of more concrete ones. Lakoff (1987) states that many areas of experience are metaphorically structured by means of a small number of image schemas. For example, "containment" is an image schema of a container with its inside and outside, in three-dimensional space. It can be applied metaphorically to a large number of non-spatial domains. Forms related to language or emotions are conceptualized as containers, as in empty words, to be in love.

Lakoff (ibid) states that the target domain of the

conceptual metaphor determines the general meaning of an idiom as it is the case in the idiom to spit fire, here the domain of 'fire' is used to convey the domain of 'anger'. This shows that anger is understood through the concept of fire. Since metaphor is based on common human experience, it is possible to find many cross-cultural similarities and some differences that exist between English and HA.

As far as metonymy is concerned, it is traditionally defined as a figurative device to provide some charm and grandeur to the style. The study of metonymy in cognitive linguistics begins with the appearance of George Lakoff and Mark Johnson's book Metaphors We Live By, published in1980. In this book, it is claimed that metonymy, like metaphor, is not only a linguistic form but also a powerful cognitive tool for people's conceptualization of the world. Langacker (1993), and Radden & Kovecses (1999) provide various definitions for metonymy but all these cognitive linguists agree that metonymy is not just a figure of speech. They regard it as a part of people's everyday method of thinking; and, the function of which is not just to achieve some artistic or aesthetic purpose but rather to better understand concepts. It is an effective cognitive tool for people to conceptualize the world.

**3. Idioms of Body Parts in Cognitive Analysis:**
In this section idioms related to the head, face, eye, nose and hand in HA and English will be analyzed.

**3.1 The Head:**
The number of uses to which the word 'head' is put in both English and HA is so great. It creates so many combinations in both languages due to the importance of this part in the human body and the significance it represents in these two languages' cultures.

**3.1.1 Head-related Idioms Motivated by Conventional Knowledge and Metonymy:**
**3.1.1.1 The Head Stands for Life:**
In both the English idiom heads will roll and its HA counterpart/bətt′i:r ru:s/, literally (heads will fly), the head is taken to mean 'life' since conventional knowledge tells us that in the past, people who had committed crimes especially murder, were usually executed through decapitation. So the conceptual metonymy THE HEAD STANDS FOR LIFE motivates the meaning of this idiom which is 'to decapitate'. Similarly, the English idiomatic expression to put a price on somebody's head which can again

be found in HA as / θəmən rəseh /, literally (the price of someone's head) is motivated by the same metonymy. In the past and even now authorities give certain amount of money as a reward for those who succeed in capturing dangerous criminals or wanted people who were later executed after being arrested. In another word, the price for capturing the criminal was equal to what the criminal's life was worth in a particular society.

The HA idiomatic expression / sələmt rəsək/, literally (the safety of your head) seems to be motivated by that conceptual metonymy. It is usually said to anyone who escaped a dangerous situation that risked his life. It is also said by burglars when they take someone's property by force meaning 'choose either your life (your head) or your property'.

As shown above all the previously mentioned HA and English idioms in which the head is used for the conceptualization of life are based on people's experience they inherited through history and reflected in their idiomatic language.

**3.1.1.2 The Head Stands for Order:**
The English idiom not to know whether one is on one's head or one's feet which can also be found in HA as / mə jəref rɑ:seh mɛn rədʒi:leh /, literally (unable to distinguish one's head from one's feet) seems to be motivated by the conceptual metonymy THE HEAD STAND FOR ORDER . It is based on our conventional knowledge that in the human body the head is at the top while the feet are down on the ground. If we are unable to distinguish the position of our heads from the position of our feet, this means that the logical order of head and feet is disturbed Consequently we are completely confused and unable to understand what is going on due to the lack of logical order of things. So the meaning of this idiom is 'to be in a state of total confusion'. Another example of this conceptual metonymy could be the English idiom not to able to make head or tail of something which has its HA equivalent in / məlhə rɑ:s wələ θeil /, literally (has neither head nor tail) which means 'completely baffling'.

**3.1.1.3 The Head Stands for Temper**
There are some English and HA idioms which seem to be motivated by the conceptual metonymy HEAD STANDS FOR TEMPER. In English we can find 'to be hot-headed' and 'to keep a cool head' which respectively mean (to become agitated or angry) and (to remain calm).

In HA we have idiom / ʃərəχ raːsi /, literally to (split my head) means made me angry. The opposite of this HA idiom is( sˈʌm raːsi) literally (to bind my head together) which means (become satisfied and happy as a result of hearing a good reply or behaviour of someone ).Our experience regarding physiology of the human body tells us that when somebody becomes agitated or angry their temperature rises and they can even fell headache because their pulse increases. Such people are hotheaded. On the other hand, there are some people, who remain calm, when they face problems or risks consequently, they behave correctly. Such people keep a cool head.

**3.1.1.4 The Head Stands for Stubbornity**
There are some idiomatic expressions in HA which may have no English equivalents. These idioms are motivated by conceptual metonymies such as THE HEAD STANDS FOR STUBBORNITY / DIGNITY / PRIDE. For example, the idiom / rɑːsəhə ɡəwɪ /, literally (her head is strong) is motivated by the conceptual metonymy THE HEAD STANDS FOR STUBORNITY. Our conventional knowledge tells us that it is the head and its content, the brain, which determines all the features of each human character. If the person has a weak head it is easy to convince him and make him change his views or stands but if he has a strong head it will be difficult to do so. With the help of this knowledge and the conceptual metonymy THE HEAD STANDS FOR STUBBORNITY, HA speakers infer the meaning of this idiom, which is ' to be stubborn'.
Similarly, the HA idiom / tˈərəħ rɑseh ʕend rdʒiːleh /, literally (to put one's head near one's feet) is based on the same conceptual metonymy. It is a known experience that it is impossible for anyone to walk or move from one's place or position if he puts his head near his feet so it is easy for the listeners to infer the meaning of this idiom, which is "to insist, to refuse to change one's mind or to be stubborn'.
The HA idiom / rɑːfəʕ raːsih /, literally (rising one's head up) which means "very proud" is based on the conceptual metonymy THE HEAD STANDS FOR DIGNITY, HONOUR AND PRIDE. Our experience tells us that a proud man always walks with his head up as if he did not like to look at those who are lower than him. An HA idiom which gives the opposite meaning of this idiom is / rəseh fil ɡaːʕ /, literally (one's head is on the ground). Again, our experience

informs us that a person who feels shame and indignity always walks with his head being lowered towards the ground so as not to be recognized by the others. So with the help of such experience along with the conceptual metonymy THE HEAD STANDS FOR DINITY AND PRIDE, the HA listener will easily infer the meaning of this idiom which is" to feel shame and indignity".
Similarly, the HA idiom / jərfʌʕ əlraːs /, literally (something that raises high the head) which idiomatically means "something that produce dignity and honour" is also motivated by the same conceptual metonymy. The idiom/ jəwətti raːseh/, literally (to lower someone's head) has the opposite meaning of the previous one. It means to "to cause shame, humiliation and indignity'.
In the next section, we will tackle some English and HA idioms containing the word 'head' which are based on conceptual metaphors.

**3.1.2 Head-related Idioms Motivated by Conceptual Metaphor:**
**3.1.2.1 The Head as A Container**:
A conceptual metaphor that motivates many idioms in both HA and English is THE HEAD IS A CONTAINER OF THOUGHT AND IDIAS. It has to do with the size and shape of the head as a box or a can. This can be attributed to the fact the head is the seat of intellect, thought and ideas. Such conceptual metaphors motivate the English idiom to have one's head full of something and the HA / raːseh mɘlæn /, literally (his/her head is full) which means that such a person has a lot of knowledge. The HA idiom / rɑːsɪh χəlɪ /, literally (his/her head is empty) is the opposite of the previous one. It indicates the lack of knowledge actually it implies stupidity.
Similarly, the idiom to stuff one's head with something in HA / jəħʃə raːsɪh /, literally (to stuff one's head with), is motivated by the same metaphor.
There are other examples of idiom in English and HA which are based on this metaphor such as to come out of someone's head which has HA equivalent / min raːsɪh /, literally (to be out of someone's head) meaning 'to be someone's own idea'.
The HA idiom has also three other idioms motivated by the same metaphor which are: / tˈərəħəh fi raːsɪh/, literally (put someone/something in one's head) meaning 'to think all the time about someone or something' ; its opposite /χərədʒih min raːsɪh /, literally,

(to get someone/something out of one's mind) meaning to 'to forget about or stop thinking about someone or something' and finally / məleit rɑːsɪ min / literally, (filled in my head with something) meaning (to be satiated with certain food).

The English idiom to go to someone's head and the HA idiom / tˈəliʕ fi rɑːsi /, literally (ascend in one's head) seem to imply an image of a container (head) filled up with something (self-admiration in the first idiom and admiration for others in the second idiom) to the extent that there is no other space left for anything else.

Finally, the conceptual metaphor DISAGREEMENT IS SHAKING ONE'S HEAD seems to be at work in the English idiom to shake one's head meaning to refuse and the HA idiom / nəwəʃ brɑːsih /, literally (shake one's head) which means (to refuse).

### 3.2 The Face:

The face reveals a lot of information about the others. It informs us about the looks, attitudes and moods of the others. Facial expression tell us whether a person is happy, sad, bored, angry, etc. our conceptual domain of the human face includes images of the size, shape, parts of the face and their functions. These images are reflected in idiomatic expressions in English and HA. Depending on conventional knowledge, conceptual metaphors and metonymies we will try to explain how some of these English and HA idioms have been motivated and how their meanings can be understood.

### 3.2.1 Face-related Idioms Motivated by Conventional Knowledge:

The English expression someone's face was red which has an HA counterpart in / ħəmmər wedʒhih /,literally (one's face reddened) is an example of those face-related idioms whose meanings are motivated by conventional knowledge. According to our experience when someone's facial colour changes to red, this means that this person in not in his normal state of mind. Our knowledge of the human physiology informs us that when one's face turns red, he or she is embarrassed or angry. Therefore, the conventional knowledge helps us to connect between the literal meaning of that idiom and its idiomatic meaning, which is 'to be embarrassed or to be angry'.

### 3.2.2 Face-related Idioms Motivated by Conceptual Metonymy:
### 3.2.2.1The Face Stands for the Person:

In the English idiom to laugh in someone's face

and in its HA equivalent HA / yəɬħək fi wiʒhih /, literally (laugh at someone's face) the face represent the whole body so it is a typical example of synecdochy (one part of a whole stands for the whole). It means 'to scorn or mock someone'. Thus, the meaning of this idiom is motivated by the conceptual metonymy THE FACE STANDS FOR THE PERSON and by the knowledge that when talking with someone we usually look at his face despite the fact that we address the whole person.

The English idiom to someone's face which has its HA equivalent / fi widʒhih /, literally, (in one's face) is also motivated by the same conceptual metonymy. The idiomatic meaning of this idiom is 'directly to the person concerned or in his presence'

Similarly, the English idiom strange faces and the HA idiom /wdʒiːh ʁəriːbih /, literally (strange faces) are motivated by the metonymy TE FACE STANDS FOR PERSON. Both of them mean 'unknown person'.
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There are other examples of such idioms in HA whose meanings are motivated by the conceptual metonymy that links their literal meaning to their idiomatic meaning such as / widʒeh χeir /, literally ( a good face) meaning ' a kind man'; /widʒeh ʃər/ , literally (evil face) meaning 'unkind man';/ widʒeh lɔːm/, literally ( a face of blame) meaning 'a person who brings blame and shame to the others'; /widʒeh ʔəlgəbuel literally ( face of acceptance) meaning 'a person who bring good luck' and finally/ buː widʒheɪn/, literally (double-faced person) which means 'hypocrite'. According to our conventional knowledge, each person has only one face, which reveals his feelings and attitudes towards anything, but when person has two faces this implies that this person has many attitudes or even perhaps feeling towards the same thing.

### 3.2.2.2 The Face Stands for Mood:

In English and HA we can find idioms which seem to be motivated by the conceptual metonymy THE FACE STANDS FOR MOOD. In English for example we can find the idiom to put on a friendly face which has an HA equivalent / yəʕʈˋih wɪdʒɪh ʔəlrdˋə /, literally (to give someone a face of acceptance). From their daily experience the speakers of both HA and English will understand that this idiom means, 'to have a friendly expression on one's face' since our daily experience tells us that the

facial expressions of human beings show clearly their moods.

### 3.2.2.3 The Face Stands for Respect:

There are some idioms in Hadhrami Arabic in which the face stands for respect such as the idiom / mə mʕeh widʒeh yɡɑːbil ,/ literally (lacking a face to confront others). The conceptual metonymy THE FACE STANDS FOR RESPECT connect the literal meaning of this idiom with its idiomatic meaning which is 'to lose respect to the extent that one is unable to meet the others face to face'. Similarly, in English the idioms to save one's face and to lose face in which the word face stands for respect, are also motivated by the same conceptual metonymy.

### 3.3 The Eye:

We perceive the world around us through our eyes. Images of everything around us are perceived by the eye then stored in our memories, and recalled if required without seeing them. We conceptualize and categorize everything around us thorough the eye.These conceptualizations are reflected in our language usually in the form of idioms.

In this section, we will try to explain how the eye is conceptualized and reflected in both English and HA idioms and how these idioms can be interpreted through the use of the three cognitive mechanisms (conventional knowledge, conceptual metaphors and metonymies.

### 3.3.1 Eye-related Idioms Motivated by Conventional Knowledge:

There are many idiomatic expressions in English and H A, which refer to the shape and colour of the eye. For example, the English idiom almond eyes and the HA idiom / ʕjuːnhə kmə ʕjuːn lidʒleh /, literally (her eyes are like the eyes of a female calf). Our conventional knowledge tells us that the almonds are oval-shaped on one side and pointy on the other. Many people have eyes with such shapes, consequently, the speakers of English created this simile in their language. Similarly, our conventional knowledge informs us that the female calf has big round eye so it is logical that this simile is developed in AH. So by the help of conventional knowledge we can connect the literal with the figurative meanings of these two idioms which are respectively 'to have eyes with the shape of almond and to have beautifully big round eyes' We can also find in HA a similar idiom/ʕjuːnhə kmə əlfyədʒin/,  : literally "her eyes are like cups". Again,

according to our conventional knowledge a cup rim is round and to some extent big. This knowledge makes it easy for us to understand the figurative meaning of this idiom, which is 'to have beautifully big round eyes'.

Another HA idiom in which reference is made to the colour of the eye and where the conventional knowledge is the main motivation is the expression / yrwiːh ʔəlʕein ʔəlħəmrə ,/ literally (to show someone the red eye). Our conventional knowledge tells us that when a person is angry his face and eyes become red. This knowledge seems to be motivating the figurative meaning of this expression which is ' to be strict and angry with someone'.

### 3.3.2 Eye-related Idioms Motivated by Conceptual Metonymy
### 3.3.2.1 The Eye Stands for the Person

In the English idiom before/under someone's (very) eyes and the HA idiom /ɡiddəm ʕyuːneh /, literally (in front of one's eyes) the eyes are taken to mean the person. Speakers of English and HA seem to make sense of this idiom with the help of the conceptual metonymy THE EYE STANDS FOR PERSON that links the literal meaning with the idiomatic one. Other HA similar examples are / ʔəħmər ʕein / , literally (a red-eyed) which means (A person who has all the features admired and expected in a man such as bravery, strength and kindness and /ħmrɑːn ʔəlʕjuːn/ , literally (the red-eyed people) meaning 'good brave men. 'In our Hadhrami Culture, the red colour represents' blood', which is a simple for bravery and sacrifice.

The HA idiom / bəkətɪh ĸəmin ʕein /, literally (many eyes wept for him)is also motivated by that conceptual metonymy which links its literal meaning with its idiomatic meaning which is 'to be mourned by so many people.'

### 3.3.2.2 The Eye Stands for Eyesight:

There are some English and HA expressions in which the "eye" represents the eye-sight such as the English idiom "to pass one's eye over someone/ something and the HA idiom / ʕyuːneh zəinih / ʕeɪfɪh /, literally (one's eyes are good / bad). These two idioms are motivated by the conceptual metonymy THE EYE STANDS FOR THE EYESIGHT which link their literal meaning to their idiomatic meanings which are respectively 'to look at something/someone and to have a good / bad eyesight'.

The English idiom "not to (be able to) believe

one's own eyes" and the HA idiom / mə sədəgit ʕ yuːni /, literally (not being able to believe my eyes) seem to be cognitively motivated by the same conceptual metonymy. When we cannot believe our eyes, this means that we do not believe what we see. We express distrust towards our abilities to see. The eyes are taken to mean eyesight. This literal meaning is linked to the idiomatic meaning, which is 'to express disbelief at what one see'.

### 3.3.2.3 The Eye Stands for Skill:
There are some idiomatic expressions in English and HA in which the words 'eye' or 'eyes' stand for skills such as the HA idiom / bəlgiːh wnə mʁɒmɒʝ ,/ literally (I will do it with my eyes shut) and the English idiom to do something with one's eyes shut. Our experience tells us that performing any activity or skill necessitates watching others while they are doing it and then doing it while our eyes are widely open to avoid making any errors. However, when a person is so skillful at doing something he can perform it even if his eyes are not focusing on it or even if his eyes are watching something else. So the conceptual metonymy THE EYE STANDS FOR THE SKILL seems to link the literary meanings with the idiomatic meanings of these idioms, which is "to do something skillfully and easily".

### 3.3.2.4 The Eye Stands for Fear:
HA has some idioms motivated by the conceptual metonymy THE EYE STANDS FOR FEAR but they are not shared by English such as the idiom / ʕuːnih fi χɔːrətəh /, literally (his eyes are at the back of his head). Our conventional knowledge tells us that the eyes are in front of the head but when someone is very afraid from something and runs away from it, he keeps looking back; his eyes seem as if they were moved to the back of the head to look at the coming source of fear. This knowledge and the conceptual metonymy THE EYE STANDS FOR FEAR link the literary meaning of this idiom with the idiomatic meaning, which is 'to be very frightened'.

Another similar HA idiom is / ʕuːnih faːrəh /, literally (one's eyes are flying). Again, our conventional knowledge tells us that eyes are usually unable to fly but when someone is terrified, his eyes seem as if they were flying high searching for any possible source of danger. Therefore, this conventional knowledge and the conceptual metonymy THE EYE STANDS FOR FEAR link the literal meaning of this expression

with its idiomatic meaning which is 'to be very frightened'.

Having discussed the conceptual metonymies in some English and HA idioms containing the word 'eye', we will discuss some of these idioms which are motivated by conceptual Metaphors.

### 3.3.3 Eye-related Idioms Motivated by Conceptual Metaphor:
### 3.3.3.1 Seeing is touching:
SEEING IS TOUCHING is a very general metaphor that motivates some idioms in both English and HA. The HA idiom / ʕuːnih tsəmərət ʕələ /, literally (one's eyes were nailed on something or someone) and its English equivalent with one's eyes fixed / pinned / glued on something are examples of such idioms.
The speakers of English and HA understand the meaning of this idiom by the help of the conceptual metonymy THE EYE STANDS FOR EYESIGHT and the conceptual metaphor SEEING IS TOUCHING. An image is created in the minds of those speakers showing that the actual gazing goes towards something or someone and touches it and stays fixed on it. So through the conceptual metonymy, metaphor and the image, the speakers can interpret the meaning of this idiom which is 'to look intently at someone/something'.

### 3.3.3.2 The Eye is A Container:
We can find some idioms in both English and HA that are motivated by the general metaphor THE EYE IS A CONTAINER. The English idiom to be able to tell from someone's eyes is an example of such idioms. It implies that intentions can be predicted from the expressions found in someone's eyes. Similarly, the HA idiom / ʕuːnɪh tifʝəħəh /, literally (one's eyes betray him) seems to be also motivated by the same metaphor. It implies that the eyes reveal one's intentions despite all attempts to conceal them. These two idioms invoke an image of someone's intentions being contained in someone's eyes. It also invokes another image that someone can read or guess these intentions through looking at someone eyes. So by the help of this metaphor, speakers of both English and HA understand the idiomatic meaning of these idioms which is 'to predict someone's intentions/ideas/thoughts from his eyes'.

### 3.3.3.3 Seeing something is Being Aware of Something:
Some English and HA idioms are based on the conceptual metaphor SEEING SOMETHING IS BEEN AWARE OF SOMETHING. To begin

with HA, we have the idiom / fittiħ ʕuːnək /, literally (open your eyes) In English we have similar idioms such as to open one's eyes. According to our experience when we want someone to be aware of something or when we want someone to understand something, we have to put it in the right direction, make them look the right way and to achieve this successfully, the other person's eyes must be fully open. So this conventional knowledge, the conceptual metonymy THE EYES STANDS FOR EYESIGHT as well as the conceptual metaphor SEEING SOMETHING IS BEING AWARE OF SOMETHING are all employed by the English and HA speakers to make sense of the idiomatic meaning of this idiom which is 'to make someone aware of some fact/ to make someone understand'. .

It is worth saying, that the conventional knowledge, conceptual metonymies and conceptual metaphors are cognitive mechanisms underlying the idiomatic meaning of many English and HA idioms as well as providing a clear explanation of them. However, it is difficult to show how much weight should be given to each of these cognitive factors as the motivator of various idiomatic expressions. Consequently, it is debatable whether in the idiom,fittiħ ʕuːnək (open your eyes), the share of conventional knowledge on the motivation of this idiom is greater than the share of the conceptual metaphor SEEING SOMETHING IS BEING AWARE OF SOMETHING. What should be kept in mind here is that no matter how much each of these cognitive vehicles motivates idiomatic meaning, all of them seem to be a part of the clues that makes speakers of English and HA make sense and understand idiomatic expressions containing the words 'eye' or 'eyes'.

### 3.4 The Nose:
In this section, we will deal with the English and HA idioms related to the nose. The examination of these nose-related idioms revealed some interesting points about the ways how English and HA speakers perceive the nose. First, we will look at the conventional knowledge of the nose shared by English, and HA speakers that seem to be the main source of motivation for these idioms.

### 3.4.1 Nose-related Idioms Motivated by Conventional Knowledge:
In English, we have the idiom to have a nose like a doorknocker. We know that a doorknocker has the shape of a hook or a ring. So this is used to

describe someone's nose, which has a shape like this. Similarly, in HA we can find the idiom / nɔːkrətih ʃibir /, literally, (one's nose is a span). Again, the reference here is made to the shape of someone's nose. We know that a span indicates a very long distance when related to the width of the nose so this shared conventional knowledge of the span and the conceptual domain of the nose help the speakers to understand the idiomatic meaning which is 'to have a negro nose'. Another HA idiom that is based on the nose shape is the idiom / χuʃməh kəmə ʔəseɪf /, literally, (one's nose is like a sword" meaning 'to have a straight nose'.
. Both the English idiom to have a Roman nose and its HA equivalent / χuʃməh faːlg widʒhih /, literally (one's nose is splitting his face), also refer to the shape of the nose. The speakers make sense of them with the help of the shared knowledge of the conceptual domain of the nose that links the literal meaning with the idiomatic meaning, which is 'to have a nose that forms a line with the forehead'.

The English idiom to turn one's nose up at something and the HA idiom /gaːlef χɒʃməh ,/ literally (to shrink one's nose up at someone) refer to a specific movement of the nose or the facial muscles that move it. When the English and HA speakers recall in their minds the notion of such person having such facial expressions, they know that this person has a contempt at someone or something. Therefore, the literal meaning of this idiom is linked to its idiomatic meaning 'to despise someone or something' through the speakers' conventional knowledge of such notions.

### 3.4.2 Nose-related Idioms Motivated by Conceptual Metaphors:
In the following section certain nose-related English and HA idioms motivated by conceptual metaphors will be discussed.

### 3.4.2.1 Tb Be Proud is to Hold the Nose up:
When we examine some English and HA idioms containing the word 'nose,' we find that there are some conceptual metaphors shared by their speakers. For example the English idiom to go/walk around with one's nose in the air and the HA idiom / raːfiʕ χuʃməh/, literally (holding his nose up) are both motivated by the conceptual metonymy TO BE PROUD IS TO HOLD THE NOSE UP. Speakers of English and HA seem to have the image of someone leaning his head in such a way that the nose is pointing

upwards. They also know that anyone who is proud and contemptuous of others refuses to look downwards at what is considered to be below his social status. This conventional knowledge as well as the conceptual metaphor TO BE PROUDE IS TO HOLD THE NOSE UP link the literal meaning of these two idioms with the idiomatic meaning, which is 'to behave in a proud and snobbish way'.

### 3.4.2.2 To Humiliate someone is to Break his Nose or to Put it on the Ground:

HA has also these two nose-related idioms / kəsər χʊʃməh /, literally (break someone's nose) and / tərəħ χʊʃməh fi ʔəlɡɑːʕ/, literally (to put someone's nose on the ground). The conventional knowledge that the nose is the highest point in the face thus a symbol of dignity and the conceptual metaphor TO HUMILIATE SOMEONE IS TO BREAK HIS NOSE OR TO PUT IT ON THE GROUND, help HA speakers to interpret the meaning of these idioms which is 'to humiliate someone'.

### 3.5 The Hand:

People use their hands as instruments to perform different activities such as the different kinds of work, certain kinds of communication, greetings and bidding farewell, etc. These different uses of the hand are the reason behind the fact that 'hands' are found in all sorts of linguistic expressions including idioms. In this section, some English and HA idioms containing the words 'hand' or 'hands' will be analyzed with reference to the conventional knowledge, conceptual metonymy and conceptual metaphor.

### 3.5.1 Hand-related Idioms Motivated by Conventional Knowledge:

Both English and HA have some idioms that are understood by the conventional knowledge shared by their speakers such as the English idiom to have one's hands full and the HA idiom / jəddeh mələneh /, literally (one's hand is full). We know from our experience that when we perform any manual activity we make use of our hands and usually our hands hold that particular thing to the extent that it will be too difficult to hold anything else. So this experience helps us interpret the idiomatic meaning of this expression which is 'to be very busy'.

In HA the same idiom has two other figurative meanings: 'to be rich' and "to be sure or confident about someone'. We know from our experience that the rich person's hands are always full of money and all sorts of things he likes and can buy by that money. We also know that if our hands are full of things and information about someone, this means that we are confident about that person's present or even potential behavior.

The HA idiom / jəddeh χəliːəh /, literally (one's hand is empty) '. Conventional knowledge informs us that the poor person's hand is always empty of money. This makes it easy for HA to understand that this idiom has an opposite meaning of the previous one. It means 'very poor'.

### 3.5.2 Hand-related Idioms Motivated by Conceptual Metonymy:

Some English and HA hand-related idioms are motivated by conceptual metonymies such as the hand stands for person, the hand stands for activity and the hand stands for skill.

### 3.5.2.1 The Hand Stands for Person:

In the English idiom from hand to hand and in the HA idiom / ʔiːd b-ʔiːd /, literally (from hand to hand) the 'hand' is taken to mean 'person' (one part of the body is taken to mean the whole body). We know that when we pass something to someone, we use our hands to hold it and the person receives it using his hands too. The conceptual metonymy THE HAND STANDS FOR PERSON seems to link the literal meaning of this idiom with its idiomatic meaning, which is 'to pass something directly from one person to another'.

The same conceptual metonymy underlines the English idiom to ask for someone's hand and the HA idiom / ytlɒb ʔiːdhə /, literally (to ask for her hand). The HAND stands for the woman or girl one wishes to marry. So the conceptual metonymy THE HANDS STANDS FOR PERSON links the literal meaning with the idiomatic one which is 'to ask a woman to become one's wife'.

The HA idiom / jəddeh ʔəl- jəmiːn /, literally (one's right hand) is also motivated by the conceptual metonymy THE HAND STANDS FOR PERSON which helps HA speakers to link the literal meaning (one's right hand) with the idiomatic meaning which is 'one's chief helper, advisor'.

### 3.5.2.2 The Hand Stands for Activity

This conceptual metonymy THE HANDS STANDS FOR ACTIVITY motivates the figurative meaning of the English idiom to give a helping hand and the HA idiom / yəddək / literally (your hand). Our conventional

knowledge tells us that the man is usually active. We also know that the hand is the instrument for so many activities. So in this idiom we find a combination of conventional knowledge and the conceptual metonymy THE HAND STANDS FOR ACTIVITY at work when the English and HA speakers make sense of this idiom whose meaning is 'to help someone'. The same conceptual metonymy motivates the idiomatic meaning of the English idiom to sit on one's hands, and the HA / mə ħərrk ʔɪɪ:dɪh /, literally (never moved one's hand). We know that we perform many activities through the use of our hands so when the hand is not moved or put in a position, which does not allow it to move and act this means that no activity was performed. This conventional experience and the conceptual metonymy THE HAND STANDS FOR ACTIVITY link the literal meaning of these idioms with their idiomatic meaning which is 'to be inactive or to do nothing). .

HA has also the idiom / jəmɒd ʔɪɪ:dɪh /, literally (to stretch one's hand out). This idiom has four different idiomatic meanings: (to eat, to shake hands reluctantly, to beg and finally to steal).Our conventional knowledge informs us that performing the activities of eating, shaking hands or begging necessitates stretching the hand. So all these three meanings are motivated by the previously mentioned conceptual knowledge and the conceptual metonymy THE HAND STANDS FOR ACTIVITY.

Finally HA has the idiom / nəfʕd ʔɪɪ:dɪh /, literally, ( to shake one's hand to get rid of the remains of food or an thing else). Our conventional knowledge informs us that when we finish or stop eating our food or stop doing something, we shake our hands to get rid of the remains of that food or other things as a step preceding washing the hand. So that conceptual metonymy THE HAND STANDS FOR ACTIVITY along with that conventional knowledge connect the literal meaning of this idiom with its figurative idiomatic meaning which is 'to give up dealing with someone or something'.

### 3.5.2.3 The Hand Stands for Skill:
To perform certain works successfully, we should have certain skills. Conventional knowledge informs us that skills require precise movements and uses of the hand. This conventional knowledge and the conceptual metonymy THE HAND STANDS FOR SKILL seem to be the main motivation of the idiomatic meaning of some

English and HA idioms. In English for example, we have the expression to have something at one's fingertips or to have a hand in something. Similarly, in HA we can find the idiom / jəddeh nædʒħeh /, literally (one's hand is ripe) All these idiomatically mean 'to have acquired the necessary skills to perform an activity'.

The HA idiom / jəddeh nijeh /, literally (one's hand is row) gives the opposite meaning of the previous ones, it means 'to be awkward, not having acquired the necessary skills yet'.

### 3.5.3 Hand-related Idioms Motivated by Conceptual Metaphors:
It is worth saying that it is not only the conceptual metonymy that may motivate the meaning of many hand-related English and HA idioms. Many of these idioms seem to be motivated by the conceptual metaphor as well as the conventional knowledge.

### 3.5.3.1 Control is Holding in the Hand:
English has the idiom to take someone/something in hand which has its HA counterpart in the idiom / fi jəddeh /, literally (in one's hand). We know that if we hold something in our hand we can do whatever we want with it in other words we have a complete control over that thing or person. The conceptual metaphor CONTROL IS HOLDING IN THE HAND connects the literal meaning of these two idioms to their idiomatic meaning, which is 'to have complete control over something/someone'. Another example where this conceptual metaphor seems to be at work is / wgəʕ fɪ yəddɪ /, literally (to fall into someone's hands). Here again, the HA users know that if something or somebody 'falls' into ones' hands, it is probably done unintentionally'. It is known that when we hold something in our hands, we are the chief manipulator; we decide what is going to happen to that thing or person. The conceptual metaphor CONTROL IS HOLDING IN THE HAND links this knowledge to the figurative meaning of this idiom, which is 'to unintentionally come under someone's control'.

There are other idioms, in HA, which further illustrate that this conceptual metaphor plays an important role in motivation of these idioms such as the idiom /'dɑ:ʕ mɪn yəddɪ /,literally (it has been lost out of my hand') whose idiomatic meaning is 'to have no more control over someone/something'.

### 3.5.3.2 Freedom to Act is having the Hand Free:
This conceptual metaphor motivates the idiomatic meaning of the English idiom to have a

free hand on something and the HA idiom / ʔitʼlig  yəddy /, literally ' to unbind one's hand'. We know that when our hands are bound, we are not free to do what we wish but when it is unbound, we can do whatever we want. So this conceptual metaphor FREEDOM TO ACT IS HAVING THE HANDS FREE seems to link the knowledge we have about the unbound hand with the image of freedom, which is expressed in these idioms. Thus, the meaning of these idioms is 'to be able to act or to decide of one's own free will'.

### 3.5.3.3 Cooperation is Holding Hands:

The English idiom to join hands and the HA idiom / trəħ  yəddək fi yəddI / literally, "put your hand in mine" are based on the conceptual metaphor COOPERATION IS HOLDING HANDS. Conventionally, we know that when we work together we join our hands and put them in each other. Consequently, this conceptual metaphor links the literal meaning of these two idioms with their idiomatic meaning, which is "to cooperate".

In HA we can find the idiom / yad  wəħdih mə  tsəffig /, literally (one hand cannot clap). We know that when we perform a manual activity, we usually use both of our hands in coordination to achieve clapping or any other activity. But when we use only one hand in an activity in which both hands are necessary, we are awkward and cannot easily reach our goal.
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The idiomatic meaning of this idiom, 'to act alone is useless' is based on the previously mentioned conventional knowledge and the conceptual metaphor COOPERATION IS HOLDING HANDS.

### 3.5.3.4 To Be Honest is to Have Clean Hands:

The English idiom to have a clean hand and its HA equivalent / yəddɪh nəˊdi:fɪh / , literally, "one's hand is clean" , mean 'to be honest or innocent'. This idiomatic meaning is motivated by the conceptual metaphor TO BE HONEST IS TO HAVE CLEAN HANDS and by our conventional knowledge that anyone who committed a crime, particularly, a murder may have blood in his hands.

### 3.6 Conclusion:

English and HA idioms containing parts of the body were analyzed in this study in accordance with the cognitive linguist's view. The analysis showed clearly that the cognitive strategies (general conventional knowledge, conceptual metaphors and metonymies) are at work when the English and HA speakers infer these idioms. This result is consistent with Gibbs and O'Brien (1990) and Bilkova (2000).The analysis showed both cross-language similarity in metaphorical expressions and cross-language diversity between English and HA. This is in an agreement with Taylor (1995) who confirmed such similarities and diversities in languages.

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# التعابير الاصطلاحية التي تحتوي على أسماء أجزاء الجسم في اللهجة الحضرمية واللغة الإنجليزية : تحليل دلالي إدراكي

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**الملخص**

حلل الباحث في دراسته هذه التعابير الاصطلاحية التي تحتوي على أسماء أجزاء الجسم في اللهجة الحضرمية واللغة الإنجليزية وقد شمل البحث تحليل مائه وعشرة تعبيرات اصطلاحية (أربعين تعبيراً اصطلاحياً من اللغة الإنجليزية وسبعين تعبيراً اصطلاحياً من اللهجة الحضرمية). تم استخدام الرموز الصوتية العالمية في كتابة التعابير الاصطلاحية الحضرمية كما تم تبني نظرية جورج لا كوف (George Lakoff) كإطار نظري استندت إليه الدراسة وذلك لمعرفة إمكانية التنبؤ بالمعنى الرمزي والمجازي لهذه التعابير من خلال فهم معاني الكلمات الموجودة في تلك التعابير. أظهرت الدراسة أن إستراتيجيات الإدراك (المعرفة التقليدية العامة والاستعارة والكناية) تسهم اسهاماً كبيراً في مساعدة متحدثي اللهجة الحضرمية واللغة الإنجليزية في استنتاج المعنى المجازي لهذه التعابير.