

Cultures Think Alike and Unlike: A Cognitive Study of Arabic and English Body Parts Idioms

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Article Info	Abstract
<p>Article History</p> <p>Received: August 10, 2020</p> <p>Accepted: September 27, 2020</p> <hr/> <p>Keywords Body Idioms, Cognitive Linguistics, Arabic, Universality, Cultural Specificity</p> <p>DOI: 10.5281/zenodo.4295963</p>	<p><i>This paper analyses a corpus of body part idioms in Arabic and English. Based on the cognitive view and due to human beings' common awareness of their bodies' functions, this study argues that the meaning of an idiom can sometimes be inferred from its constituent words. The researchers begin by referring to the cognitive basis of idiomatic expressions, and dealing with the topics of the universality of conceptualization of metaphors. At a later stage, the study deals with the data analysis of the Arabic body part idioms and their English equivalents. The outcomes of the study establish similarities between the cognitive systems in both languages, dealing with body-part idioms analysis. The results also show that the dissimilarity of conceptual figurative images in both languages results from some culture-specific idiosyncrasies.</i></p>

1. Introduction

The current article proposes reliable data for the advantage of a more in-depth perception on the topics of universality and cross-cultural similarities and dissimilarities. It also suggests that the relation concerning the literal meaning of an idiom and its general figurative meaning is not random, but is motivated by conceptual devices, such as metaphors which aid speakers to comprehend the idiom's figurative meaning. The human body is habitually used as a figurative source domain across languages (Kövecses 2010).

It has been argued that bodies are cultural objects (Gibbs 2005), i.e., different cultures hence languages feature their emotional experiences to different body parts (Bas 2015). However, this study attempts to show that different cultures may share related attitudes towards emotions expressed through the use of body parts. It is recognized that in most languages (Ogarkova 2013) body part names act in collocations indicating emotions.

Johnson (1992) advised practitioners to carry out experimental studies of body part idioms based on the nature of human bodies and experiences to verify universality through cross-linguistic investigation. However, the investigation of human body part idiomatic expressions in Arabic still lacks an efficient account from a cognitive linguistic angle. Thus, the present study aims at filling this gap in the literature through distinguishing the figurative conceptualization of emotion pertaining to body part idioms.

Idioms which benefit from body parts are more expectable than other idiomatic expressions since, as human beings, we are totally aware of our perceptions of the nature and functions of our body parts, and also for the reason that we experience them daily (Takacs 2014). This interprets the cause behind the easiness of inferring the meaning of idioms comprising parts of the body.

In this article, the researchers measure the role of idioms in our thinking based on the reality that idioms rise from our more general knowledge of the world embodied in our conceptual system. The researchers aim at finding the similarity of the conceptual mechanisms available to English and Arabic alike. This study also intends to give a proof for the cognitive significance of English and Arabic idioms containing parts of the human body. However, this study is not a comparative study of idiomaticity in English and Arabic, it, in fact, attempts to inspect the universal motivation delivered primarily by embodiment and the joint experiential base, which results in shared figurative meaning of body parts idioms in both languages.

In particular, this paper argues that the shared figurative meanings of body parts idioms in English and Arabic are attributed to universal common bodily experiences. This study brings convincing cross-linguistic indication for the universality of the metaphorical conceptualization theory.

The body parts idioms which are used in everyday conversation express the linguistic richness of a given language (Kovecses 2004). The paper demonstrates such linguistic richness in Arabic and English. Both languages make wide use of a superior number of body part nouns to express feelings.

2. Cognitive basis of idiomaticity

The field of cognitive linguistics is associated with exploring the connection among human language, mind, social and somatic experience (Evans et al.2006). This discipline, however, gives a significance to the body in the human mind through the embodiment concept, which preserves that awareness ascends from bodily interactions of people with the world. Lakoff and Johnson (1999) assert that human bodily experience represents the main instrument for comprehending nonconcrete concepts. Idioms are shortened writings; they make use of the command of language to express sensations, opinions, visions, needs, and experiences in a direct way, typically by common sense. A huge amount of the daily linguistic stock is designed by idioms.

Traditionally, scholars like Kövecses and Ayto give similar definitions to an idiom in that "idioms consist of two or more words and that the overall meaning of these words cannot be predicted from the meanings of the constituent words" (Kövecses 2002: 199); or "as an institutionalized multiword construction, the meaning of which cannot be fully deduced from the meaning of its constituent words, and which may be regarded as a self-contained lexical item" (Ayto 2006: 518).

It turned out to be obvious that cognitive linguistics has taken an utterly innovative, unconventional investigation into the analysis of idiomatic expressions. Kövecses and Szabó (1996) confronted the customary attitude and did not consider an idiom as a manifestation which has a distinctive sense in relation to the connotations of its component words, but it comes from human's general knowledge of the world which is embodied in our conceptual structure. That is, idioms are conceptual instead of being linguistic. Therefore, their meanings are perceived as inspired and not random (Lakoff 1987; 1993, Gibbs 1990; 1994). Thus, on a cognitive linguistics perspective, "idioms are products of human beings' conceptual system rather than a matter of language" (Kövecses 2010).

However, by time and recurrent usage of idioms, we do not treat them as figurative images and metaphors but as linguistic expressions. We may use many of them, but we are not mindful of the cognitive part in their invention or understanding. Lakoff and Johnson (1980) describe metaphors as pervasive in everyday life, that we use them in daily conversation without always being aware of their existence. According to cognitive linguistics, a metaphor is a major cognitive technique which is pervasive in language (Jahdali 2009).

2.1 Metaphor

Relying on the cognitive linguistic approach to metaphors, Lakoff and Johnson (1980) assert that our conceptual system is metaphorical. They add that the language we speak discloses in what way we accumulate metaphorical images in our memory.

Bermel (2007) claims that the cognitive viewpoint of metaphors is initiated from the belief that metaphors are vital to our mode of intellectual thinking, and they are accommodated in the natural intelligible components, specifically location, movement, the human body, objects in the physical world, time, emotions, and values. Kövecses (2004:17) maintains that "metaphors are conceptual devices used for important cognitive jobs. One of these is that, metaphors can actually create, or constitute social, cultural, and psychological realities for us". According to Lakoff & Johnson (1980), metaphors are a necessary part of ordinary speech that affects the manner people think and behave.

3. Universality versus cultural specificity

According to Hofstede (1994: 5) culture is defined as "the collective programming of the mind which distinguishes the members of one group or category of people from another." As a part of Cognitive Linguistics, we witnessed the growth of Cultural Linguistics. Subsequently, the concepts of "cultural cognition" and "cultural conceptualization" have become common amongst linguists (Sharifian 2003; 2007; 2015). Sharifian retains that cognition is an asset which is not only for individuals but also for cultural crowds. Cultural cognition according to him, can be defined as "patterns of distributed knowledge across the cultural group" which is composed of cultural schemas and cultural categories (Sharifian 2003: 190).

In line with cognitive linguistics, conceptual metaphors develop from the collaboration between body and culture. In other words, they are based on bodily experience, but formed by cultural comprehension. This belief counts on a straightforward foundation that is employed in a cognitive linguistic model to show how human cognition operates. It is the concept of embodiment, i.e., the physical and cultural foundation of human cognition (Johnson 1987). (Lakoff and Johnson 1999) assert that our mind is embodied in a way that our conceptual systems are largely based upon the commonalities of our bodies and of the surroundings we are aware of. The outcome is that much of one's conceptual system is either universal or prevalent across languages and cultures of the world.

Kövecses (2002: 16) maintains that "the human body plays a role in the emergence of metaphorical meaning not only in English and other "Western" languages and cultures, but also... in languages and cultures around the world." For this reason, idioms carry significant features of daily human intellectual thinking. There are both universal and culture-specific means of conveying concepts. In this sense, idiomatic expressions may mirror a

culture's common way of thinking. This study of the figurative meanings of body-part idioms in Arabic and English will reveal that many of them are actually universal, whereas some others can be culture-specific.

4. Data collection

Due to the lack of idiom dictionaries in Arabic specifically in colloquial dialects, the corpus of the present study is based on a collection of colloquial idioms gathered directly from daily interaction through first-hand observation by the researchers who are native and native-like speakers of Jordanian Arabic. The observation method followed by the researchers in this study is defined in Gorman and Clayton (1997: 44) as "involving the systematic recording of observable phenomena or behavior in a natural setting". The researchers recorded the observed body-part idioms besides the ones we use ourselves. The collection of the 30 idioms basically depends on the researchers' native intuition. This collection proposes useful data for the cognitive framework as the idioms are widely used on a daily basis in Arabic.

As a team, we encountered a lack of Arabic idioms in a standardized reference. This requires that the researchers' native knowledge forms the authoritative source for the figurative meanings of these idioms. As for their equivalent English idioms, the researchers relied on electronic resources and specialized dictionaries which are available online.

5. Discussion and analysis

Conventional knowledge, as a cognitive mechanism, distinguished by (Lakoff 1987) affords language speakers with the information they want about the world they live in. Kövecses and Szabó (1996) discuss it as the common information that people in a specified culture have about a conceptual domain, like any of a human's body parts. This common routine knowledge contains typical information about the parts, shape, size, and function of human body parts.

Researchers of the present article have endeavored to verify that there is an interconnected association among metaphor, figurative images, cognition, culture, and the human body. In this cognitive study of body-part idioms in Arabic and English, the researchers claim that, cognitively speaking, there is a huge similarity between the two languages, and that this results in similar idioms with similar figurative meanings (See 5.2). However, the study shows some differences which are demonstrated through similar idioms using the same body part in both languages, but with dissimilar figurative meanings (See 5.3). We propose that similarities come from mutual bodily experiences, while differences ascend from the interaction concerning culture and body. Although reflected as a universal experience, body-part idioms may embody concepts inversely in distinct languages.

5.1 Cognitive Analysis of the figurative meaning of Arabic and English body-part idioms

The whole data constitute a total number of (54) body-part idioms equally divided between Arabic and English, (27) for each language. The Arabic idioms are transcribed phonetically according to Jordanian pronunciation; and they are translated both literally and figuratively. The researchers seek to disclose the shared patterns that exist in both languages and cultures as a proof of the cognitive universality of body-part idioms particularly between Arabic and English, and among languages generally. Table 5.1 below illustrates the total number of (25) internal and external body parts that appear in the Arabic and English idioms. This vast number shows the richness of both languages pertaining to figurative meanings in languages.

Table 5.1 Body parts' names used within the data and their transliterations

Body part name in Arabic	Transliteration	Body part name in English
راس	rās	head
يد	yad	hand
قلب	qalb	heart
عين	‘ayn	eye
دم	dam	blood
وجه	wağh	face
فم	fam	mouth
خشم	ħašm	Nose
لسان	lisān	tongue
عظم	‘aẓm	bone
أصابع	āṣāb‘	fingers
شعر	ša‘r	hair
صدر	ṣḍr	chest
ظهر	ẓahr	back
رجل	riğl	leg
أصابع	āṣāb‘	toes
عقل	‘aql	brain
رقبة	raqabah	neck

بشرة	bašarah	skin
لحم	lahm	flesh
معدة	me'idh	belly
شفه	šiffih	lip
أعصاب	ā'sāb	nerves
ذراع	drā'	arm
أكتاف	āktāf	shoulders

5.2 Cognitive universality: Arabic and English idioms which use same body parts with similar meanings

In this section, the data analysis investigates (24) idioms in Arabic and their counterparts in English. The same body part appears in the Arabic idioms and their English equivalents as well. As shown below, both idioms in each table share the same figurative meaning.

5.2.1 *rās* 'head'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
حط رأسه بشي ḥaṭ rāsuh bišy	He puts his head in something	Get your head around something	If you get your head around something, you come to understand it even though it is difficult to comprehend	Determination

The body part used in these idioms in both languages is 'head'. The conventional knowledge shared by the speakers of both Arabic and English utilizes typical information about 'head'. The conceptual category is 'determination' in this idiom, 'he puts his head in something'. Its figurative meaning in both languages is similar 'he is a determined person'. This idiom is used to describe a resolute person.

5.2.2 *yad* 'hand'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
لا تعظ الإيد يلي تتمدلك lā t'uz'ilyad yali btetmadlak	Do not bite the hand that helped you	Do not bite the hand that feeds	When someone says this to you, they are trying to tell you not to act against those on whom you depend	Gratefulness and keeping favor

The body part used in these idioms in both languages is 'hand'. The background knowledge shared the speakers of both Arabic and English applies typical information about 'hand'. The conceptual category is 'gratefulness and keeping favor' in this idiom, 'do not bite the hand that helped you'. Its figurative meaning in both languages is alike 'you must be faithful to those who helped you'. This idiom is used when calling for loyalty.

5.2.3 *qalb* 'heart'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
قريب للقلب qarīb lalqalb	Close to heart	Close to your heart	If something is close to your heart, you care a lot about it.	Love and care

The body part used in these idioms in both languages is 'heart'. The conventional knowledge shared by the speakers of both Arabic and English uses typical information about 'heart'. The conceptual category is 'love and care' in this idiom, 'close to heart'. Its figurative meaning in both languages is similar 'caring about a person'. This idiom is used to describe a dear person.

5.2.4 *yūn* 'eyes'

Arabic idiom and	Literal	English idiom	Shared figurative	Conceptual
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its transliteration	meaning		meaning	category
كل العيون علي Kul le'yūn 'aly	All eyes on me	All eyes on me	If all eyes are on someone, then everyone is paying attention to them	Attention

The body part used in these idioms in both languages is 'eye'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'eye'. The conceptual category is 'attention' in this idiom, 'all eyes on me'. Its figurative meaning in both languages is similar 'gaining attention of the publics'. This idiom is used to describe an important person.

5.2.5 *dam* 'blood'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
خلى دمه يغلي ħalla damuh yiğly	Make his blood boil	Make your blood boil	If something makes your blood boil, it makes you very angry	Anger

The body part used in these idioms in both languages is 'blood'. The conventional knowledge shared by the speakers of both Arabic and English employs typical information about 'blood'. The conceptual category is 'anger' in this idiom, 'make his blood boil'. Its figurative meaning in both languages is alike 'becoming angry with somebody'. This idiom is used to describe a state of being upset.

5.2.6 *wağh* 'face'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
بحكي بوجهين biħky bweğhyn	He talks with two faces	To be two-faced	To say one thing and mean another, to lie	Lying and deception

The body part used in these idioms in both languages is 'face'. The background knowledge shared by the speakers of both Arabic and English utilizes typical information about 'face'. The conceptual category is 'lying and deception' in this idiom, 'he talks with two faces'. Its figurative meaning in both languages is identical 'somebody who is insincere'. This idiom is used to describe someone who is not honest, a person who pretends to be a friend.

5.2.7 *tum* 'mouth'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
انخلق و معلقة ذهب بئمه inħalaq w ma'laqa ḏhbbtumuh	Born with a gold spoon in his mouth	Born with a silver spoon in your mouth	Born into wealth and privilege	Richness from birth

The body part used in these idioms in both languages is 'mouth'. The conventional knowledge shared by the speakers of both Arabic and English applies typical information about 'mouth'. The conceptual category is 'richness from birth' in this idiom, 'born with a gold spoon in his mouth'. Its figurative meaning in both languages is similar 'someone who is born into a wealthy family'. This idiom is used to describe a rich person who inherited wealth.

5.2.8 *ħašm* 'nose'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
	His nose is	Nose in the air	If someone has their	Arrogance

خشمه بالسما ḥašmuh belsamā	in the sky		nose in the air, they behave in a way that is meant to show that they are superior to others	
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The body part used in these idioms in both languages is 'nose'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'nose'. The conceptual category is 'arrogance' in this idiom, 'his nose is in the sky'. Its figurative meaning in both languages is the same 'someone who is haughty and overconfident'. This idiom is used to describe a conceited person who thinks he is so smart.

5.2.9 *lisān* 'tongue'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
عراس لساني 'arās lsāny	It is on the tip of my tongue	On the tip of your tongue	If a word is on the tip of your tongue, you know the word, but you just can't quite remember it at the moment	Forgetfulness

The body part used in these idioms in both languages is 'tongue'. The conventional knowledge shared by the speakers of both Arabic and English applies typical information about 'tongue'. The conceptual category is 'forgetfulness' in this idiom, 'it is on the tip of my tongue'. Its figurative meaning in both languages is identical 'something you will be able to remember very soon'. This idiom is used to describe the problem of temporarily poor memory.

5.2.10 *'aẓmah*'bone' and *ḡildeh* 'skin'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
جلدة و عظمة ḡildeh wa 'aẓmah	Skin and bone	All skin and bone	If a person is very underweight, they are all skin and bone	Painful thinness

The body parts used in these idioms in both languages are 'bone' and 'skin'. The background knowledge shared by the speakers of both Arabic and English uses typical information about 'bone' and 'skin'. The conceptual category is 'thinness' in this idiom, 'skin and bone'. Its figurative meaning in both languages is identical 'to be extremely thin'. This idiom is used to describe a person who is painfully emaciated.

5.2.11 *'aṣābi* 'fingers'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
عظ عاصابه من الندم 'aẓ 'aṣāb'uh min nadam	Bite his fingers remorsefully	Burn your fingers	If you burn your fingers, you suffer a loss or something unpleasant as the result of something you did, making you less likely to do it again	Remorse

The body part used in these idioms in both languages is 'fingers'. The conventional knowledge shared by the speakers of both Arabic and English applies typical information about 'fingers'. The conceptual category is 'remorse' in this idiom, 'bite his fingers remorsefully'. Its figurative meaning in both languages is similar 'suffering of bad experience'. This idiom is used when something goes wrong.

5.2.12 *šā'r* 'hair'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
وقف شعري	Make my hair stand on	Make your hair stand on end	If something makes your hair stand on end,	Fear

waqaf ša'ry			it terrifies you	
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The body part used in these idioms in both languages is 'hair'. The background knowledge shared by the speakers of both Arabic and English uses typical information about 'hair'. The conceptual category is 'fear' in this idiom, 'make my hair stand on'. Its figurative meaning in both languages is identical 'to cause someone to be frightened'. This idiom is used to describe a person who is terrified.

5.2.13 *şedr* 'chest'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
طلعها من صدرك ṭalle'ha min şedrak	Get it off your chest	Get it off your chest	If you get something off your chest, you confess to something that has been troubling you	Revelation and confession

The body part used in these idioms in both languages is 'chest'. The conventional knowledge shared by the speakers of both Arabic and English utilizes typical information about 'chest'. The conceptual category is 'revelation and confession' in this idiom, 'get it off your chest'. Its figurative meaning in both languages is equal 'to confess something to unburden someone'. This idiom is used to express the state of telling something that has been worrying for someone.

5.2.14 *zahr* 'back'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
من وراء ظهره min wara zahrh	Behind someone's back	Behind someone's back	If you do something behind someone's back, you do it without telling them	Betrayal

The body part used in these idioms in both languages is 'back'. The background knowledge shared by the speakers of both Arabic and English employs typical information about 'back'. The conceptual category is 'betrayal' in this idiom, 'behind someone's back'. Its figurative meaning in both languages is alike 'doing something unfairly without a person's knowledge'. This idiom is used when doing something secretly with one's permission.

5.2.15 *iğr* 'leg'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
اجره بالقبر iğruh belqabur	His leg is in the tomb	On your last legs	If someone's on their last legs, they're close to dying	Getting old

The body part used in these idioms in both languages is 'leg'. The conventional knowledge shared by the speakers of both Arabic and English utilizes typical information about 'leg'. The conceptual category is 'tired and close to death' in this idiom, 'his leg is in the tomb'. Its figurative meaning in both languages is alike 'very tired and near to death'. This idiom is used to describe a person who is too old, tired and probably near to death.

5.2.16 *muḥ* 'brain'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
حك مخك ḥuk muḥak	Scratch your brain	Rack your brain	If you rack your brain, you think very hard when trying to remember something or	Thinking hard

			think hard to solve a problem, find and answer	
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The body part used in these idioms in both languages is 'brain'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'brain'. The conceptual category is 'thinking hard' in this idiom, 'scratch your brain'. Its figurative meaning in both languages is similar 'thinking hard to understand something'. This idiom is used when trying to recall or think hard.

5.2.17 *raqaba* 'neck'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
ماسكه من رقبته māskuh min raqbatuh	Holding his neck	Take by the scruff of the neck	If you take something by the scruff on the neck, you take complete control of it	Control

The body part used in these idioms in both languages is 'neck'. The conventional knowledge shared by the speakers of both Arabic and English uses typical information about 'neck'. The conceptual category is 'control' in this idiom, 'holding his neck'. Its figurative meaning in both languages is equal 'you take complete control of somebody'. This idiom is used to describe a person who is in a weak position by holding his neck.

5.2.18 *ġild* 'skin'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
اسلخ جلده islah ġilduh	To remove someone's skin	Skin someone alive	If someone skins you alive, they admonish and punish you hard	Punishment

The body part used in these idioms in both languages is 'skin'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'skin'. The conceptual category is 'punishment' in this idiom, 'to remove someone's skin'. Its figurative meaning in both languages is equivalent 'hard punishment'. This idiom is used when a person is angry with somebody.

5.2.19 *lahm* 'flesh'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
لحمي ودمي lahmy wa damy	My flesh and blood	Flesh and blood	Your flesh and blood are your blood relatives, especially your immediate family	Kinship

The body part used in these idioms in both languages is 'flesh'. The conventional knowledge shared by the speakers of both Arabic and English uses typical information about 'flesh'. The conceptual category is 'kinship' in this idiom, 'my flesh and blood'. Its figurative meaning in both languages is identical 'close relatives'. This idiom is used when a person describing someone as an immediate family member and genetically related to one another.

5.2.20 *mi 'deh* 'belly'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
انقلبت معدتي inqalbat mi' dity	My belly is turned up	Belly up	If things go belly up, they go badly wrong	Resentment

The body part used in these idioms in both languages is 'belly'. The background knowledge shared by the speakers of both Arabic and English utilizes typical information about 'belly'. The conceptual category is 'resentment' in this idiom, 'my belly is turned up'. Its figurative meaning in both languages is similar 'disliking'. This idiom is used when a person is upset of something bad happens to him.

5.2.21 *burtuma* 'lip'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
غظ علي برطميته 'az 'aburṭimīṭuh	Bite his lip	Bite your lip	If you have to bite your lip, you have to make a conscious effort not to react or to keep quiet about something that displeases you	Patience

The body part used in these idioms in both languages is 'lip'. The conventional knowledge shared by the speakers of both Arabic and English uses typical information about 'lip'. The conceptual category is 'patience' in this idiom, 'bite his lip'. Its figurative meaning in both languages is similar 'taking no reaction and keeping quiet'. This idiom is used when a person makes no effort to something that displeases him.

5.2.22 *a 'ṣāb* 'nerves'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
اعصابه من فولاذ a 'ṣābuh min fūwlād	His nerves are made out of steel	Nerves of steel	If someone has nerves of steel, they don't get frightened when other people do	Bravery and steadfastness

The body part used in these idioms in both languages is 'nerves'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'nerves'. The conceptual category is 'bravery and steadfastness' in this idiom, 'his nerves are made out of steel'. Its figurative meaning in both languages is equivalent 'not to get terrified even in dangerous situation'. This idiom is used when a person has the ability to remain calm in difficult circumstances.

5.2.23 *ḍrā'* 'hand'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
لوى ذراعي lawā ḍrā'y	He twisted my arm	Twist someone's arm	If you twist someone's arm, you put pressure on them to try to make them do what you want them to do	Force and compelling

The body part used in these idioms in both languages is 'arm'. The conventional knowledge shared by the speakers of both Arabic and English utilizes typical information about 'arm'. The conceptual category is 'force and compelling' in this idiom, 'he twisted my arm'. Its figurative meaning in both languages is equal 'forcing somebody to do what you want'. This idiom is used when compelling others not to refuse what you want them to do.

5.2.24 *ktāf* 'shoulders'

Arabic idiom and its transliteration	Literal meaning	English idiom	Shared figurative meaning	Conceptual category
شيل عن كتافك šīl 'an ktāfak	Weight off your shoulders	Weight off your shoulders	you have relieved yourself of a burden, normally a something that has been troubling you or worrying you	Relief

The body part used in these idioms in both languages is 'shoulders'. The background knowledge shared by the speakers of both Arabic and English applies typical information about 'shoulders'. The conceptual category is 'relief' in this idiom, 'weight off your shoulders'. Its figurative meaning in both languages is alike 'to get relieved of a heavy burden'. This idiom is used when somebody has no longer to worry about something.

5.3 Arabic and English idioms with same body parts but different idiomatic meanings

In this section, the data analysis contains (3) idioms in Arabic. Their English counterparts are literally identical, utilizing the same body part. There are four body parts which both languages apply in these idioms; the body parts *areaṣābe* 'toes', *iğr* 'foot', *yad* 'hand' and *qalb* 'heart'. As shown below in Table 5.3.1, both Arabic and English idioms have dissimilar figurative meanings.

Table 5.3.1 literally similar Arabic and English idioms use same body parts but different meanings

Arabic Idiom and its transliteration	Literal translation	Figurative meaning in Arabic	English idiom	Figurative meaning in English
عروس اصابعك 'arūs aṣāb'ak	On your toes	To walk quietly and slowly	On your toes	Someone on his or her toes is alert and ready to go
سحب اجره saḥab iğruh	Pull someone's leg	To convince somebody to agree with you on something	Pull someone's leg	If you pull someone's leg, you tease them, but not maliciously
حاط ايديك عقليك ḥāṭ idk 'aqlbak	Put your hand on your heart	If you put your hand on your heart, then you are frightened as you expect something bad to happen	Put your hand on your heart	If you can put your hand on your heart, then you can say something knowing it to be true

6- Conclusions and implications

This cognitive analysis of the data which involves the sum of (54) idioms of body parts evenly distributed between Arabic and English, (27) for each language, has revealed that the interaction between the body and the environment has a significant part in meaning and comprehension. The examination has demonstrated that the conceptual system of Arabic speakers in Jordan is metaphorical and that figurative images may be universal.

In respect of the outcomes obtained in the previous discussion, the article claims that the background and use of those idioms in both English and Arabic are similar. This study established similarities between the cognitive systems of Arabic and English in body-part idioms analysis. This mutual conceptual figurative images result from common bodily experiences and experiential grounding, while dissimilar conceptual metaphors come from some culture-specific idiosyncrasies.

From the results, the analysis discloses that body part idioms in Arabic and English likewise use background knowledge within their mutual cultural limits. The speakers of Arabic and English engage their experiences about the social and cultural materials, beliefs, and values which form the basis that generally the idioms are designed from. Furthermore, the consequences of this paper not only participate in our comprehending of idioms in Arabic and English, but also proposing further confirmation with regard to the universality of cognitive metaphors of body parts idioms.

The results of the data analysis direct the conclusion that the emotion concepts which people of different cultures employ are metaphorically organized and understood. English and Arabic have rich sanctioning of names of body parts. Overall, it is obvious from the findings that a lot of human body parts are figuratively used by English and Arabic speakers in their regular communication. This study thus claims that both languages are metaphorically rich in the employment of names of the human body parts. This productivity of the language stem from the social-cultural features.

Idioms can be problematic to language learners and they may be a source of specific difficulties for them. They also create problems in translation because they are often dense in cultural differences. The cognitive approach can be engaged in all phases of language teaching. Kövecses and Szabó (1996) suggest supplying foreign language learners with cognitive inspirations for learning idiomatic expressions which ultimately aid them to acquire quicker and retain the figurative images of those idioms.

Grounded on the outcomes of this study, the cognitive approach of body-part idioms is a helpful instrument in teaching, learning, and understanding Arabic or English respectively as foreign languages in general, as well as for translating between the Arabic and English languages.

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