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## **MAGİSTR TEZİSİ**

**Mövzu: İngilis və Azərbaycan dillərində bədənə əlaqəli idiomların kontrastiv təhlili**

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## INTRODUCTION

### **Background: Present state of the problem in English and Azerbaijani.**

The essential concept of this research involves a contrastive analysis of idioms which contain body organs in two distinct languages, such as English and Azerbaijani. As one of the fundamental key terms of this research, idiomatic expressions can be found in almost all languages spoken worldwide. It is necessary to mention that English and Azerbaijani are rich languages in the usage of idiomatic expressions, and this usage helps to demonstrate what natives actually mean when using this or that idiomatic expression. These linguistic expressions serve as tools for conveying sensations, emotions, viewpoints, and personal encounters, offering individuals to express and communicate their innermost thoughts and expressions in a common manner. So, the extensive use of idiomatic expressions in both English and Azerbaijani languages serves to describe objects in a more comprehensive, informative, and detailed way.

Idioms in both languages have the relation with the conception like human body organs, color and place names, numbers, health, animals, money, and more like these ones. Among the idioms related to these concepts, expressions incorporating human body organs hold a distinct and significant position within linguistic construction. The formation of a majority of idioms featuring this component in a given language can be attributed to their substantive role in the context of human experiences. Due to the multitude of functions performed by the human body, idioms related to the body are regarded as among the most frequently employed sources of figurative language. Due to its expressiveness and broad applicability in language use, the comparison and analysis of this type of idioms have captured the attention of researchers in various languages at different times. However, as far as I know, the idiomatic expressions contain human body organs in English and Azerbaijani have not been profoundly investigated with respect to their content plane and attitudinal specifics and contrastively in order to analyze their similarities and differences between these languages. This research also attempts to examine this linguistic richness in English and Azerbaijani.

### **The aim and goals of the study**

The main purpose of my research is to make comprehensive and clear analysis of idiomatic expressions referring to human body organs in English and Azerbaijani, contrastively. In detailed way they were listed in the following;

- To analyze body - related idiomatic expressions with respect to their content plane and attitudinal specifics in English and Azerbaijani.
- To determine identical features existing between body - related idioms in both languages;
- To determine similar features existing between body – related idioms in both languages;
- To determine completely different features existing between body – related idioms in both languages.

**The object of the study:** the object of the investigation is body – related idiomatic expressions in English and Azerbaijani.

**The subject of the study:** the subject of investigation is contrastive analysis of idiomatic expressions that contain human body organs in English and Azerbaijani.

**Research questions and hypothesis to verify.**

- What are identical features existing between body-related idioms in English and Azerbaijani in terms of the meanings they carry?

Although the contrastive languages belong to different language families, the idioms should carry definite identical features;

- What are the similarities existing between body-related idioms in English and Azerbaijani in terms of the meanings they carry?

Similarities are due to similarities of different nations’ “mirroring” the world;

- What are the differences between body - related idioms in two languages in terms of meaning they carry?

Different world outlooks find their reflection in picturing their views in different ways.

**Importance of the study in teaching EFL**

Idioms are expression of languages that used in every stage of language. The usage of idiomatic expressions in the language makes communication between people more expressive, colorful and native. However, due to the nature of carrying figurative meaning of idioms, the

huge place of idiomatic expressions in human speaking makes the process of learning foreign language more challenging. Therefore, contrastive analysis of idiomatic expression may be useful for teacher and foreign language instructor during the process of teaching. By guidance of the contrastive analysis of body – related idiomatic expressions, language learners can get better understanding about the notion, abstract concept, structure and place of the idioms in language. Moreover, this MA thesis may be used the material contains information about relationship between culture and idiom, classification of idioms in English and Azerbaijani and equivalents of body – related idiomatic expressions from English to Azerbaijani.

#### **“Labour division” between chapters.**

This MA thesis consists of an introduction, two chapters, conclusion, possible pedagogical implications of the results and findings of the research, perspectives and references.

The first chapter deals with definitions and motivation of idiom, the relationship between culture and language, the influence of culture to the origin of idioms and different classifications of idiomatic expressions in English and Azerbaijani.

The second chapter consists of theoretical background about typological approach in Linguistics and analysis of collected data. In the first part of analysis, body – related idiomatic expressions have been analyzed with respect to their content plane and attitudinal specifics. In the second part, the identical, similar, and completely different features of body - related idiomatic expressions have been analyzed with regard to their semantical aspect. Additionally, according to the degree of transparency between their components, all idiomatic expressions have been divided into literal, semi and pure idioms. In the last part, the quantity of identical, similar and completely different features gained from analysis has been added.

The conclusion summarizes the findings and results taken from the contrastive analysis of idioms contain human body organs.

In the following part, possible pedagogical implications of the results and findings of the research have been added in order to indicate how this study can help to develop the learning environment.

The perspective part contains the general outcomes and possible further directions of this MA study.

In the reference part, the various articles, books and internet sources taken from English, Russian, Azerbaijani and Turkish sources are mentioned.

## CHAPTER I: LITERATUR REVIEW

### 1.1 Definition and motivation of idiom

It is more appropriate to provide general information about the definitions of idioms proposed by different researchers before identifying the requirements of the contrastive analysis of idioms containing human body organs in two languages. This analysis corresponds to the core of the study, as demonstrated in the title of the research paper.

As already stated above, phraseological units and idiomatic expressions hold an important place in every language, and individuals often incorporate them extensively in their speech. This observation signifies that it encompasses a specific part of the vocabulary within the language. The word “Phraseology” comes from ancient Greek and was developed throughout the XX century. The beginning of this branch of linguistic studies is related with Swiss linguist Charles Bally and especially Soviet, English and German works.

There are linguists from various nationalities offering their opinions on the definition of idioms. For example, Crystal (1996) writes that “two central features identify an idiom:

1. The meaning of the idiomatic expression cannot be deduced by examining the meanings of the constituent lexemes;
2. The expression is fixed, both grammatically and lexically”.

Additionally, Seidl and McMordie (1978) state that “an idiom is a number of words which, taken together, mean something different from the individual words of the idiom when they stand alone. The way in which the words are put together is often odd, illogical or even grammatically incorrect”.

These commonly mentioned examples of definition provided by scholars and linguists elucidate the fundamental nature of the term "idiom" for readers in general. More detailed explanations and definitions given below illuminate the meaning of this concept, enhancing clarity and comprehension.

From Sinclair’s (1991) point of view, an idiom is “a group of two or more words which are chosen together in order to produce a specific meaning or effect in speech or writing.” He additionally states that “the individual words which constitute idioms are not reliably meaningful in themselves, because the whole idiom is required to produce the meaning.”



Other definition stated in the paper by Bataineh, M. T., & Al-Shaikhli, K. A.(2020) given by Kövecses (2002) states 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". Ayto's definition is also similar to Kövecses's explanation of idiom. He define an idiom "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).

As a result of their figurative meanings, as conducted from the explanations mentioned above, Nawal Fadhil Abbas (2009) states that "idioms are also defined as fixed phrases, which contain a number of words carrying a meaning that cannot be predicted and understood from the meaning of its components. Idioms are very useful to the writers who want to catch and use what the natives actually say. For example, those who write cartoons, titles of books, articles, programmers on televisions and radios find them quite adequate".

There are a number of characteristic features and properties of idioms that serve to illustrate their essence clearly.

For example, from Fernando and Flavell's (1981) standpoint, an idiomatic expression is characterized by five following features:

- its meaning is not the compositional sum of its constituents;
- it is a unit that either has a homonymous literal counterpart or at least individual constituents that are literal, although the expression as a whole would not be interpreted literally;
- it is transformationally deficient in one way or another;
- it forms part of a set of expressions in a given language;
- it is institutionalized.

Other various properties of idioms are determined by McCarthy M. and O'Dell:

- there are many idioms that are connected with the parts of our body, like eyes, hands, head, etc...
- idioms are used in telling stories, in commenting, and when voicing opinions.
- Idioms carry their own meaning and explanation.

- The main function of idioms is to paraphrase what is going on and what is being said, and
- Idioms are very useful and interesting in the text of Horoscopes, because it carries more than one meaning, so the readers interpret them in different ways (McCarthy M.& O'Dell F, 2003).

The study of phraseology as a field of science since the 1840s is associated with the name of V.V. Vinogradov. In linguistics, based on Russian materials, V.V. Vinogradov divides phraseological combinations into three main groups. These are:

1. Phraseological fusion (merges);
2. Phreasological unities;
3. Phreasological combinations. (Виноградов, 1977)

In the formation of the science of phraseology, A. Kunin also played a significant role. Like V. Vinogradov, he divides idioms, which are part of phraseological combinations, into three main groups.

1. Idiomatics
2. Idiophrasomatics
3. Phraseology. (Кунин. 1986)

In Azerbaijani linguistics, M. Huseynzade, A. Demirchizade, S. Jafarov prefer the term "idiom" while "phraseological expression" is used by R. Maharramova. H. Bayramov, A. Gurbanov, S. Murtuzayev, M. Mirzaliyeva, C. Huseynzade, G. Mahmudova apply "phraseological unit"; while M. Islamov and A. Hajiyeva used the terms "phraseological combination" when naming these language units.

H. Bayramov, an outstanding scholar of phraseology among Azerbaijani linguists, who has great services in the field of phraseology, defining phraseological unit, states that at the latest stage of the development of language, the phraseological units is a complete and fixed combination of words; it consists of at least a certain established combination of words that come in a certain sequence on two lexical levels; from a grammatical point of view, the phraseological unit is based on linguistic regularities that have existed or exist in the language on the basis of phrase combinations or sentence patterns. (Bayramov, 1978).

While discussing the term ‘idiom’ its historical aspect, it can be said that the study of idioms in Azerbaijani linguistics commenced in the 1950s and we come across the first information about this term in "Modern Azerbaijani Language," by Prof. Huseynzadeh in 1954. In this work, the author discusses the implementation of phraseological units under the title “Phraseology” and their different aspects from free word combination in terms of meaning and structure. (Hüseynzadə, 1954). In the work 'Lexicon of Modern Azerbaijani Language', Jafarov provides more extensive information on idioms and discusses various types of them based on their ways of formation, including compounding, convergence, and agreement. In this work, Jafarov not only discusses phraseological combinations but also talks about proverbs and saying. (Cəfərov, 1958).

In light of the aforementioned definitions, it can be asserted that an idiomatic construction carries a definite figurative meaning and its overall idea can hardly be interpreted from the meanings of its constituent parts. And another definition of idiom also claims the same opinion like: “An idiom (full name is idiomatic expression) can be an expression, word, or phrase that only has a meaning to the native speaker. The meaning of an idiom is totally different from the literal meaning of the idiom's individual elements. Idioms do not mean exactly what the words say. They have a hidden meaning”. (33)

Regarding the matter of motivation as shown in the book named ‘the English word’ by Arnold (1986) ‘the term motivation is used to denote the relationship existing between the phonemic or morphemic composition and structural pattern of the word, on the one hand, and its meaning, on the other’. But for the motivation of idiomatic expressions Gibbs & O’Brien (1990) demonstrate many idioms motivate their meanings from speakers' implicit understanding of the conceptual metaphors that underlie these figurative expressions. Furthermore, in relation to conceptual metaphor, as Mukhashin (2016) mentions in her paper that “Lakoff (1987) states that we have in our mind large sets of conventional images or knowledge about the world around us and many areas of experience are metaphorically structured by means of a small number of image schemas. Additionally, the target domain of the conceptual metaphor determines the general meaning of an idiom”. For example; “**put smth into smb head**”; in this idiom the target domain “head” is used in the place of “mind”. So conventional knowledge of this target domain helps to motivate the meaning of idiom. That is why, this idiom is understood in the Azerbaijani language like “**beyinə yeritmək**”. This correspondence between idioms in two languages is based on the

connection between the literal meaning of their constituent words and the common human experience gained from life.

As well as conventional knowledge of conceptual metaphor, cultural aspect has a crucial place in the comprehension of the meanings of idioms. Dobrovolski and Piirani (2005) state in their book that cultural function of specific individual element of an idiom can play significant role in the motivation of idioms. This motivation related to the culture is influenced by daily experience of various participants of spoken languages, as well as, general knowledge acquired from nation – specific, educational, social and cultural background. Furthermore, the presence of various kinds of motivation does not contrast the idea that these various forms of motivation are normally mixed up in the daily usage of languages.

Dobrovolski and Piirani (2018) also distinguished four types of motivation below:

1. “semantic motivation,
2. syntactic motivation,
3. motivation based on textual knowledge, and
4. index-based motivation.

These four different types of motivation provided accurately by Dobrovolski and Piirani differ from one another in terms of their quantity, the reasons for their usage, and their relevant characteristics. The first one – semantic type of idiom motivation refers to the inter connection between literal and figurative meanings of expression. Idioms belonging to this type are classified into three subgroups. They are;

- a) metaphors,
- b) symbols, and
- c) coercion

The first subgroup of semantic motivation encompasses motivated idioms on the basis of metaphors. Metaphoric motivation of idioms is based on the relationship between source and target domain and it can be explored on the level of conceptual metaphor and the frame-based level of categorization which is provided by a conceptual structure named rich or conventional image and this rich or conventional image is concealed in the lexical constitution of an idiom. The second subgroup of semantic motivation, influenced from the cultural function of symbols and the common ideas derived from cross - cultural knowledge of language users makes the

meaning of idioms more comprehensive and transparent. The last subgroup, coercion, is focused on the existence of more than one possible meaning of one of the idiom's internal components and the whole semantic construction. The distinct characteristic of coercion type of motivation is that the discourse participants must pay attention to the coherence between polysemic meanings of one of constituent parts and semantic of the idiom.

The following syntactic type of motivation as indicated above is focused on the syntactic composition of expression. It claims that syntactic structure has influence on getting an idea concerning a possible interpretation of the general meaning of idioms and it has its own lexical meaning.

The next type of motivation based on textual knowledge utilizes the general knowledge acquired from some well – known text and passage. This type of motivation also known as textual dependence or text – based motivation demands that the structural composition of idioms must be accepted from an existing text and the communicators of language must possess sufficient understanding about the context of the given text.

The last type of motivation proposed by Dobrovolski and Piirainen named index – based motivation depends on neither a relationship between the components of the whole composition like the source and target domain nor a cross – cultural correspondence between languages. On the contrary, it is expressed by indexation of concept on the level of phonological relations of specific words or on the acquaintance with a particular principle of pragmatics.

## **1.2 Idioms and culture.**

### **1.2.1 Language and culture.**

The relationship between language and culture has always been a focus of linguistics, as well as other social sciences. Ethnography, philosophy, psychology, sociology are the good examples for these types of social sciences. In relation to this matter, linguoculturology, as a field of linguistics, investigates the connection and influence between language and culture, as well as how the mentality and culture of people are reflected in language. In order to analyze the existing relationships between them, first of all, briefly discussion about both terms separately may be more helpful.

The American linguist Edward Sapir (1921) states that “Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires through voluntarily produced symbols.” Known as “the father of modern linguistics”, the American linguist Noam Chomsky (2002) claims that all people are born with certain knowledge of language learning and he also clarifies language as an arrangement of bounded and boundless number of expressions. He emphasizes that although there are unlimitedly plenty of expressions the complete set of all natural languages consist of a limited amount of phonemes and every expression is exhibitable like a limited order of these phonemes,

As stated by Hamidi (2023) one of the various characteristics of language is all human languages are related to cultural experience in which the words of the languages demonstrate and describe the culture of the society and community. These languages were/are also regarded as a tool for informing one’s specific culture, as well as helping to carry cultural values to other members of society. He also adds that language is an integral part of human beings that passes innately and unconsciously from generations to generations. More than that, it in turn is influenced by our culture and history and plays a great role in forming our identity in community, while culture is explained as a system uniting in itself not only customs and traditions, values, beliefs, morals and heritages, but also habit, folklore, codes, religion and other aspects, which are usually transmitted through languages in different ways. (ibid. 47).

Fikrat Jahangirov (2019) explains the meaning of culture as an integration of models of human life formulated by people and also their formation and reprocessing. In such interpretation, the culture describes the environment around people in terms of synthesis of values, beliefs, language, art, expression and technology. There are also different kinds of culture related to the ancient periods, specific community and nation, as well as political and artistic culture. All these characteristic features of culture characterize people as the participant of historical community. So, it is equal to human existence, society and community, because everything in life starts and ends with human phenomena.

The author also determined the common features of culture. These are:

- General and received process of thinking;
- Decision by value of coexistence;
- Supreme conception;

- The sign of the artificial context in the human consciousness.

When we clarify the relationship and mutual influences of language and culture, it is appropriate to discuss the functions of both participants. Abulfaz Rajabli, one of the prominent representatives of Azerbaijani linguistics, has classified the functions of language as follows:

1. Communicativeness or interaction function of language;
2. The regulatory function of language, i.e., controlling behavior (including morality).
3. The cognitive or constructive function of language.
4. The accumulative function of language based on the social-historical experience of humanity, i.e., the function of language that collects the achievements obtained from the emergence of humanity to now, and serves to assimilate them and pass down these accumulated achievements to next generations as heritage;
5. The national-cultural function of language;
6. The expressive function of language;
7. The aesthetic function of language;
8. The ideological function of language. (2003).

With respect to dynamic nature of culture, it can be said that In the process of historical development, a number of functions of culture have been formed. They are – the function of adaptation to the environment; the function of perception; the informative function; the communicative function; the regulatory or normative function; the function of integration of human groups; the function of socialization or humanization. For better understanding, it is advisable to provide a little bit of information about each of them.

- The function of adaptation to the environment – this function of culture is considered as one of the oldest functions. It involves adaptation to two necessary conditions - natural and social conditions because human being is a member of not only nature but also society.

- The function of perception - this function finds its manifestation in science and scientific research. It consists of two directions – on the one hand it is based on the systematization of

knowledge, discovery of the development of laws of nature and society, but on the other hand it is based on a person's self-awareness.

- The informative function – this function of culture states that there is no other field that transmits and spreads spiritual wealth besides culture in humanity. Culture is transmitted neither genetically nor biologically. It conveys the historical essence and, based on the past, shapes future. With the help of culture, social experience is transmitted from one generation to another and as a result of this feature, culture can be called as the "non-genetic memory" of humanity.

- The communicative function – this function of culture has interconnection with the informative function. As a main tool of communication, language is a product of culture, creating relationships among people and serving as a medium for culture.

- The regulatory or normative function - This function demonstrates the society's approach to individuals through the system of demands and norms. This means that in all areas of people's activities such as labor, household, intergroup relations and so on. society imposes a number of requirements and norms on people, which are often regulated by culture. It's due to this people's behavior is adapted to the norms and principles imposed by community. Furthermore, this function is reinforced by normative systems such as morality and law.

- The function of integration of human groups - this function implies the interaction of national cultures that serve the creation of secular, human civilizations. It is necessary to point out that culture of nations in addition to being an important factor of differentiation, also acts as a criterion for the integration and enrichment of human groups.

- The function of socialization or humanization - this is explained by the formation of a certain personality type of culture. This formation is related to the interest of society and it turns out that essentially this function serves to fulfill the only and main tasks of the society. (2010).

As can be seen from the analysis of the functions of culture, interaction of culture with the linguistic science is more provided by a communicative function. Since it plays an important role in the socialization of personality and individual by creating comprehensive relationships between members of society. The process of providing information through communication ensures the existence of both language and culture. The communicative function of culture is enacted through the utilization of language as a means of communication. This illustrates that



the development of society depends on language, and the development of language is related to the development of society.

The aforementioned definitions and explanations of both terms allow us to conclude that language a tool preserves the presence and continuance of culture. This means that with the help of learning its native language, every age group inherits and assimilates the distinctive attributes of national culture from the previous generations. It is this way the general concept of culture is based on people`s worldview. The acquisition of concepts in different languages plays an essential role in identifying the similarities and differences among the cultures of the speakers of these languages. Therefore, the learning of the language of any people is of great importance in the study of its culture.

According to the findings of the American Linguists published in the conference book (2023), Anthropological linguistics learns the language of the people as a manifestation of culture and psychology. A prominent representative of this field, E. Sapir played a leading role in the creation of ethnolinguistics. He and B. Whorf especially emphasized the connection of human language with the environment and its influence on human thinking and behavior. Sapir apart from the relationship between language and culture, prioritizes culture over language and he does not consider it a part of the language. According to the Sapir-Whorf hypothesis, representatives of various languages perceive the objective reality in different ways through their language. However, Azerbaijani linguist Abulfaz Rajabli does not accept this premise of the Sapir-Whorf hypothesis, and emphasizes that the role of language in the understanding is too much exaggerated. He also states that “in spite of the irreplaceable role of language in the human life, it is not appropriate to say that the worldview of people and objective reality are established on the basis of language. While language plays a significant role in perceiving objective reality through consciousness, objective reality is not dependent on language”. (2003)

Another author states his ideas about the relationship between language and culture that “language can be considered as one of the most significant parts of any culture. With the help of this way people communicate with one another, build relationships, and create a sense of community. There are roughly 6,500 spoken languages in the world today, and each is unique in a number of ways. Cultural identity is depend on a number of factors including ethnicity, gender, geographic location, religion, profession, language, and so much more. Culture is explained as a “historically transmitted system of symbols, meanings, and norms.” Knowing a language

automatically enables someone to identify with others who speak the same language. This relationship is such an important part of cultural exchange.” (11).

For example, if we pay attention to the analysis of two expressions “how do you do?” and “how are you?” used in British English as greetings mentioned in the paper by Hrivíková, T (2020) we will see how culture influences language and the connection between language and culture. From the point of age differences, the elder people may probably answer to both questions by saying again the expression with a little bit different tone, however the young age group may answer to the questions as “I am fine, thank you/ thanks. And you/ what about you?”. From a different aspect, one of these expressions “how do you do?” is acceptable for the people belonging to the upper classes, but the informal and more contemporary version of these greetings “how are you?” derived from the lower socioeconomic groups. In one of the variations of the English language, in the American English informal version of phrases “how are you?” is regarded as formal and the formal version “how do you do?” are not generally used. Different from the usage of “how are you?” the phrases like “What’s up?”, “How is it going?”, “Are you good?” or “Are you fine?” stand in the place of informal meaning. The reason of these cross-cultural differences between the variations of the same language is related to the politics of the United States of America and the United Kingdom after the 13 British colonies gained independency in 1775.

### 1.2.2 Reflection of culture in idioms

Cultural literacy is the ability to easily comprehend the basic knowledge about the customs, traditions, past events and history of the specific, foreign culture. However, as stated in the previous subchapter, in order to take part in any culture it is undeniable to be aware of the sense and the usage of idiomatic expressions, humor, jokes and other language units carrying figurative meaning.

Considering the connection between language and culture, Fikrat Jahangirov (2019) points out that the components of language and culture are established at various periods of time. Alternations in culture take place much quickly than the changes of language and these alternations, in turn, rapidly influence the language of society. E. Sapir (1949) regards dictionary as a mirror of culture; he also states that it has essential role at the culture development.

Language is a most powerful channel and means for reflecting the emotion and feeling aspects of culture. For example, in spite of the fact that the Sun is natural phenomenon, it also can be regarded as the concept of culture. So, the Sun is characterized as the sign of heat, brightness, love, kindness, heroism and knowledge for the people who lived in the moderate climate zone of the world. Nevertheless, for the inhabitants who bear the insufferable heat of sun in the Arabic and African countries, the sun can give rise to negative connotation. This might be a bright example for the influence of culture to the human language.

Linguists and philosophers J. Lakoff and M. Johnson states in their book «Metaphors We live by»: «Metaphor not only interferes with our daily life, but also our language, our thinking, and our actions. The usual conceptual system which we think and act in the terminology is considered metaphorically for its nature». (1980).

According to their statements about metaphor, it can be said that the meanings of metaphor carry specific cultural features and vary in different cultural backgrounds. So, the perception of colour can also be considered as the fundamental source of cultural metaphoric expressions. For example, as mentioned in (Hrivikova, 2020) in English the colour “red” represents anger in “to go/turn red”, while it describes love, happiness, luck and revolution in Chinese and Slovak. At the same time, the contrast of black and white is observed in the perception of most languages of the world. While “white” is the colour of purity, cleanliness, peace and beginning - white lies, white flag; “black” is used in the meaning of depression, darkness, fear and evil magic.

From the geographical point of view, idiomatic expressions carrying toponymical components are also the sample to the reflection of culture in idioms. For example, the idiom “carry/take coals to Newcastle” means “to take something to a place where it is not needed because a large amount of it is already there” related to the etymology of its main component “Newcastle”: Newcastle is a place where a huge amount of coals is supplied in England, that is why carrying coals to Newcastle is considered redundant. There is also an equivalent to this idiomatic expression in the Azerbaijani language like : “Naxçıvana duz daşımaq/aparmaq”, “Tulaya samovar aparmaq” in Russian.

Additionally, in spite of the gap that exists between cultures, some idioms can be more universally used than others, and can be easily translated. Taking into account the cultural influence on idioms, some linguists claim that idioms concerned with human body parts can be

guessed more easily because human beings regardless of their cultures are familiar with the functions of their body parts. For example, if it is paid attention to the idiomatic expression “*close one’s eye to something*” which means to disregard something abnormal or inappropriate and claim that it is not happened, it can be clearly seen that physical action of one of the human body organ ‘eye’ is connected with the abstract concept “ignorance”. As mentioned in the paper by Bataineh, M. T., & Al-Shaikhli, K. A. (2020) Kövecses (2002) stated 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." As a result of this Bataineh and Al-Shaikhli claim that “idiomatic expressions carry crucial 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 general way of thinking.” (2020). These claims by different researchers shows that culture has the deep connection with the language and origin of idioms, as well.

### **1.3 Classification of idioms**

#### **1.3.1 Different classifications of idioms in English.**

As mentioned by a great deal of linguists although, comprehending the meaning of idiomatic expressions used in language can be more challenging, their use makes the language more colorful, lively, powerful and impact. However, it can be stated that categorizing them is as difficult as getting their meaning. Therefore, classifying idiomatic expressions and dividing them into various groups in terms of different linguistic aspects can help to define their meanings and ideas.

In his book “Metaphor: A Practical Introduction” Kövecses indicated the classification of idiomatic expressions as “a mixed bag” since it encompasses:

- “metaphors (e.g., *spill the beans*),
- metonymies (e.g., *throw up one’s hands*),
- pairs of words (e.g., *cats and dogs*),
- idioms with *it* (e.g., *live it up*),
- similes (e.g., *as easy as pie*),

- sayings (e.g., *a bird in the hand is worth two in the bush*),
- phrasal verbs (e.g., *come up*, as in “Christmas is *coming up*”),
- grammatical idioms (e.g., *let alone*), and others.” (Kövecses, 2010). Accordingly, different varieties of idiomatic expressions give rise to essential differences in their comprehension, acquisition, and interpretation. And a number of efforts have been made to classify them appropriately.

Proceeding from the blurred nature of the semantic relations of its components, Ghazala (2003) defined following five main groups of idiomatic expressions:

1. Full/pure idioms;
2. Semi-idioms;
3. Proverbs, popular sayings and semi-proverbial expressions;
4. Phrasal verbs;
5. Metaphorical catchphrases and popular expressions.

Using the same principle in his classification, Fernando has differentiated the three classes of idioms. These are: Pure idioms, semi-idioms and literal idioms.

- *Pure idioms*: They are some kinds of expressions which carry figurative, non-literal meaning. Furthermore, they are always thought of as non-transparent. For example, the meaning of the idiom ‘spill the beans’ has no relation to its constituent part, ‘bean’.
- *Semi-idioms*: This class of idiomatic expressions is a combination of one or more literal and non – literal components. For that reason, this group of expression is generally considered non- transparent. For example, the idiom ‘*foot the bill*’ expresses the meaning of ‘to pay’.
- *Literal idioms*: As mentioned in its name, these idiomatic expressions carry literal meaning and are considered as transparent. So, their overall meaning can be interpreted from their internal components. For instance, *at first hand, on the other hand* can be bright examples for this kind of idioms. (Fernando qtd in Strakšiene 2009).

Moreover, regarding the degree of transparency of an idiom's constituent parts, Glucksberg (2001) identifies four classes of idioms. They are:

1. Non-compositional Idioms
2. Compositional Opaque Idioms
3. Compositional Transparent Idioms
4. Quasi-metaphorical Idioms

First of all, while beginning to speak about non-compositional idioms, it can be mentioned that the meaning of idiom which belongs to first classification is opaque and not understandable from its internal components. For example, if we pay attention to the idiom “by and large” which means “generally” we can see that there is no relation between its components and meaning. Compositional Opaque Idioms indicate that some kind of association can be found between its components and meaning. As a result of this association the expression “kick the bucket” which means “to die” cannot be translated literally in the context because of the meaning of its components and can be considered as idiom. The third class of idioms, named Compositional Transparent Idioms, is referred to as transparent, as its internal parts can help to understand its meaning. For example, the meaning of idiom “spill the bean” – “to speak about somebody’s secret” has relation with the word “spill” which means to let out. Quasi-metaphorical Idioms use the same metaphoric technique as nominal metaphors. E.g. in the example “Kenneth Starr is a bulldozer” the word “a bulldozer” as a large machine for moving heavy things characterizes Kenneth Starr.

If two distinct abovementioned classifications of idiomatic expressions are taken into consideration, it can be noted that the degree of transparency of the same idiom “spill the bean” is regarded as contradicting by different authors. For instance, from Fernando’s point of view this idiom is classified as *pure idiom* and its meaning has nothing to do with its components. However, Glucksberg states in his classification that the same idiom “spill the bean” is compositional transparent and the essence of its internal element “spill” can help to define its general idea. If two distinct classifications about the same idiomatic expression “spill the bean” are taken under consideration comparatively, it can be said that due to the literal meaning of idiomatic expression “to spill the bean” cannot be considered as pure idiom, because there is a little association between its literal and figurative meaning. However, in order to explain the sense of “pure idiom” the example “as a piece of cake” may be provided, because the figurative meaning of this idiomatic expressions “ something extremely easy to overcome” has nothing to do with the internal components of this idiomatic expression. Therefore, in this analysis

Glucksberg's approach the idiomatic expressions 'spill the bean' may be considered more appropriate. This analysis demonstrates that various categorizations of authors represent different approaches to comprehending idioms. Such comprehension enhances our ability to use idioms more appropriately in various contexts and situations.

In concordance with the preceding discussions, in terms of semantic standpoints, Kvetko suggests two classifications of idioms related to the fixedness and stability. One of them, *unchangeable idioms* are structured entirely fixed and their construction cannot incur any alternation (e.g. *once in a blue moon, red tape*). Another classification - *changeable idiom* contain a number of variations such as grammatical, orthographic, lexical and geographic. Detailed explanations of these variations are discussed below:

- *Grammatical variations* encompass changes related to syntax and morphology of the English language. These alterations must be irregular and can involve grammatical variants like tense, word order, form, articles, and so on. (e.g. *have been in the wars – had been in the war; on and off – off and on; turn up one's nose – turn one's nose up*). Nevertheless, instead of irregular variations, regular variations of grammatical rules are not taken into consideration as grammatical variation. (e.g. *make up one's mind: she makes up her mind. etc*);
- *Lexical variations* refer to changes which are related to optional or obligatory variations of language (e.g. *out of a clear sky – out of a clear blue sky; last straw – final straw*). In some circumstances, both grammatical and lexical changes can be part of lexical variation (e.g. *a/the skeleton in the cupboard – a/the family skeleton; there is no smoke without fire, where there is smoke, there's fire*);
- *Orthographic variations* or *spelling* are changes in spelling, alteration of small letters with capital, using comma, hyphen, full stop and other different punctuation marks, or using small or capital letters; (e.g. *nosy parker, nosy Parker, pay lip service, pay lip-service*);
- *Geographic variations* can involve any of the aforementioned variations of English language and their usage can vary differently in the English spoken languages. These may be UK, USA, Canadian or New Zealand English. For example: *on second thoughts* (British English) – *on second thought* (American English); *a skeleton in the closet* (American English) – *a skeleton in the cupboard* (British English) (Kvetko 2009).

In his book, Kvetko also shows a further classification of idioms in terms of their construction. From this viewpoint, this group of classification can be:

- *verbal*,
- *verbless*,
- *sentence*, and
- *minimal idioms*.

*Verbal idioms*, also known as *subjectless clauses* or *semi clause idioms*, mostly contain a verb and an object as indicated by their name. (e.g. *make up one's mind*, *open somebody's eyes*, *sleep like a log*). The second of this classification, *verbless idioms*, also known as *nominal*, *adjectival*, and *adverbial idioms*, consist of a structure without a verb (e.g. *black sheep*, *a square peg in a round hole*, *(as) fit as a fiddle*, *once in a blue moon*). *Sentence idioms* include the idioms with the structure of a sentence (e.g. *the coast is clear*, *talk of the devil and he'll soon appear*, *make hay while the sun shines*). From some linguists' point of view, there is an additional classification of idioms named *minimal idioms* and they generally consist of only one full or lexical word (e.g. *by heart*, *like hell*). (ibid. 106).

There is also other classification of idiomatic expressions related to the similarities and differences between the native language and the second language.

Irujo's (1986) classification of idiomatic expressions are divided into three types in terms on the similarities exist between the native language and the second language. Her categories consists of idiomatic expressions which share identical, similar and different features. Idioms carrying identical features are described as idiomatic expressions in second language which have equivalents in the native language. Seeing that a word-for-word correspondence has been found between the first and the second language, it can be summarized that idiomatic expressions carrying identical features are the easiest to comprehend and produce for the learners of a foreign language. Idiomatic expressions carrying similar features in the native language are classified as similar idioms. Irujo came to the conclusion that knowledge of native language may make it much easier for learners of a foreign language to comprehend idiomatic expressions that are similar or equal to equivalents in first language. As being clear for all learners of foreign language, different idiomatic expressions were considered the most difficult to comprehend and produce, while there are no equivalents carrying similar features in native language.



### 1.3.2 Different classifications of idioms in Azerbaijani

The components that are part of phraseological units and idiomatic expressions in both Azerbaijani and English languages influence the formation of the whole meaning in terms of quantity, semantics, and semantic relations. It demonstrates that being challenging to separate its elements from each other, makes it impossible to eliminate the connection between them. So, considering the necessity of connection between the elements of idiomatic expressions, there are a number of classifications of idioms in Azerbaijani by various authors.

Vinoqrodov's concept of phraseology has contributed to a deep understanding of phraseology and has been applied to the materials of Turkic languages by linguists writing about fixed combinations of those languages. In Azerbaijani linguistics, based on this concept, H. Bayramov (1961) divided fixed combinations into three categories, namely

- Frazoloji birikmə
- Frazoloji bitişmə
- Frazoloji birləşmə

In linguistics, the classification of idioms is also based on the meaning conveyed by their components. When discussing the classification of idioms, Hajiyeva and Najafov (2009) divide them into five main groups. These are:

1. Idioms expressing old customs and traditions: *to throw down the glove – çağırış etmək ; to win one's spurs – ad qazanmaq etc.*
2. Idioms consisting of proper names: *to be marked for Conventry – tənhalığa məhkum olmaq.*
3. Idioms that emerge during the translation of certain expressions from other languages: *A boltform the blue – gözlənilməz sürpriz.*
4. Idioms that result from the metaphorical usage: *to put one's monkey up – qəzəblənmək.*
5. Idioms possessing strong semantic meaning whose entire meaning does not originate directly from the lexical meanings of its components: *to pull somebody's leg – ələ salmaq.*

The comparative study of English and Azerbaijani idioms reveals the possibilities of forming thematic groups around them. Research on thematic aspects exposes semantic

characteristics, internal relationships between idiom components, and allows for uncovering the origins of idioms. So, differentiating thematic groups of idioms as follows would be correct.

1. “Idioms expressing human actions, activities, and conditions, containing the names of body parts in their composition. For example; *what is bred in the **bone** will not go out of the flesh* “qozbeli qəbir düzəldər”, *to be dead on one`s **feet*** “əldən – ayaqdan düşmək”.
2. Idioms indicating qualities, traits, conditions, or manifestations specific to animals and containing the names of animals in their composition. For example; *cry **wolf** too often* “yalançının evi yandı, heç kim inanmadı”.
3. Idioms related to water and its sources, containing the concepts associated with water in their composition. For example; *to be between the devil and the deep sea* “çıxılmaz vəziyyətdə olmaq”,
4. Idioms related to military affairs. For example; *to **fight** shy of smb* “kimdənsə uzaq olmaq”; *to let loose the dogs of **war*** “müharibəni başlamaq”.” (Quliyev, 2012)

## CHAPER II. METHODOLOGY

This research has been conducted by typological contrastive approach in order to find out similarities and differences of body related idiomatic expressions in English and Azerbaijani. This approach in this research deals with qualitative and quantitative methods, generally mixed method.

In this research the qualitative method was employed with the intention of describing the common abstract concepts of collected research data in both languages. This method also emphasized in the aspect of meaning and degree of transparency between the components of idiomatic expression. Qualitative method is a method that can be used to analyze and identify the similarities and differences between English and Azerbaijani idiomatic expressions.

This study deals with quantitative method in order to investigate the degree of correspondence between cultures due to the people's awareness of their body organs. So, statistical data of the analysis related to the investigation of similarities and differences of selected idiomatic expressions will be added by the author.

The process of data collection in this study begins with the choosing specific parts of human body in order to make the research much well-structured. Idiomatic expressions used in this work contain five body organs;

- Head
- Face
- Tongue
- Eye

- Hand, as they have a great place in formation of expression in both languages due to their importance in human body and life. In the first step of data collection English idiomatic expressions contain human body parts mentioned above and the examples that they are used in have been collected and listed in groups by human body organs from various sources. In the next step, their Azerbaijani equivalents have been found from related dictionaries and also provided by the researcher herself. More than 110 body – related idiomatic expressions of English and

Azerbaijani languages have been taken from general dictionaries and idiom dictionaries and different online sources, as mentioned follow;

- Seidl, J., & McMordie, W. (2003). *English Idioms* (5th ed.). Oxford University Press.
- Кунин, А. В. (2006). *Большой англо-русский фразеологический словарь*. Москва: Русский язык медиа, 1210.
- Vəliyeva, N., (2010). *Azerbaijani- english-russian dictionary of idioms: in 2 covers*. I Volume, A-I, 986.
- Oxford University Press. (n.d.). *Oxford Learner's Dictionaries*. Oxford University Press. <https://www.oxfordlearnersdictionaries.com/>
- Cambridge University Press. (n.d.). *Cambridge Dictionary*. Cambridge University Press. <https://dictionary.cambridge.org/>
- Merriam-Webster. (n.d.). *Merriam-Webster.com dictionary*. Merriam-Webster. <https://www.merriam-webster.com/>
- Farlex. (n.d.). *The Free Dictionary*. Farlex. <https://www.thefreedictionary.com/>
- HarperCollins Publishers. (n.d.). *Collins Dictionary*. HarperCollins Publishers. <https://www.collinsdictionary.com/>
- Obastan. (t.y.). *Azərbaycan dilinin frazeologiya lüğəti*. \*Obastan\*. <https://obastan.com/azerbaycan-dilinin-frazeologiya-lugeti/s/?l=az>

In the first stage of data analysis, meanings of body – related idiomatic expressions are explained with respect to their content plane and attitudinal specifics in order to make the next stage of analysis much easier and expressive. Furthermore, with the help of identifying their abstract concept, general notions of idiomatic expressions can be more comprehensible. In the next stage, idiomatic expressions in English and Azerbaijani are contrastively analyzed for describing their identical, similar and completely different features with regard to their semantical aspect. Based on Fernando's classification and with regard to the degree of transparency between the constituent parts of the idiomatic expressions will be in this thesis explored and sorted into the following categories:

- *Pure idioms*: This type of idiomatic expressions carries figurative and non – literal meaning. For that reason, they are considered as non – transparent.
- *Semi – idioms*: This kind of idiomatic expressions is a combination of one or more literal and non – literal components.
- *Literal idioms*: This type of idiomatic expressions carry literal meaning and are considered as transparent. So, their overall meaning can be interpreted from their internal components. (Fernando qtd in Strakšiene 2009: 13-19).

In the final stage of the data analysis, in order to investigate the degree of correspondence between cultures due to the people’s awareness of their body organs. So, statistical data of the analysis related to the investigation of similarities and differences of selected idiomatic expressions will be added by the author. Thus, according to the approach and methods of this study, the analysis consists of the following steps:

- Identification of the body – related idiomatic expressions in English
- Finding out the Azerbaijani equivalents of selected idiomatic expressions
- Analysis of body – related idiomatic expressions in English and Azerbaijani with respect to their content plane and attitudinal specifics
  - Analysis of identical features existing between body-related idioms in English and Azerbaijani in terms of the meanings they carry
    - Analysis of similar features existing between body-related idioms in English and Azerbaijani in terms of the meanings they carry
    - Analysis of completely different features existing between body-related idioms in English and Azerbaijani in terms of the meanings they carry
  - Identification of the statistics of similarities and differences existing between body – related idioms in English and Azerbaijani

## **CHAPTER III. TYPOLOGICAL APPROACH TO BODY – RELATED IDIOMS IN ENGLISH AND AZERBAIJANI**

### **3.1. Typological approaches in Linguistics**

Before beginning the practical part of this work, it is appropriate to provide information about typological approach and within it contrastive analysis. The main part of this term “typology” is the combination of two Greek words. They are “typos” which means “type” and “logos” which means “science of word”. So, as indicated in the meaning of its integral parts, typology is a branch of science related to all fields of science. It may be classified into two groups:

1. Non-linguistics
2. Linguistic typology

The first group typology, non – linguistic typology deals with sciences which do not have relation with linguistics. The second one, linguistic typology is branch of linguistic and learns the groups of languages comparatively, also identifies the similarities and differences between them (Khusenova, 2023).

“In general manner, typology has two aims; to determine universals and to generate the chain of variation among languages”. (Whaley, 1997)

In the relation of the term typology with linguistics Daniel (2010) write that typology may be regarded as a member of a triad. The members of this triad are: historical linguistics, contact linguistics, linguistic typology and each of them makes language comparison. However, when two of them, historical and contact linguistics deals with similarities motivated by common features and geographical closeness, linguistic typology looks for similarities of some general properties of human cognition and the common communicative purpose. Also linguistic typology concerns with data from unrelated languages. This assures that the main objects of this work, body related idiomatic expressions collected from two unrelated languages - English and Azerbaijani will be under consideration of linguistics typology.

So, as stated in the book “Cognitive Exploration of Language and Linguistics”, language typology is a field of linguistics that aims to reveal the common features between different languages, which generally related to each other or not. (Dirven & Verspoor, 2004).

While dealing with typological studies, there are two various stage for analysis of collected data:

1. To begin with, the members or group of linguists analyze the collected data according to the features of study. This study can also be lead by non – linguist after taken guidance by main respondent. In the typological analysis, for the first stage, they begin to collect data or use the data that have already been collected as a part of corpus. At this level of analysis, the main aim is to clarify the main composition and then characterize them appropriately.
2. The next stage of analyzing of gathered data contains analyzing target structures with the help of examples. (Palfreyman, Sagara, & Zeshan, 2014)

One branch of general linguistic typology is a comparative typology which mainly concerns with the comparison of the system of two distinct languages in internal and external way and makes common typological laws related to them. (Khusenova, 2023) Comparative typology is also mentioned in David Crystal’s book “Dictionary of Linguistics and Phonetics”, like: “It is a branch of linguistics, which studies the structural similarities between languages, regardless of their history, as part of an attempt to establish satisfactory classification or typology of languages. Typological comparison is thus distinguished from the historical comparison of languages and its groupings may not coincide with those set up by the historical method”. (Crystal, 2008). Languages can be compared based on different materials like categories of traditional grammar, lists of words or expressions and whole vocabulary or a collection of texts. Results received from languages analysis is determined by the theoretical framework related to the comparison. (Dirven & Verspoor, 2004).

Salokhiddinov and Rabimov write about the aims of comparative typology in their article:

- “To clarify and catagorize in accordance with the target isomorphic and allomorphic features characteristic of languages under analysis;
- To draw from these general or distinct features accordingly the isomorphic regularities and the allomorphic singularities in the languages contrasted;
- To create on the basis of the received isomorphic features the typical language structures and the types of languages;

- To act on the basis of the received practical data a truly scientific classification of the existing languages of the world;
- To create on this basis the universal features/phenomena, which related to every single language of the world”. (Salokhiddinov, M., & Rabimov, O., 2021)

“The focus on similarities and differences in a huge number of languages is a different concern from that of contrastive linguistics, which focuses on contrasts between two or more languages. Contrastive linguistics can therefore check more precisely how far a specific element applies to two or more languages.” (Dirven & Verspoor, 2004).

Moreover, Bradar (1996) writes about two ways of interpretation of similarities and differences in contrastive analysis . In first way, it is mentioned that facts of contrastive analysis in one language may be related to other facts in the same language in order to indicate that distinct subelements of language collaborate for forming the system. Secondly, information on contrastive analysis may be related to the information of other languages from the point of cross – linguistics. He also states that different from the contrastive analysis, contrastive typological approach gives an opportunity to all the facts to associate with each other and regulate in broad perspectives.



### 3.2. Body-related idioms with respect to their content plane and attitudinal specifics

The use of the body part “head” in idiomatic expressions in English and its counterpart translation in Azerbaijani.

| ENGLISH  | AZERBAIJANI   | ABSTRACT CONCEPT |
|--|---|------------------|
| <ul style="list-style-type: none"> <li>I am sorry but all these technical details are <i>above my head</i>. Can't you simplify them for me? (EI)</li> </ul>  | <ul style="list-style-type: none"> <li>Üzr istəyirəm, amma bütün bu texniki detallar <i>başına girmir/ başına batmır</i>. Onları mənim üçün sadələşdirə bilməzsiniz?</li> </ul>   | INCOMPREHENSION  |
| <ul style="list-style-type: none"> <li>The teacher tried <i>beating the material into their heads</i> before the statewide exam, but he was still concerned they weren't getting it. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>Müəllim ümumtəhsil imtahanından öncə materialı onların <i>beyinlərinə yeritməyə/ beyinlərinə həkk etməyə</i> çalışdı, lakin o, hələ də onu anlaya bilmədiklərindən narahat idi.</li> </ul>   | EFFORT, TRIAL    |
| <ul style="list-style-type: none"> <li>If Mr Green expects the whole department to do overtime on Saturday and Sunday, he must <i>be off his head</i>. (EI)</li> </ul>                               | <ul style="list-style-type: none"> <li>Əgər cənab Qrin şənbə və bazar günləri bütün departamentin işin bitmə vaxtından sonra da işləməsini gözləyirsə, onun <i>başına hava gəlib/ başına gün vurub/ başına at təpib</i>.</li> </ul> | CRAZINESS        |
| <ul style="list-style-type: none"> <li>I think you should look for another job</li> </ul>  | <ul style="list-style-type: none"> <li>Düşünürəm ki, sən gərək başqa bir iş</li> </ul>  | PREFERENCE       |

|  |  |                     |
|--|--|---------------------|
| <p>because you'll never get a prominent position at this big company. <b>Better be the head of a dog than the tail of a lion</b>, you know? (FD)</p>       | <p>axtarasan, çünki bu böyük şirkətdə heç vaxt görkəmli bir mövqə əldə etməyəcəksən.<br/><b>Mahir bir palançı olsa da insan, yaxşıdır yarımçıq papaqçılıqdan</b>, elə deyilmi?</p> |                     |
| <ul style="list-style-type: none"> <li>I think this issue will resolve itself quickly, so I'm not going to <b>bother my head about</b> it. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>Düşünürəm ki, bu məsələ öz həllini tez tapacaq, ona görə də bu barədə <b>beynimi yormayacam</b>.</li> </ul>                                 | WORRINESS           |
| <ul style="list-style-type: none"> <li>You need <b>a cool/calm head</b> to deal with someone like him. (MW)</li> </ul>                                     | <ul style="list-style-type: none"> <li>Onun kimi biri ilə məşğul olmaq üçün sənə <b>sakit bir baş</b> lazımdır.</li> </ul>   | CALMNESS            |
| <ul style="list-style-type: none"> <li>His <b>eyes were popping out of his head</b> with astonishment when he saw how big it was! (MW)</li> </ul>          | <ul style="list-style-type: none"> <li>Nə qədər böyük olduğunu görəndə heyrətdən <b>gözləri kəlləsinə çıxdı!</b></li> </ul>  | SHOCK               |
| <ul style="list-style-type: none"> <li>She must have measles. She's covered in spots <b>from head to toe</b>. (EI)</li> </ul>                              | <ul style="list-style-type: none"> <li>O, qızılca xəstəsi olmalıdır. O, <b>başdan ayağa</b> ləkələrlə örtülmüşdür.</li> </ul>  | COMPLETENESS (BODY) |
| <ul style="list-style-type: none"> <li>Grandfather <b>has got into head</b> that</li> </ul>  | <ul style="list-style-type: none"> <li>Babanın <b>başına girib</b> ki, kimsə onun</li> </ul>   | PARANOIA            |

|   |   |                    |
|---|---|--------------------|
| someone's stealing the cabbages out of his garden. (EI)   | bağından kələmləri oğurlayır.   |                    |
| • He <i>hung his head</i> in shame. (MW)  | • O utancından <i>başını aşağı saldı.</i>   | EMBAREASSMENT      |
| • Phillip <i>has a good head on his shoulders</i> . He should do well in whatever trade he chooses. (EI)                            | • Phillipin <i>yaxşı başı var.</i><br>O gərək seçdiyi peşədə yaxşı çalışsın.  | PROFICIENCY        |
| • Thanks to Bob's generosity, I still <i>have a roof over my head</i> . (OLD)   | • Bobun cömərdliyi sayəsində hələ də <i>başımın üstündə bacam var.</i>  | SECURITY/STABILITY |
| • I totally forgot to do my homework, so all I could do was <i>hide my head</i> as my teacher collected it from everyone else. (FD) | • Ev tapşırığımı etməyi tamamilə unutduğuma görə, müəllimin onu digər hərkəsdən toplayabda tək edə bildiyim <i>başımı önə əymək</i> oldu. | EMBAREASSMENT      |
| • She managed <i>to hold her head high</i> and ignore what people were saying. (OLD)  | • O, <i>başını dik tutmağı</i> və insanların dediklərinə məhəl qoymamağı bacardı.   | SELF - ASSURANCE   |
| • You don't have to go if you don't want to. No one's <i>holding a gun to your head</i> . (MW)                                      | • Əgər istəmitsənsə getməli deyilsən. Heç kim sənin <i>başına silah dayamır.</i>  | THREAT             |
| • If we can manage to   | • Əgər birinci il <i>sudan</i>  | PROFICIENCY        |

|   |  |               |
|---|--|---------------|
| <p><i>keep our heads above water</i> in the first year, the boutique should start to make a profit in the second. (EI)</p>  | <p><i>quru çıxmağı</i> bacarsaq, ikinci il butik qazanc əldə etməyə başlamalıdır.</p>  |               |
| <ul style="list-style-type: none"> <li>I think she knows that a relationship with him will eventually end in tears, but she's <i>letting her heart rule her head</i>. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>Mən düşünürəm ki, o, onunla münasibətinin sonunda göz yaşları ilə bitəcəyini bilir, amma <i>ürəyi ilə bacara bilmir/ürəyinə söz keçirə bilmir</i>.</li> </ul> | SENSITIVENESS |
| <ul style="list-style-type: none"> <li>I should keep out of his way. <i>He's like a bear with a sore head</i> this morning. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Gərək ondan uzaq durum. O, bu səhər <i>yerindən tərs durub/qanı qaradı</i>.</li> </ul>  | ANGER         |
| <ul style="list-style-type: none"> <li>When the boy fell into the river, his friend just <i>lost his head</i> and run away. (EI)</li> </ul>   | <ul style="list-style-type: none"> <li>Oğlan çaya düşəndə onun dostu sadəcə <i>başını itirdi</i> və qaçdı.</li> </ul>  | CONFUSION     |
| <ul style="list-style-type: none"> <li>This pupil's essay is so full of mistakes that I can't <i>make head or tail of it!</i> (EI)</li> </ul>   | <ul style="list-style-type: none"> <li>Bu şagirdin inşası o qədər səhvlərlə doludur ki, <i>başını, ayağını bir yerə yığa bilmirəm!</i></li> </ul>  | CONFUSION     |
| <ul style="list-style-type: none"> <li><i>Put your head into the lion's mouth</i> and just say `I don't know what the hell is going on. (CoD)</li> </ul>                              | <ul style="list-style-type: none"> <li><i>Başını oda sal</i> və sadəcə “Mən nə baş verdiyini bilmirəm” deş</li> </ul>  | DIFFICULTY    |

|   |   |                            |
|---|---|----------------------------|
| <ul style="list-style-type: none"> <li>Someone's been <i>putting ideas into Amanda's head</i> becoming an actress. (EI)</li> </ul>          | <ul style="list-style-type: none"> <li>Kimsə Amandanın <i>başına</i> aktrisa olmaq fikrini <i>salıb</i>.</li> </ul>                         | INFLUENCE/<br>MANIPULATION |
| <ul style="list-style-type: none"> <li>You should <i>put that idea out of your head</i>. (MW)</li> </ul>                                    | <ul style="list-style-type: none"> <li>Sən bu fikri <i>başından atmalısan</i>.</li> </ul>   | REJECTION                  |
| <ul style="list-style-type: none"> <li>This may be a tricky problem to solve. Why don't <i>put our heads together</i> on it?(EI)</li> </ul> | <ul style="list-style-type: none"> <li>Bu həlli çətin bir problem ola bilər. Nəyə görə onun həllində <i>baş – başa vernirik</i>.</li> </ul> | COOPERATION                |
| <ul style="list-style-type: none"> <li>He was <i>running around like a chicken with its head cut off</i>. (MW)</li> </ul>                   | <ul style="list-style-type: none"> <li>O, <i>başı kəsilmiş toyuq kimi ora – bura qaçırdı</i>.</li> </ul>                                    | CONFUSION                  |
| <ul style="list-style-type: none"> <li>Experts have been <i>scratching their heads</i> over the increase in teenage crime. (OLD)</li> </ul> | <ul style="list-style-type: none"> <li>Mütəxəssislər yeniyetmə cinayətlərinin artması üzərində <i>baş sındırırlar</i>.</li> </ul>           | DIFFICULTY/CONFUSION       |
| <ul style="list-style-type: none"> <li>When I asked her if she wanted help, she just <i>shook her head</i>. (MW)</li> </ul>                 | <ul style="list-style-type: none"> <li>Mən ondan kömək istədiyini soruşduqda o, sadəcə <i>başını buladı</i>.</li> </ul>                     | DISAGREEMENT               |
| <ul style="list-style-type: none"> <li>One of his paintings in particular <i>sticks in my mind</i>. (OLD)</li> </ul>                        | <ul style="list-style-type: none"> <li>Onun rəsmlərindən niri <i>beynimdə</i> xüsusi <i>iz buraxıb</i>.</li> </ul>                          | LASTING IMPRESSION         |
| <ul style="list-style-type: none"> <li>I wish you wouldn't <i>stuff Tommy's head</i></li> </ul>   | <ul style="list-style-type: none"> <li>Kaş Tomminin <i>başını o gülünc nağillarla</i></li> </ul>  | INFLUENCE/<br>MANIPULATION |

|  |  |                              |
|--|--|------------------------------|
| <i>with those ridiculous fairy tales.</i> (FD)   | <b>doldurmayaydın.</b>   |                              |
| <ul style="list-style-type: none"> <li>Don't take what uncle Ben says too seriously. He sometimes <i>talks through the back of his head.</i> (Eİ)</li> </ul> | <ul style="list-style-type: none"> <li>Ben dayının dediklərini çoxda ciddiyyə almayın. Bəzən o, <i>ağzına gələni danışır.</i></li> </ul> | THOUGHTLESSNESS/<br>NONSENSE |
| <ul style="list-style-type: none"> <li>Don't keep asking others how to do things! <i>Use your head!</i> (EI)</li> </ul>                                      | <ul style="list-style-type: none"> <li>Hər şeyin necə ediləcəyini başqalarından soruşma! <i>Öz başını işlət.</i></li> </ul>              | THINKING                     |

The use of the body part “face” in idiomatic expressions in English and its counterpart translation in Azerbaijani

| ENGLISH  | AZERBAIJANI  | ABSTRACT CONCEPT         |
|--|--|--------------------------|
| <ul style="list-style-type: none"> <li>Guilt was <i>written all over his face.</i>(OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>Günahı <i>üzündən oxunurdu.</i></li> </ul>  | CLEARNESS OF<br>EMOTIONS |
| <ul style="list-style-type: none"> <li>The atmosphere was tense when the two rival leaders came <i>face to face.</i> (EI)</li> </ul>                                 | <ul style="list-style-type: none"> <li>İki rəqib lider <i>üz-üzə</i> gələndə atmosfer gərgin idi.</li> </ul>                                     | CONFRONTATION            |
| <ul style="list-style-type: none"> <li>She's the sort of woman who oppose everything on principle and loves to <i>fly in the face of convention.</i> (EI)</li> </ul> | <ul style="list-style-type: none"> <li>O, prinsipcə hər şeyə qarşı çıxan və konvensiyanın <i>ziddinə getməyi</i> sevən qadın tipidir.</li> </ul> | OPPOSITION               |
| <ul style="list-style-type: none"> <li>I don't know how you <i>have the face to complain</i> after</li> </ul>  | <ul style="list-style-type: none"> <li>Anlamıram, onların sənin üçün etdikləri hər şeydən sonra şikayət</li> </ul>                               | INSOLENCE,<br>AUDACITY   |

|   |  |                     |
|---|--|---------------------|
| everything they've done for you! (OLD)  | etməyə necə <b>üzün var!</b>   |                     |
| <ul style="list-style-type: none"> <li>We all know that William is difficult to work with and some of us would be happier without him, but <b>let's face it</b>, he's the best man for the job. (EI)</li> </ul>         | <ul style="list-style-type: none"> <li>Hamımız bilirik ki, Uilyamla işləmək çətinidir və bəzilərimiz onsuz daha xoşbəxt olarıq, amma <b>gəlin boynumuza alaq</b> ki, o, iş üçün ən yaxşı adamdır.</li> </ul> | ACCEPTANCE          |
| <ul style="list-style-type: none"> <li>One of the worst things that can happen to a political leader is for him to <b>lose face</b>.(EI)</li> </ul>   | <ul style="list-style-type: none"> <li>Siyasi liderin başına gələ biləcək ən pis şeylərdən biri onun <b>hörmətdən/ gözdən düşməsidir</b>.</li> </ul>   | FAILURE             |
| <ul style="list-style-type: none"> <li>If you ask me, he's the biggest fool <b>on the face of the earth</b>. (MW)</li> </ul>  | <ul style="list-style-type: none"> <li>Məndən soruşsanız, o, <b>yer üzündəki</b> ən böyük axmaqdır.</li> </ul>   | EXISTENCE ,PRESENCE |
| <ul style="list-style-type: none"> <li>After all the trouble you have caused, I don't know how you dare <b>show your face</b> here again! (EI)</li> </ul>   | <ul style="list-style-type: none"> <li>Anlamıram, səbəb olduğun bütün problemlərdən sonra üzə çıxmağa necə cəsarət edirsən!</li> </ul>   | APPEARANCE          |
| <ul style="list-style-type: none"> <li>Jessica was sure that she would be asked to represent the company at the conference, so it was a real <b>slap in the face</b> for when Patricia was asked to go. (EI)</li> </ul> | <ul style="list-style-type: none"> <li>Cesika konfransda şirkəti təmsil onun etməsini istəniləcəyindən əmin olduğu üçün, Patrikanın getməsinin istənilməsi ona bir <b>şillə kimi dəydi</b>.</li> </ul>       | INSULT, OFFENCE     |

The use of the body part “tongue” in idiomatic expressions in English and its counterpart translation in Azerbaijani

| ENGLISH   | AZERBAIJANI  | ABSTRACT CONCEPT  |
|---|--|-------------------|
| <ul style="list-style-type: none"> <li>Whatever is that man’s name? <i>it’s on the tip of my tongue!</i> (EI)</li> </ul>  | <ul style="list-style-type: none"> <li>Bu adamın adı nədir? <i>dilimin ucundadır!</i></li> </ul>   | LAPSE OF MEMORY   |
| <ul style="list-style-type: none"> <li>What's the matter? <i>Cat got your tongue?</i> (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Nə məsələdir? <i>Dilin qıfillanıb?</i></li> </ul>   | KEEP QUIET        |
| <ul style="list-style-type: none"> <li>It's one language that I have real difficulty <b>getting my tongue around.</b> (CD)</li> </ul>   | <ul style="list-style-type: none"> <li>Bu <i>dilimin dönməsində</i> çox çətinlik çəkdiyim bir dildir.</li> </ul>   | EASY ARTICULATION |
| <ul style="list-style-type: none"> <li>The details of this project are extremely confidential, so make sure you don't <i>have a loose tongue about it.</i> (FD)</li> </ul>      | <ul style="list-style-type: none"> <li>Bu layihənin təfərrüatları son dərəcə məxfidir, ona görə də bu barədə <i>dilinizi boş buraxmamanızdan</i> əmin olun</li> </ul>                  | INDISCRETION      |
| <ul style="list-style-type: none"> <li>He <i>has</i> such a <i>sharp tongue</i> that I hate to be around him. (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>Onun <i>dili</i> o qədər <i>acıdır</i> ki, onun yanında olmaqdan nifrət edirəm.</li> </ul>  | RUDENESS          |
| <ul style="list-style-type: none"> <li>He might not have much experience in politics, but his <i>silver tongue</i> is bound to win over a great deal of voters. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>O, siyasətdə çox təcrübəyə malik olmaya bilər, lakin onun <i>ilanı yuvasından çıxaran dili</i> ona çox sayda seçicilər qazandıracaq.</li> </ul> | PROFICIENCY       |



|  |  |                  |
|--|--|------------------|
| <ul style="list-style-type: none"> <li>• Kathy was so surprised when she won the award that she <b>lost her tongue</b> and wasn't able to make an acceptance speech. (FD)</li> </ul>                       | <ul style="list-style-type: none"> <li>• Keti mükafatı qazananda o qədər təəccübləndi ki, <b>dili tutuldu</b> və qəbul nitqi söyləyə bilmədi.</li> </ul>   | SHOCK, CONFUSION |
| <ul style="list-style-type: none"> <li>• I could have told my neighbour whose ball broke his kitchen window, but I thought it best <b>to hold my tongue</b>. (EI)</li> </ul>                               | <ul style="list-style-type: none"> <li>• Mətbəxinin pəncərəsini kimin topunun sındırdığını qonşuma deyə bilərdim, amma <b>dilimi dinc saxlamağın</b> ən yaxşısı olduğunu düşündüm.</li> </ul>  | KEEP QUIET       |
| <ul style="list-style-type: none"> <li>• Although she was angry, she <b>kept a civil tongue</b>. (MW)</li> </ul>   | <ul style="list-style-type: none"> <li>• Əsəbi olmasına baxmayaraq, <b>dilinə yiyə durdu</b>.</li> </ul>   | POLITENESS       |
| <ul style="list-style-type: none"> <li>• I felt anger surging up in me after her caustic comments, but I decided to <b>keep a still tongue</b> and not say something I would later regret. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>• Onun qıcıqlandırıcı şərhlərindən sonra içimdə qəzəbin artdığını hiss etdim, amma <b>dilimi sakit tutmağa/ dilimi dinc saxlamağa/ ağızma su alıb oturmağa</b> və daha sonra peşman olacağım nəsə deməməyə qərar verdim.</li> </ul> | KEEP QUIET       |
| <ul style="list-style-type: none"> <li>• A bottle of wine <b>had loosened Harry's</b></li> </ul>   | <ul style="list-style-type: none"> <li>• Bir şüşə şərab <b>Harrinin dilini</b></li> </ul>  | INDISCRETION     |

|   |   |                |
|---|---|----------------|
| <p><i>tongue.</i> (OLD)</p>   | <p><i>açmışdı/ Harriyə<br/>ağzına gələn<br/>dedizdirmişdi/ dil<br/>boğaza<br/>qoydurmamışdı.</i></p>  |                |
| <ul style="list-style-type: none"> <li>Christine’s brother from Australia has come to live with her. No one in the village knew that she had a brother, so his arrival with six suitcases certainly <i>set tongues wagging.</i> (EI)</li> </ul> | <ul style="list-style-type: none"> <li>Kristinanın Avstraliyadan qardaşı onunla yaşamağa gəlib. Kənddə heç kim onun qardaşı olduğunu bilmədiyindən, onun altı çamadanla gəlməsi sözsüz ki, <i>camaatın dilinə söz saldı.</i></li> </ul> | <p>RUMOURS</p> |
| <ul style="list-style-type: none"> <li>I’m so sorry for calling you ‘Merry’ instead of ‘Murray’. It’s was <i>a slip of the tongue.</i> (EI)</li> </ul>  | <ul style="list-style-type: none"> <li>Sizi "Murrey" əvəzinə "Merry" adlandırdığım üçün çox üzr istəyirəm. Dilim sürüşdü/ dilim dolaşdı/dilim topuq vurdu.</li> </ul>   | <p>MISTAKE</p> |
| <ul style="list-style-type: none"> <li>You need to <i>talk and taste your tongue</i> before saying anything else to me. One more rude word, and we're done! (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>Mənə başqa bir şey deməzdən əvvəl <i>yüz ölçüb bir biçməlisən/ sözü ağzında bişirməlisən.</i> Daha bir kobud söz münasibətimizi bitirər.</li> </ul>  | <p>CAUTION</p> |

The use of the body part “eye” in idiomatic expressions in English and its counterpart translation in Azerbaijani

| ENGLISH  | AZERBAIJANI  | ABSTRACT CONCEPT       |
|--|--|------------------------|
| <ul style="list-style-type: none"> <li>She is the <i>apple of her father's eye</i>. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>O, atasının <i>göz bəbəyidir</i>.</li> </ul>  | PROPENSITY             |
| <ul style="list-style-type: none"> <li>The road stretched into the distance <i>as far as the eye could see</i>. (CD)</li> </ul>  | <ul style="list-style-type: none"> <li>Yol <i>göz görə bildiyi məsafəyə/ göz işlədikcəyə qədər</i> uzanırdı.</li> </ul>  | MEASURE                |
| <ul style="list-style-type: none"> <li>She <i>batted her eye/eyelashes</i> at me, as if to ask for help. (CD)</li> </ul>   | <ul style="list-style-type: none"> <li>O, sanki kömək istəyirmiş kimi mənə <i>göz qırpırdı</i>.</li> </ul>   | COMMUNICATION, GESTURE |
| <ul style="list-style-type: none"> <li>A: "Twenty long years of service, and all they're giving me is this cheap watch!"<br/>B: "Still, it <i>beats a sharp stick in the eye!</i>" (FD)</li> </ul> | <ul style="list-style-type: none"> <li>A: "İyirmi illik xidmət və mənə verdikləri tək şey bu ucuz saatdır!"<br/>B: "<i>Yenə də, heç yoxdan yaxşıdır!</i>"</li> </ul> | CONSOLATION            |
| <ul style="list-style-type: none"> <li>He had seen his life's work destroyed <i>before his very eyes</i>. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>O, <i>gözünün qabağında/qarşısında</i> ömrlük işinin məhv olduğunu görmüşdü.</li> </ul>                                       | EXISTENCE ,PRESENCE    |
| <ul style="list-style-type: none"> <li>From the plane we had <i>a bird's-eye view</i> of Manhattan. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>Təyyarədən Manhetteni <i>quş baxışı</i> ilə gördük</li> </ul>   | POSITION               |
| <ul style="list-style-type: none"> <li>I <i>cast my eyes around</i> the room but couldn't see any familiar faces.</li> </ul>   | <ul style="list-style-type: none"> <li><i>Gözlərimi otağın ətrafında gəzdirdim</i>, amma heç bir tanış sima görə bilmədim.</li> </ul>                                | SEARCH,EXAMINATION     |
| <ul style="list-style-type: none"> <li>All parents want to</li> </ul>  | <ul style="list-style-type: none"> <li>Bütün valideynlər</li> </ul>  | IGNORING               |

|   |  |                      |
|---|--|----------------------|
| <p>believe their child is perfect, so many <i>close their eyes to</i> their child's wrong doings or flaws on some level. (FD)</p>                             | <p>övladının mükəmməl olduğuna inanmaq istəyir, buna görə də bir çoxları övladlarının hansısa səhv hərəkətlərinə və ya qüsurlarına <i>göz yumurlar</i>.</p>    |                      |
| <ul style="list-style-type: none"> <li>It took me a little while to get used to this job, but now I <i>could do it with my eyes closed!</i> (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>Bu işə alışmaq mənim bir az vaxtımı aldı, amma indi bunu <i>gözlərim bağlı edə bilərəm!</i></li> </ul>                  | PROFICIENCY          |
| <ul style="list-style-type: none"> <li>I can't watch those sappy movies because I just <i>cry my eyes out</i> every time. (FD)</li> </ul>                     | <ul style="list-style-type: none"> <li>O səfeh filmlərə baxa bilmirəm, çünki hər dəfə <i>ağlamaqdan gözlərim çıxır</i>.</li> </ul>                             | SADNESS              |
| <ul style="list-style-type: none"> <li>The room was painted in soft pastels that were <i>easy on the eye</i>. (OLD)</li> </ul>                                | <ul style="list-style-type: none"> <li>Otaq <i>gözə xoş gələn/göz oxşayan</i> açıq pastel rənglərlə boyadılmışdı.</li> </ul>                                   | PLEASING             |
| <ul style="list-style-type: none"> <li>If the <i>eyes are the window to the soul</i>, I worry about her—she always looks so downcast and sad. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>Əgər <i>gözlər ruhun aynasıdırsa</i>, mən onun üçün narahat oluram - o, həmişə çox məyus və kədərli görünür.</li> </ul> | CLEARNESS OF EMOTION |
| <ul style="list-style-type: none"> <li>They advocate a justice system that works on the principle of <i>an eye for an eye</i></li> </ul>                      | <ul style="list-style-type: none"> <li><i>Gözə göz dişə diş</i> prinsipi ilə işləyən ədalət sistemini müdafiə edirlər.</li> </ul>                              | THREAT               |

|   |   |                          |
|---|---|--------------------------|
| <p><i>(and a tooth for a tooth)</i>. (OLD)</p>  |   |                          |
| <ul style="list-style-type: none"> <li>A: "I can't believe he thinks that he'll get into law school with his poor grades!" B: "I know, he's trying to put a rope to <i>the eye of a needle</i> with that plan." (FD)</li> </ul> | <ul style="list-style-type: none"> <li>"Mən onun zəif qiymətlərlə hüquq fakültəsinə daxil olacağını düşünməsinə inana bilmirəm!" B: "Bilirəm, o bu planla <i>dəvəni iynənin gözündən keçirməyə çalışır</i>".</li> </ul> | <p>CHALLENGING</p>       |
| <ul style="list-style-type: none"> <li>I just don't <i>have an eye for</i> design, so I need you to help me pick out paint colors. (FD)</li> </ul>  | <ul style="list-style-type: none"> <li>Sadəcə dizayndan <i>başım çıxmır</i>, ona görə də boya rənglərini seçməkdə mənə kömək etməyinizə ehtiyacım var.</li> </ul>   | <p>PROFICIENCY</p>       |
| <ul style="list-style-type: none"> <li>He <i>had</i> serious <i>bags under his eyes</i>, so I urged him to take a nap before dinner. (FD)</li> </ul>  | <ul style="list-style-type: none"> <li>Gözlərinin <i>altında</i> ciddi <i>torbalar var idi</i>, ona görə də onu nahardan əvvəl yatmağa çağırıdım.</li> </ul>  | <p>EXHAUSTION</p>        |
| <ul style="list-style-type: none"> <li>And remember, I'll <i>have my eye on you</i> so you'd better behave. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Və yadda saxla ki, özünü daha yaxşı aparasan deyə, <i>gözüm üzərində olacaq</i>.</li> </ul>  | <p>UNDER THE CONTROL</p> |
| <ul style="list-style-type: none"> <li>You can't get away with anything in her class. She <i>has eyes in the back of her head</i>. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>Onun sinfində heç nədən qaça bilməzsən. Onun <i>başının arxasında da gözü var</i>.</li> </ul>  | <p>AWARENESS</p>         |

|  |  |               |
|--|--|---------------|
| <ul style="list-style-type: none"> <li>• Suddenly, <i>in the twinkling of an eye</i>, her whole life had been turned upside down. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>• Birdən, <i>bir göz qırpımında</i> onun bütün həyatı alt-üst oldu.</li> </ul>                        | RAPIDITY      |
| <ul style="list-style-type: none"> <li>• She can do no wrong <i>in her father's eyes</i>. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>• O, <i>atasının gözündə</i> heç bir səhv edə bilməz</li> </ul>                                       | VIEWPOINT     |
| <ul style="list-style-type: none"> <li>• The guard <i>kept an eagle eye on</i> the prisoner. (MW)</li> </ul>   | <ul style="list-style-type: none"> <li>• Mühafizəçi məhbusa <i>gözünü zilləmişdi/dikmişdi</i>.</li> </ul>                                    | CONTROL       |
| <ul style="list-style-type: none"> <li>• We've asked the neighbours to <i>keep an eye on the house</i> for us while we are away. (OLD)</li> </ul>    | <ul style="list-style-type: none"> <li>• Qonşulardan biz kənarda olduğumuz müddətdə <i>evə göz qulaq olmaqlarını</i> xahiş etdik.</li> </ul> | CONTROL       |
| <ul style="list-style-type: none"> <li>• The police found traces of blood on his jacket that were invisible to <i>the naked eye</i>. (CD)</li> </ul> | <ul style="list-style-type: none"> <li>• Polis onun pencəyində <i>çılpaq gözlə</i> görünməyən qan izləri aşkar etdi.</li> </ul>              | CLEAR DISPLAY |
| <ul style="list-style-type: none"> <li>• I <i>couldn't believe my eyes</i> when she walked in. (OLD)</li> </ul>                                      | <ul style="list-style-type: none"> <li>• O içəri girəndə <i>gözlərimə inana bilmədim</i>.</li> </ul>   | SHOCK         |
| <ul style="list-style-type: none"> <li>• He <i>couldn't keep his eyes off</i> the girl sitting opposite him. (OLD)</li> </ul>                        | <ul style="list-style-type: none"> <li>• O <i>gözünü</i> üzbəüz oturan qızdan <i>çəkə bilmirdi</i>.</li> </ul>                               | PROPENSITY    |
| <ul style="list-style-type: none"> <li>• My <i>eyes</i> practically <i>popped out of my head</i> when I saw that my parents had</li> </ul>           | <ul style="list-style-type: none"> <li>• Valideynlərimin ad günüm üçün mənə maşın aldığını görəndə <i>gözlərim kəlləmə</i></li> </ul>        | SHOCK         |

|  |  |                            |
|--|--|----------------------------|
| bought me a car for my birthday! (FD)  | <i>çıxdı!</i>  |                            |
| <ul style="list-style-type: none"> <li>• <i>Open your eyes</i>, Stan—they're just using you for cheap labor! (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>• <i>Gözlərini aç</i>, Stan – onlar səni sadəcə ucuz işçi qüvvəsi kimi istifadə edirlər!</li> </ul>   | AWARENESS                  |
| <ul style="list-style-type: none"> <li>• Events <i>are seen through the eyes of</i> a Polish refugee. (OLD)</li> </ul>   | <ul style="list-style-type: none"> <li>• Hadisələr polyak qaçqının <i>gözündən baxılırdı</i>.</li> </ul>   | VIEWPOINT                  |
| <ul style="list-style-type: none"> <li>• It is a common tactic of despotic <i>governments to throw dust in our eyes</i> with fear and incitements to hatred in order to keep us from questioning their consolidation of power. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>• Onların hakimiyyətinin möhkəmlənməsinə şübhə ilə yanaşmaqdan çəkəndirmək üçün qorxu və nifrət təhrikləri ilə <i>gözlərimizə kül üfürmək</i> despotik hökumətin adi bir taktikasındır</li> </ul> | INFLUENCE/<br>MANIPULATION |
| <ul style="list-style-type: none"> <li>• The authorities were either unaware of the problem or they <i>turned a blind eye</i> to it. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>• Hakimiyyət ya problemdən xəbərsiz idi, ya da buna <i>göz yumurdu</i>.</li> </ul>  | IGNORING                   |

The use of the body part “hand” in idiomatic expressions in English and its counterpart translation in Azerbaijani

| ENGLISH   | AZERBAIJANI  | ABSTRACT CONCEPT |
|---|--|------------------|
| <ul style="list-style-type: none"> <li>• I haven't got the books <i>at hand</i>, but I</li> </ul> | <ul style="list-style-type: none"> <li>• Kitablar <i>əldə yoxdur</i>, amma bu gün</li> </ul> | AVAILABILITY     |

|   |  |             |
|---|--|-------------|
| <p>can get them for you by this afternoon. (EI)</p>   | <p>günortaya kimi sizin üçün ala bilərəm.</p>  |             |
| <ul style="list-style-type: none"> <li>Apparently, the American and British secret services <i>were hand in glove</i> on the latest espionage case. (EI)</li> </ul>               | <ul style="list-style-type: none"> <li>Göründüyü kimi, Amerika və Britaniya kəşviyyat orqanları son casusluq işi ilə bağlı <i>əlbir olublar/ əl - ələ veriblər.</i></li> </ul>   | COOPERATION |
| <ul style="list-style-type: none"> <li>She may be cynical about the film industry, but ultimately she has no intention of <i>biting the hand that feeds her.</i> (CoD)</li> </ul> | <ul style="list-style-type: none"> <li>O, kino sənayesi haqqında kinli ola bilər, amma nəticədə <i>bar verən ağacı kəsmək/ işıq gələn yerə barmaq tıxamaq/ oturduğu budağı baltalamaq/ içdiyi suya tüpürmək/ yediyi qaba tüpürmək</i> niyyəti yoxdur.</li> </ul> | BETRAYAL    |
| <ul style="list-style-type: none"> <li>I'm afraid there's nothing I can do to help you. I'm <i>bound hand and foot</i> by the bank's rules. (EI)</li> </ul>                       | <ul style="list-style-type: none"> <li>Sizə kömək etmək üçün edə biləcəyim heç nəyin olmamasından qorxuram. Bank qaydaları mənim <i>ə-ayağımı bağlayıb.</i></li> </ul>   | LIMITATION  |
| <ul style="list-style-type: none"> <li>He had a strong disagreement with the boss and gave in his notice. The next morning, he went back <i>cap in hand</i> and</li> </ul>        | <ul style="list-style-type: none"> <li>O, müdirlə kəskin fikir ayrılığı yaşadı və öz sözünü dedi. Səhəri gün o, <i>suyu süzülə-süzülə</i> geri gəldi və işini geri istədi.</li> </ul>  | HUMILIATION |



|  |   |               |
|--|---|---------------|
| asked for his job back.<br>(Eİ)  |   |               |
| <ul style="list-style-type: none"> <li>The house <b>has changed hands</b> several times. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Ev bir neçə dəfə <i>əl dəyişdirib</i>.</li> </ul>                            | ALTERATION    |
| <ul style="list-style-type: none"> <li>The company <i>dismissed him out of hand</i> when it came to light that he had been accepting bribes. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>Onun rüşvət alması üzə çıxanda şirkət onu <i>əldən buraxdı</i>.</li> </ul>   | REJECTION     |
| <ul style="list-style-type: none"> <li>After the war, the hotel <i>fell into the hands of</i> an American consortium. (OLD)</li> </ul>                       | <ul style="list-style-type: none"> <li>Müharibədən sonra otel Amerika konsorsiumunun <i>əlinə keçdi</i>.</li> </ul> | UNDER CONTROL |
| <ul style="list-style-type: none"> <li>You'll have to change the tyre. I'll <i>give you a hand</i> if you like. (Eİ)</li> </ul>                              | <ul style="list-style-type: none"> <li>Təkəri dəyişməli olacaqsınız. İstəsəniz sizə <i>əl verərəm</i>.</li> </ul>   | HELP          |
| <ul style="list-style-type: none"> <li>They walked through the park <i>hand in hand</i>. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Onlar <i>əl-ələ</i> parkın içində gəzdilər.</li> </ul>                       | COMPANIONSHIP |
| <ul style="list-style-type: none"> <li>Even before he plays a note, he <i>has the audience in the palm of his hand</i>. (OLD)</li> </ul>                     | <ul style="list-style-type: none"> <li>O, hətta notu ifa etməzdən əvvəl tamaşaçıları <i>ələ alır</i>.</li> </ul>    | UNDER CONTROL |
| <ul style="list-style-type: none"> <li>The colour scheme is excellent. Didn't Mike <i>have a hand in</i> the redecorating? (Eİ)</li> </ul>                   | <ul style="list-style-type: none"> <li>Rəng sxemi əladır. Yeni dekorasiyada Maykın <i>əli yoxdu</i>?</li> </ul>     | INVOLVEMENT   |
| <ul style="list-style-type: none"> <li>When we've paid all the bills, we shall still</li> </ul>  | <ul style="list-style-type: none"> <li>Hələ bütün hesabları ödədikdən sonra</li> </ul>                              | AVAILABILITY  |

|   |   |               |
|---|---|---------------|
| <p>have about three hundred pounds <i>in hand</i>. (Eİ)</p>   | <p><i>əlimizdə</i> təxminən üç yüz funt <i>olacaq</i>.</p>  |               |
| <ul style="list-style-type: none"> <li>• He retired feeling confident that his company was <i>in safe hands</i>. ( OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>• O, şirkətinin <i>etibarlı əllərdə</i> olduğuna əmin olaraq təqaüdə çıxdı.</li> </ul>   | CONFIDENCE    |
| <ul style="list-style-type: none"> <li>• At that time, the castle was <i>in enemy's hands</i>.</li> </ul>   | <ul style="list-style-type: none"> <li>• Bu zaman qala düşmənin <i>əlində olub</i>.</li> </ul>  | UNDER CONTROL |
| <ul style="list-style-type: none"> <li>• This is where I grew up. I <i>know this area like the back of my hand</i>. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>• Bura mənim böyüdüyüm yerdir. Mən buranı <i>əlimin/ovucumun içi kimi tanıyıram</i>.</li> </ul>                                | FAMILIARITY   |
| <ul style="list-style-type: none"> <li>• The contradictory emails I've gotten from that company lead me to believe that <i>the left hand doesn't know what the right hand is doing</i>. (FD)</li> </ul> | <ul style="list-style-type: none"> <li>• Həmin şirkətdən aldığım ziddiyyətli e-poçtlar məni <i>bir əlin verdiyini o birisi əlin bilmədiyinə</i> inandırdı.</li> </ul> | DISCONNECTION |
| <ul style="list-style-type: none"> <li>• Sir, help me, please! Pull me up the cliff— <i>my life is in your hands</i>. (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>• Cənab, xahiş edirəm, kömək edin! Məni uçurumdan yuxarı çəkin - <i>həyatım/taleyim sizin əlinizdədir</i>.</li> </ul>          | DEPENDENCE    |
| <ul style="list-style-type: none"> <li>• Look, if you feature our company's logo</li> </ul>   | <ul style="list-style-type: none"> <li>• Baxın, kampaniyanız zamanı şirkətimizin</li> </ul>   | COOPERATION   |

|  |   |                              |
|--|---|------------------------------|
| <p>during your campaign, we get a major boost in advertising visibility, and you get a bump in your campaign funding—<i>one hand washes the other!</i> (and both wash the face) (FD)</p>   | <p>loqosunu nümayiş etdirsəniz, biz reklamın görünmə qabiliyyətini əhəmiyyətli dərəcədə artırırıq, siz isə kampaniyanızın maliyyələşdirilməsində böyük artım əldə edirsiniz – <i>əl əli yuyar, əl də üzü!</i></p> |                              |
| <ul style="list-style-type: none"> <li>I can't do everything at once—I <i>only have one pair of hands</i>.(MW)</li> </ul>  | <ul style="list-style-type: none"> <li>Mənim <i>yalnız bir cüt əlim var</i>. hər şeyi bir anda edə bilmirəm</li> </ul>  | LIMITATION/<br>IMPOSSIBILITY |
| <ul style="list-style-type: none"> <li>When Paul inherited his father's business he did very little work for the first six months. But as soon as he <i>put his hand to the plough</i>, he made a big success of it. (Eİ)</li> </ul> | <ul style="list-style-type: none"> <li>Paul atasının işini miras aldıqda, altı ay müddətində çox az iş gördü. Amma o, <i>əlini daşın altına qoyan</i> kimi böyük uğur qazandı.</li> </ul>                         | EFFORT                       |
| <ul style="list-style-type: none"> <li>If the strike situation down at the shipyard gets <i>out of hand</i>, we shall lose some important orders.(EI)</li> </ul>   | <ul style="list-style-type: none"> <li>Əgər gəmiqayırma zavodunda tətillə vəziyyəti əldən çıxsa, biz bəzi vacib sifarişləri itirəcəyik.</li> </ul>  | OUT OF CONTROL               |
| <ul style="list-style-type: none"> <li>I've heard he doesn't like <i>putting his hand in his pocket</i>. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Eşitmişəm ki, o <i>əlini cibinə salmağı</i> sevmir.</li> </ul>   | GENEROSITY                   |
| <ul style="list-style-type: none"> <li>Don't complain to the</li> </ul>  | <ul style="list-style-type: none"> <li>Henderson sizə həddən</li> </ul>   | MANIPULATION                 |

|   |  |               |
|---|--|---------------|
| <p>boss that Henderson has given you too much work to do. Don't you see, that would be <i>playing his hands</i>? Henderson wants the boss to think that you are not competent enough to handle it all! (Eİ)</p> | <p>artıq çox iş tapşıracağına görə müdürə şikayət etməyin. Bunu <i>əlində oynatdığını</i> görmürsünüz? Henderson, müdirin bütün bunları idarə edəcək qədər bacarıqlı olmadığını düşünməsini istəyir!</p> |               |
| <ul style="list-style-type: none"> <li>• Never <i>raise your hand to</i> a child. (CD)</li> </ul>   | <ul style="list-style-type: none"> <li>• Heç vaxt bir uşağa <i>əl qaldırma</i>.</li> </ul>   | THREAT        |
| <ul style="list-style-type: none"> <li>• This cake recipe is <i>as simple as kiss your hand</i>, and it's delicious, too! (FD)</li> </ul>   | <ul style="list-style-type: none"> <li>• Bu tort resepti <i>su içmək qədər asan</i>, həm də çox dadlıdır!</li> </ul>   | EASINESS      |
| <ul style="list-style-type: none"> <li>• Maurice has been the headmaster's <i>right hand</i> man for years. (Eİ)</li> </ul>   | <ul style="list-style-type: none"> <li>• Maurice illərdir ki, direktorun <i>sağ əli</i> olub.</li> </ul>   | TRUST         |
| <ul style="list-style-type: none"> <li>• Jan was asked to <i>take a hand in the arrangements</i> for the Charity Ball, as no one else seemed to have much time. (Eİ)</li> </ul>                                 | <ul style="list-style-type: none"> <li>• Heç kimin çox vaxtının olmadığı göründüyünü görə, Jandan xeyriyyə balının təşkilini <i>ələ alması</i> xahiş olundu.</li> </ul>                                  | UNDER CONTROL |
| <ul style="list-style-type: none"> <li>• I needed to look up some Spanish words, but unfortunately I didn't have my dictionary <i>to hand</i>.</li> </ul>   | <ul style="list-style-type: none"> <li>• Bir neçə ispan sözünə baxmaq lazım idi, amma təəssüf ki, <i>əlimdə/ əl altda</i> lüğətim yox idi.</li> </ul>  | AVAILABILITY  |

|  |  |                    |
|--|--|--------------------|
| (Eİ)   |  |                    |
| <ul style="list-style-type: none"> <li>I've <i>washed my hands of</i> the whole sordid business. (OLD)</li> </ul>  | <ul style="list-style-type: none"> <li>Bütün pis məşğuliyyətlərdən <i>əlimi çəkdim/ əlimi götürdüm.</i></li> </ul>   | REJECTION          |
| <ul style="list-style-type: none"> <li>Margret visited me yesterday with four-year-old. What <i>a handful</i> he is! (Eİ)</li> </ul>                     | <ul style="list-style-type: none"> <li>Mərgret dünən dörd yaşlı uşaqla məni ziyarət etdi. O nə <i>baş bəlasıdır.</i></li> </ul>  | CHALLENGING        |
| <ul style="list-style-type: none"> <li>I'd love to help you, but I <i>have my hands full</i> with the fashion show at the moment. (Eİ)</li> </ul>        | <ul style="list-style-type: none"> <li>Mən sizə kömək etmək istərdim, amma hal – hazırda dəb nümayişindən <i>başımı qaşımağa vaxtım yoxdur.</i></li> </ul>   | BUSINESS, OVERWORK |
| <ul style="list-style-type: none"> <li>Do you need any help preparing the vegetables? Oh yes, please. <i>Many hands make light work.</i> (Eİ)</li> </ul> | <ul style="list-style-type: none"> <li>Tərəvəz hazırlamaqda hər hansı köməyə ehtiyacınız varmı? Bəli, zəhmət olmasa. <i>Bir əlin nəsi var, iki əlin səsi var/ tək əldən səs çıxmaz.</i></li> </ul> | COOPERATION        |

### 3.3. Contrastive analysis of body - related idioms in English and Azerbaijani

In this part of the thesis, identical, similar, and completely different features of body - related idioms have been analyzed with regard to their semantical aspect. Moreover, according to the degree of transparency between their components, all idiomatic expressions have been divided into literal, semi and pure idioms.

#### 3.3.1. Identical features

|                         |              |
|-------------------------|--------------|
| Bother one's head about | Beyni yormaq |
|-------------------------|--------------|

An English idiom ‘bother one’s head about’ is used mostly in negative form in order to hearten someone not to be anxious. Identically, its Azerbaijani equivalent carries the same figurative meaning and lexical elements. For that reason, these idiomatic expressions in both languages shares the identical features and their abstract concept is ‘worryness and decision’. This idiom literally means to spend time worrying or thinking about something. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal idiom.

|             |           |
|-------------|-----------|
| A calm head | Sakit baş |
|-------------|-----------|

In both languages, the idiom “a calm head” is used to describe the ability to keep calm and the adequate body part of these idiomatic expressions ‘head’ and other constituents carry the identical features. The idiom "a calm head" literally means not to easily excited and stressed. So, with regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal idioms and their abstract concept is “calmness”.

|                            |                       |
|----------------------------|-----------------------|
| Eyes pop out of one's head | Gözü kəlləsinə çıxmaq |
|----------------------------|-----------------------|

In these idiomatic expressions, body organs and all other lexical elements carry identical features from their semantical aspect. They are used to describe someone's facial expression when he is shocked and surprised and their abstract concept is “shock”. Additionally, the literal meaning of the idiom "eyes pop out of one’s head" expresses an extreme physical reaction where someone's eyes are actually coming out of their sockets. Therefore, with regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi idioms.

|                  |              |
|------------------|--------------|
| From head to toe | Başdan ayağa |
|------------------|--------------|

The idiom “from head to toe” and its Azerbaijani counterpart contain the same two body organs and internal components, as well as, carry the identical features. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal idiom. They are used to describe the concept of completeness and one’s whole body.

|                               |               |
|-------------------------------|---------------|
| Get something into one's head | Başına girmək |
|-------------------------------|---------------|

These body – related idioms in both languages shared the same human body part, lexical elements and figurative meaning as well. These idiomatic expressions are figuratively used when

somebody believes or makes himself to believe things that are ridiculous or not real. The literal meaning of the idiom "get something into one's head" expresses the impossible physical act of inserting something inside a person's head. So, its abstract concept is "paranoia". Related to its component transparency degree, this idiom can be considered as semi idiom.

|                        |                     |
|------------------------|---------------------|
| Hang (down) one's head | Başını aşağı salmaq |
|------------------------|---------------------|

In both languages, idioms contain the same body part 'head' and other lexical elements. Its figurative meaning describes turning of the head down as a result of shame. Additionally, the literal meaning of the idiom "hang (down) one's head" expresses the physical act of lowering one's head, generally towards the chest. So, the abstract concept of both idiomatic expressions is 'embarrassment'. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                            |                              |
|----------------------------|------------------------------|
| Have a roof over your head | Başının üstündə bacası olmaq |
|----------------------------|------------------------------|

This body – related idiom containing body organ 'head' has the identical features in English and Azerbaijani. Its figurative meaning expresses the existence of somewhere to survive and used in the concept of 'security and stability'. The literal meaning of the idiom "have a roof over your head" expresses having a physical place or structure for protection. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|  |                   |
|--|-------------------|
| Hold your head high/ hold up your head | Başını dik tutmaq |
|--|-------------------|

This idiomatic expression can be considered as opposite of the idiom 'hang (down) one's head' and also has identical features with its Azerbaijani counterpart. It figuratively means feeling proud or not ashamed about your action or behaviour and its abstract concept is "self – assurance". The literal meaning of the idiom "hold your head high" means the physical act of keeping your head in an upright position. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                 |                |
|-----------------|----------------|
| Lose one's head | Başını itirmək |
|-----------------|----------------|

In both languages, these idioms have the same internal components and human body organs. Its figurative meaning expresses not to control yourself as a result of confusion or panic. The literal meaning of the idiom "lose one's head" would suggest the physical act of a person's head being separated from their body. It is used in the concept of "confusion". With regard to the

degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                     |                |
|-------------------------------------|----------------|
| Put something out of someone’s head | Başından atmaq |
|-------------------------------------|----------------|

From semantic aspect, this idiom carry identical features with its Azerbaijani counterpart. Figuratively, it is used to stop thinking about something and indicates the concept of “rejection”. The literal meaning of the idiom "put something out of someone’s head" means physically removing something from a person's mind or thoughts. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|   |  |
|---|--|
| Running around like a chicken with its head cut off | Başı kəsilmiş toyuq kimi ora – bura qaçmaq |
|---|--|

In English and Azerbaijani, body part used in these idiomatic expressions is “head” and with regard to other lexical elements, these idioms are considered semantically identical. The figurative meaning of these idiomatic expressions express the idea about not to know what can be done as result of exciting or confusion. The literal meaning of the idiom "running around like a chicken with its head cut off" expresses the aimless movement of a chicken after its head has been cut. And its abstract concept is "confusion”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                      |                  |
|--------------------------------------|------------------|
| Stuff somebody’s head with something | Başını doldurmaq |
|--------------------------------------|------------------|

This idiom and its Azerbaijani equivalents also have the same body part and lexical elements, so they can be considered semantically identical. Figuratively, it contains the idea about to occupied one's mind with some thoughts or to convince someone to some idea. The literal meaning of the idiom "stuff somebody’s head with something" means physically filling or packing someone's head with something. The abstract concept of this idiom is “ influence and manipulation”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|              |          |
|--------------|----------|
| Face to face | Üz – üzə |
|--------------|----------|

Another idiom that shares identical features with its Azerbaijani counterpart is 'face to face'. These idiomatic expressions are both figuratively and literally used to describe a situation when two people contact and talk with each other directly. Both idioms contain body organ “face” and



according to transparency degree between their components, they are literal idioms. Abstract concept shared by these idiomatic expressions is “confrontation”.

|                               |                         |
|-------------------------------|-------------------------|
| Have the face to do something | Nəyisə etməyə üzü olmaq |
|-------------------------------|-------------------------|

In both language, human body organ used in these idiomatic expressions is “face” and other lexical elements of these idioms share the semantically identical features. It can be explained that if someone does an inappropriate action without feeling shame, then she/he has the face to do this action. The literal meaning of "have the face to do something" expresses the physical presence or capability to perform an action. Its abstract concept is “insolence, audacity”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                          |            |
|--------------------------|------------|
| On the face of the earth | Yer üzündə |
|--------------------------|------------|

Body – related idiom ‘on the face of the earth’ share the identical features with its Azerbaijani counterpart and used in the meaning of ‘in the world’. According to transparency degree between their constituents, they are literal idioms and its abstract concept is “existence and presence”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal idiom.

|   |                    |
|---|--------------------|
| Be/ have (got) something on the tip of one’s tongue | Dilin ucunda olmaq |
|---|--------------------|

In both language, human body organ used in these idiomatic expressions is “tongue” and other lexical elements of these idioms share the semantically identical features. It is used when someone tries to say something but cannot remember it at that moment. In this kind of situation the idiom ‘is on the tip of one’s tongue’ is said. The literal meaning of the idiom "be/have (got) something on the tip of one’s tongue" refers to a position which a person feels that there is something on the tip of his/her tongue. So, it can be regarded as *semi idiom* and abstract concept for this idiom is ‘lapse of memory’.

|                                   |            |
|-----------------------------------|------------|
| Close (one's) eyes to (something) | Göz yummaq |
|-----------------------------------|------------|

This idiom and its Azerbaijani equivalents also have the same body part ‘eye’ and lexical elements, so they can be considered semantically identical. It is used when somebody ignores another one’s wrongdoing, even though they know it is not correct. This idiom literally means not to see or look at something physically. So, its abstract concept is “ignoring”. With regard to

the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|   |                       |
|---|-----------------------|
| Could (do something) with (one's) eyes closed | Gözü bağlı edə bilmək |
|---|-----------------------|

Human body organ used in these idiomatic expressions is “eye” and other components of these idioms share identical features. In figurative meaning if someone can solve any problem without any difficulties or becomes a professional on doing something, then this person could do something with his eyes closed. The literal meaning of the idiom "could (do something) with (one's) eyes closed" suggests that a person is capable of performing a task without needing to see what they are doing. So, the abstract concept of this idiomatic expression is “proficiency”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                              |                          |
|------------------------------|--------------------------|
| Have bags under (one's) eyes | Gözünün altı torba olmaq |
|------------------------------|--------------------------|

In both languages, common body organ used in these idiomatic expressions is ‘eye’ and other lexical elements of these idioms also carry identical features. The figurative meaning of this idiom means being tired or ill. This idiom literally describes facial expression of someone who has dark circles under his/her eyes. So, abstract concept for this idiom is “exhaustion”. With regard to the non - transparency between their components, these idiomatic expressions can be considered as pure idiom.

|         |      |
|---------|------|
| At hand | Əldə |
|---------|------|

In both languages, these idiomatic expressions are used when something is placed close to reach and human body organ used in these idiomatic expressions is ‘hand’. Due to sharing same figurative meaning and lexical elements these idioms carry identical feature. Related to transparency of components, these idioms can be considered as literal idioms.

### 3.3.2. Similar features

|                           |                                       |
|---------------------------|---------------------------------------|
| Above/over someone’s head | Başına batmamaq/girməmək; baş açmamaq |
|---------------------------|---------------------------------------|

Carrying the same body part “head” is only similar feature in the lexical level of both idioms. Their figurative meaning in both languages is ‘being very challenging for somebody to comprehend’ and they are used in the content of ‘difficulty’. The literal meaning of the idiom "above/over someone’s head" refers to something being physically located at a higher position

than the top of a person's head. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                     |                             |
|-------------------------------------|-----------------------------|
| Beat something into somebody's head | Beyninə yeritmək/həkk etmək |
|-------------------------------------|-----------------------------|

The adequate body part of these idiomatic expressions in English is ‘head’ and in its Azerbaijani equivalent, one of its denotative meanings ‘brain or mind’ is used. Its figurative meaning expresses to emphasize something frequently in order to explain or teach something to someone. The literal meaning of the idiom "beat something into somebody's head" means the physical act of repeatedly hitting something into someone's head with the intent. They have small differences on the lexical level, like the meaning of ‘to beat’ and its counterpart in Azerbaijani, so these idiomatic expressions carry similar features. For that reason, related to the degree of transparency of their components these idioms can be considered as *semi – idioms*. These are used in the concept of “effort or trial”.

|                       |  |
|-----------------------|--|
| Be/ go off one's head | Başına hava gəlmək/ başına gün vurmaq/<br>başına at təpmək |
|-----------------------|--|

From the point of semantic aspect, only similar feature used in these idiomatic expressions is the body part “head”. This idiomatic expression are figuratively used when someone begins to ack or behave abnormally or dangerously. The literal meaning of the idiom "be/go off one's head" means that someone's head is physically leaving their body, which is not possible in reality. According to this similar feature and degree of transparency, this idiom is considered *semi idiom*. It is used to describe the abstract concept of “craziness”.

|   |                  |
|---|------------------|
| Have (got) a good head on one's shoulders | Yaxşı başı olmaq |
|---|------------------|

In both languages, these idiomatic expressions contain the same body part and other similar lexical elements. Moreover, unlike the English equivalent, the Azerbaijani equivalent does not contain the word shoulder. In figurative meaning if someone has an ability for doing something practically very well, she has a good head on her shoulders and it expresses concept of “proficiency”. The literal meaning of the idiom "have (got) a good head on one's shoulders" means to having a well-formed, functional head on one's body. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                             |                   |
|-----------------------------|-------------------|
| Keep one's head above water | Sudan quru çıxmaq |
|-----------------------------|-------------------|

In both languages, only similar features shared by these idiomatic expressions is the usage of the word “water”. In spite of that both of them carry the same figurative meaning in the context. Their figurative meaning is being able to get rid of difficulties in hard situations. The literal meaning of the idiom "keep one's head above water" means to maintaining one's head above the surface of the water to avoid drowning. So, its abstract concept is “proficiency”. With regard to the non - transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                               |  |
|-------------------------------|--|
| Let your heart rule your head | Ürəyi ilə bacara bilməmək/ ürəyinə söz keçirə bilməmək |
|-------------------------------|--|

In spite of existing two body organs in English equivalent, only one of them 'heart' is used in Azerbaijani counterpart. It is the only similar feature of lexical elements shared by these idiomatic expressions. Their figurative meaning is about behaving like what our feelings want rather than our mind. The literal meaning of the idiom "let your heart rule your head" suggests allowing your heart (as an organ) to control over your head. So, related to its figurative meaning, its abstract concept is “sensitiveness”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                |                                |
|--------------------------------|--------------------------------|
| Make head or tail of something | Başını ayağını bir yerə yığmaq |
|--------------------------------|--------------------------------|

If it is paid attention to each equivalent, it can be seen that the only human body organ “head” is used in both idioms. In Azerbaijani counterpart, the foot as a body part is used instead of the tail. In spite of these similarities and differences existing between these idiomatic expressions, they have only one figurative meaning. These idioms are mostly used in negative to indicate that something is very puzzling and confusing. Literal meaning of this idiom means to fix up something appropriately. So, related to its figurative meaning, its abstract concept is “confusion”. With regard to non - transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                                     |                 |
|-------------------------------------|-----------------|
| Be written all over somebody’s face | Üzündən oxunmaq |
|-------------------------------------|-----------------|

The only similar feature shared by these two idiomatic expressions in both languages is the usage of ‘face’. In figurative meaning, if a person’s facial expression indicates how he feels, then it is written all over his face. The literal meaning of the idiom "be written all over somebody’s face" means that something is physically marked on a person's face. So, related to its figurative meaning, its abstract concept is ‘clearness of emotions’. With regard to the degree of

transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                 |            |
|-----------------|------------|
| Show one’s face | Üzə çıxmaq |
|-----------------|------------|

The only similar feature shared by these two idiomatic expressions in both languages is the usage of ‘face’. Their figurative meaning is about to appear or to show oneself. The literal meaning of the idiom "show one’s face" describes the physical action of someone presenting their facial features. Its abstract concept is about “appearance”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal – idiom.

|                    |                         |
|--------------------|-------------------------|
| A slap in the face | Üzünə şillə kimi dəymək |
|--------------------|-------------------------|

In these idiomatic expression almost all lexical elements carry identical features, but a reason why these idioms are added to this category is that in Azerbaijani equivalent this expression is given in a verb form. Their figurative meaning is about unsuspected refusal and related to it its abstract concept is “insult and offence’. The literal meaning of the phrase "a slap in the face" expresses the physical act of hitting a slap to another person's face with an open hand. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as pure – idiom.

|                          |                  |
|--------------------------|------------------|
| The cat got your tongue? | Dili qıfıllanmaq |
|--------------------------|------------------|

This idiomatic expression is asked as a question when somebody wants to know the reason why someone is so silent, especially a child. However, its Azerbaijani equivalent is not asked from children, it is used generally and their only similar feature is the usage of the body organ “tongue”. So, related to its figurative meaning its abstract concept is ‘keep quiet’. The literal meaning of the phrase "the cat got your tongue?" means that a cat has actually taken someone's tongue, preventing them from speaking. However, the phrase is used figuratively. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                   |             |
|-----------------------------------|-------------|
| Get one’s tongue around something | Dili dönmək |
|-----------------------------------|-------------|

In both languages, the only similar feature shared by these two idiomatic expressions is the usage of ‘tongue’. Their common figurative meaning is about being able to say challenging words without any mistake. The literal meaning of the phrase "get one’s tongue around

something" means to encircle one's tongue around an object. So, related to its figurative meaning, its abstract concept is "easy articulation". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                               |  |
|-------------------------------|--|
| Have a long (or loose) tongue | Dili boş uraxmaq/ dilinin sümüyü olmamaq |
|-------------------------------|--|

The only similar feature shared by these two idiomatic expressions in both languages is the usage of 'tongue'. Their figurative meaning is about speaking a lot mostly about secret issues. If a person is characterized by speaking about other's private things, this means that this person has a long (or loose) tongue. However, literal meaning of this phrase describes the physical shape of human tongue. So, related to its figurative meaning, its abstract concept is "indiscretion". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as pure – idiom.

|                     |         |
|---------------------|---------|
| Have a sharp tongue | Acı dil |
|---------------------|---------|

The only similar feature shared by these two idiomatic expressions in both languages, is the usage of 'tongue'. These idioms is figuratively used to described a person who speaks very rudely and impolitely. However, the literal meaning of this idiom "have a sharp tongue" also describes the physical shape of a tongue with a sharp or pointed tip. So, its abstract concept is "rudeness". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                              |                                    |
|------------------------------|------------------------------------|
| Have a silver/ smooth tongue | Dili ilə ilanı yuvasından çıxarmaq |
|------------------------------|------------------------------------|

In these idiomatic expressions, the only similar feature is the usage of the body part "tongue". Their figurative meaning indicates that if a person can solve complicated human life problem or can also manipulate other people very skillfully, this person has a silver or smooth tongue. However, the literal meaning of this idiom "have a sharp tongue" also describes the physical surface of a tongue. So, related to its figurative meaning, its abstract concept is "proficiency". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                        |               |
|------------------------|---------------|
| Have lost one's tongue | Dili tutulmaq |
|------------------------|---------------|

As other idiomatic expressions of this category, this idiom also shares similar features with its Azerbaijani equivalent. These idioms are used when someone could not be able to speak as a result of feeling surprise or embarrassment. The literal meaning of the phrase "have lost one's

tongue" expresses that someone's tongue does not located in one's mouth. So, related to its figurative meaning, its abstract concept is "shock or confusion". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                   |                      |
|-------------------|----------------------|
| Hold one's tongue | Dilini dinc saxlamaq |
|-------------------|----------------------|

Unlike the English equivalent of this idiom, an additional word 'quite' is used in its Azerbaijani equivalent. So, each idiom shares the similar features in both languages. Their figurative meaning and abstract concept is about keeping calm and quite. The literal meaning of the phrase "hold one's tongue" means to physically grasp one's own tongue, which is an anatomically impossible action without causing harm. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                   |                    |
|-----------------------------------|--------------------|
| Keep a civil tongue in one's head | Dilinə yiyə durmaq |
|-----------------------------------|--------------------|

This idiom also share similar features with its Azerbaijani counterpart and common human body part used in these idiomatic expressions in both languages is "tongue". In figurative meaning they mean not to use inappropriate words and speak politely. The literal meaning of the phrase "keep a civil tongue in one's head" expresses physically keeping a polite and respectful tongue. So, its abstract concept is also "politeness". With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                     |                            |
|---------------------|----------------------------|
| Set tongues wagging | Camaatın dilinə söz salmaq |
|---------------------|----------------------------|

In both languages, the only similar feature shared by these two idiomatic expressions is the usage of 'tongue'. Their figurative meanig is about making a situation that will allow people to gossi. The literal meaning of the phrase "set tongues wagging" means physically to cause people's tongues to move or wag. So, related to their figurative meaning, its abstract concept is 'rumor'. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                      |   |
|----------------------|---|
| A slip of the tongue | Dili sürüşmək/ dili dolaşmaq/ dili topuq vurmaq |
|----------------------|---|

In these idiomatic expression almost all lexical elements carry identical features, but a reason why these idioms are added to this category is that in Azerbaijani equivalent this expression is given in a verb form. Their figurative meaning is about confusion while someone speaks. So, its

abstract concept is ‘mistake’. The literal meaning of the phrase "a slip of the tongue" refers to unconscious movement of human tongue. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                             |            |
|-----------------------------|------------|
| The apple of somebody’s eye | Göz bəbəyi |
|-----------------------------|------------|

In both languages, the only similar feature shared by these two idiomatic expressions is the usage of ‘eye’ and the word ‘apple’ is used in the place of ‘pupil’ in English equivalent. In figurative meaning it is said to a person who is beloved of somebody. The literal meaning of the phrase "the apple of somebody’s eye" refers to the pupil of human’s eye. So, its abstract concept is ‘propensity’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                                 |   |
|---------------------------------|---|
| As far as the eye can/could see | Göz görə bildiyi qədər/ göz işlədikcəyə qədər |
|---------------------------------|---|

This idiomatic expression has two Azerbaijani counterparts and while one of them carries identical features, the other one carries similar. Its meaning can be interpreted from its constituent part and it is used to speak about place as far as the eye can sees. So, its abstract concept is ‘measure’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal idiom.

|  |               |
|--|---------------|
| Cast/run an eye/your eyes over something | Göz gəzdirmək |
|--|---------------|

In both languages, the only similar feature shared by these two idiomatic expressions is the usage of ‘eye’. These idioms mean to check or analyze something rapidly. Their abstract concept is “search, examination”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as literal – idiom.

|                     |                         |
|---------------------|-------------------------|
| Easy on the ear/eye | Gözə/ qulağa xoş gəlmək |
|---------------------|-------------------------|

These idiomatic expressions can be used with two different human body part in both languages. But in Azerbaijani equivalent instead of ‘easy’ we use ‘pleasant’, that is why this idiom shares similar features with its other counterpart in different language. These idioms is used when we like objects we see or sounds we hear. The literal meaning of the phrase "easy on the ear/eye" suggest something that is physically comfortable for the ear or eye. So, its abstract concept is ‘pleasing’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.



|                                     |                        |
|-------------------------------------|------------------------|
| The eyes are the window to the soul | Gözlər ruhun aynasıdır |
|-------------------------------------|------------------------|

In this idiomatic expression two lexical element ‘eye’ and ‘soul’ share similar features with its Azerbaijani equivalents. The figurative meaning of these idioms means that with the help of looking at one's eyes you can understand how one feels and what one thinks. The literal meaning of the phrase "the eyes are the window to the soul" suggests that one can see someone's soul and feelings by looking into their eyes. So, its abstract concept is ‘clearness of emotion’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|   |                        |
|---|------------------------|
| An eye for an eye (and a tooth for a tooth) | Gözə - göz, dişə - diş |
|---|------------------------|

All human body parts used in these idiomatic expressions in both languages are the same, however only preposition varies in its equivalent. For that reason, these idioms are added to this category. The figurative meaning of idioms is about revenge by doing what have done. In literal meaning, if someone takes out someone's eye, their eye should be taken out in return. So, its abstract concept is ‘threat’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|                          |             |
|--------------------------|-------------|
| Be in glove with someone | Əlbir olmaq |
|--------------------------|-------------|

As other idiomatic expressions of this category, this idiom also shares similar features with its Azerbaijani equivalent. These idioms are used when someone works together with somebody else for the same purpose. Its abstract concept is “cooperation”. The literal meaning of this idiom indicates to wear the same clothes with someone. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

|   |   |
|---|---|
| Know somebody/ something like the back of your hand | Birşeyi ovucunun/əlinin içi kimi bilmək |
|---|---|

An English idiom “know somebody/ something like the back of your hand” is used when someone has very detailed information about something and does not forget it for a long time. Contrastively, its Azerbaijani equivalent “birşeyi ovucunun/əlinin içi kimi bilmək” also carries the same figurative meaning and same lexical elements but with a little differences like, ‘inside’ instead of “back”. So, its abstract concept is ‘familiarity/experience’. This idiom is literally means to being familiar with something like your body part. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom., because back part of human hand has nothing to with familiarity and experience.

|   |  |
|---|--|
| The left hand does not know what the right hand is doing. | Bir əlin verdiyini, o birisi əlin bilməməsi. |
|---|--|

An English idiom “the left hand does not know what the right hand is doing” characterizes the situation in which people in some group or organization are not aware of all actions due to disconnection. Contrastively, its Azerbaijani equivalent “bir əlin verdiyini, o birisi əlin bilməməsi.” also carries the same figurative meaning and same lexical elements but with a little differences like, ‘one’ instead of “left and right”. So, its abstract concept is ‘disconnection’. This idiom literally means a lack of coordination or communication between the left and right hands. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom., because back part of human hand has nothing to with disconnection.

|                               |                    |
|-------------------------------|--------------------|
| (As) simple as kiss your hand | Su içmək kimi asan |
|-------------------------------|--------------------|

These idiomatic expressions are used in both languages in order to describe or characterize something that is particularly easy and does not need any effort for doings. Contrastively, its Azerbaijani equivalent carries the same figurative meaning but without any human body part like ‘hand’, however, only similar features used in both idiomatic expressions is ‘simple and as’. So, its abstract concept is ‘easiness’. Literally, this idiom means the simple action of kissing one’s own hand. So, with regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi – idiom.

### 3.3.3 Completely different features

|   |  |
|---|--|
| Better be the head of a dog than the tail of a lion | Mahir bir palançı olsa da insan, yaxşıdır yarımçıq papaqçılıqdan |
|---|--|

In both languages, two idiomatic expressions conveying the same figurative meaning “being in a better position” are formed by completely different lexical elements and does not carry any identical or similar features. However, the literal meaning of the phrase "Better be the head of a dog than the tail of a lion" indicates a comparison between two animals, where being the head of a dog is preferred over being the tail of a lion. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom. So , related to their overall meaning, abstract concept of these idioms is "preference".

|                              |                                       |
|------------------------------|---------------------------------------|
| Like a bear with a sore head | Yerindən tərs durmaq/ qanı qara olmaq |
|------------------------------|---------------------------------------|

These idiomatic expressions are structured by completely different constituent parts in both languages and does not share any identical or similar features. Moreover, there are no differences in the figurative meanings of these idioms, they express that if someone is in a hysterical or nervous mood, he likes a bear with a sore head. However, the literal meaning of the phrase "like a bear with a sore head" means someone behaving in a manner similar to a bear that is in pain due to a sore head. So, related to their overall meaning, abstract concept of these idioms is ‘anger’. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                                     |                        |
|-------------------------------------|------------------------|
| Talk through the back of one’s head | Ağzına gələni danışmaq |
|-------------------------------------|------------------------|

This English idiomatic expression describes the speaking action which is characterized as meaningless and senseless. It is about the speaking without thinking. In literal thinking, it could imply speaking in a way that defies normal human anatomy, which is not possible. From contrastive point of view its Azerbaijani equivalent ‘ağzına gələni danışmaq’ also conveys the same figurative meaning but with different body organ, like instead of ‘head’, it contains ‘mouth’ and internal components. So, related to their overall meaning, abstract concept of these idioms is ‘thoughtlessness and nonsense’. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                                      |   |
|--------------------------------------|---|
| Fly in the face of someone/something | Kiminsə/nəyinsə ziddinə getmək. Başının dikinə getmək |
|--------------------------------------|---|

An English idiom “fly in the face of someone/something” describes the action which is characterized by confronting something that is commonly accepted. It is used when someone refuses all possible suggestions and goes their own way. Contrastively, its Azerbaijani counterpart also shares the same figurative meaning but with different body organ like ‘head’ instead of ‘face’ and lexical elements. So, with respect to its figurative meaning, its abstract concept is ‘opposition’. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

|               |               |
|---------------|---------------|
| Let’s face it | Boynuna almaq |
|---------------|---------------|

This English idiomatic expression ‘let’s face it’ is used when someone has no chance to refuse the truth and forced to accept all of them. In literal meaning, it means physically turning one's face towards something. Contrastively, its azerbaijani counterpart also conveys the same

figurative meaning but with distinct body organ and internal constituents too. So, related to their overall meaning, abstract concept of these idioms is “acceptance”. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi-idiom.

|           |                          |
|-----------|--------------------------|
| Lose face | Hörmətdən/ gözdən düşmək |
|-----------|--------------------------|

“Lose face” is another body – related English idiomatic expression which means losing someone's respect in front of others as a result of inappropriate or unaccepted behaviour. The literal meaning of the phrase "lose face" means physically losing the front part of one's head which is not possible in reality without getting injury. Its its azerbaijani counterpart also conveys the same figurative meaning but with distinct body organ like ‘eye’ instead of ‘face’ and internal constituents too. So, related to their overall meaning, abstract concept of these idioms is ‘failure’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi- idiom.

|                              |  |
|------------------------------|--|
| Loosen smb’s (or the) tongue | Ağzına gələni demək/ dilini boş buraxmaq |
|------------------------------|--|

This English idiomatic expression ‘loosen smb’s (or the) tongue’ is used when something causes someone to speake more than usual. In literal meaning, it means physically making someone's tongue less tight or stiff, which is not possible as it's a muscular organ. It has more than one Azerbaijani counterparts conveying the same figurative meaning with similar and completely different features as well. So, with respect to its figurative meaning, its abstract concept is ‘indiscretion’. With regard to the degree of transparency between their components, these idiomatic expressions can be considered as semi- idiom.

|                            |  |
|----------------------------|--|
| Talk and taste your tongue | Yüz ölç, bir biç/ sözü ağzında bişir sonra de. |
|----------------------------|--|

In both languages, two idiomatic expressions conveying the same figurative meaning “paying attention to one’s speaking” are formed by completely different lexical elements and does not carry any identical or similar features. However, it litreally means sensing the taste of one's own tongue, which is not possible. So, related to their overall meaning, abstract concept of these idioms is ‘caution’. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

|                                |                     |
|--------------------------------|---------------------|
| Beats a sharp stick in the eye | Heç yoxdan yaxşıdır |
|--------------------------------|---------------------|

An English idiom ‘beats a sharp stick in the eye’ is said when somebody gets something that is under the expectation but better than nothing. However, it literally means to hit the eyes with sharp tool. Contrastively, its Azerbaijani counterpart “heç yoxdan yaxşıdır” also shares the same figurative meaning but with completely different lexical elements. So, with respect to its figurative meaning, its abstract concept is “consolation”. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

|             |                    |
|-------------|--------------------|
| Cap in hand | Suyu süzülə-süzülə |
|-------------|--------------------|

An English idiom “cap in hand” is used when someone is being in a pitiful manner. However, The phrase "cap in hand" literally refers to the act of holding one's cap or hat in one's hand. Contrastively, its Azerbaijani equivalent “suyu süzülə-süzülə” also shares the same figurative meaning but with completely different lexical elements. For that reason it is added to this category. So, its abstract concept is “humiliation”. Related to non - transparency between their components, this idiom is considered as pure idioms. With regard to the non- transparency between their components, these idiomatic expressions can be considered as pure idiom.

### 3.3.4 Statistical data

In this part of the thesis, out of more than 110 idiomatic expressions, statistics of 60 body - related idioms which are conducted on contrastive analysis are put into tables in order to show their quantity of similarities and differences.

|                               | Quantity | Percentage |
|-------------------------------|----------|------------|
| Identical features            | 20       | 33%        |
| Similar features              | 30       | 50%        |
| Completely different features | 10       | 17%        |
| Total                         | 60       | 100%       |

## CONCLUSION

This MA thesis has been contrastively analyzed body – related idiomatic expressions in two languages, English and Azerbaijani with respect to their content plane or attitudinal specifics and semantical aspects. In this investigation idiomatic expressions contain five body organs – head, face, tongue, eye and hand, as they have a great place in formation of expression in both languages due to their importance in human life.

In the first practical part of investigation, almost 110 idiomatic expressions are examined with respect to their content plane or attitudinal specifics in order to make further analysis easier. Moreover, with the help of identifying their abstract concept, general notions of idiomatic expressions can be more comprehensible. As a result of this cross – cultural analysis between English and Azerbaijani, three main findings have been raised:

- The same body organ is used in both languages in order to share the same abstract concept, for ex; *His eyes were popping out of his head with astonishment when he saw how big it was!* (MW) - *Nə qədər böyük olduğunu görəndə heyrətdən gözləri kəlləsinə çıxdı!* As shown in these examples, both idiomatic expressions contain *eye* and *head* for expressing the concept of SHOCK
- Both languages use distinct body organs to share the same abstract concept, for ex; *You need to talk and taste your tongue before saying anything else to me. One more rude word, and we're done!* (FD)/ *Mənə başqa bir şey deməzdən əvvəl yüz ölçüb bir biçməlisən/ sözü ağzında bişirməlisən. Daha bir kobud söz münasibətimizi bitirər.* As shown in these examples there are two body part, tongue and mouth to express the same abstract concept in both languages.
- When one of these languages contains human body organ, the other does not use, for ex; *keep a head above water – sudan quru çıxmaq or as simple as kiss your hand – su içmək qədər asan.*

This pre-investigation made efficient base for contrastive analysis of body – related idioms in English and Azerbaijani in terms of identical, similar and completely different features they carry, as well as, identifying the types of idiomatic expressions according to types by Fernando (Fernando qtd in Strakšiene 2009: 13-19). As above mentioned, the outcome of this analysis put into tables in order to show the degree of similarities and differences. As a result of this statistic

data, out of 60 body – related idiomatic expressions, there are 20 idioms carrying identical features which constitute the percentage of 33%, 30 idioms carrying similar features which constitute the percentage of 50% and 10 idioms carrying completely different features which constitute the percentage of 17%. According to the statistic data, it can be concluded that there are more idiomatic expressions carrying the identical and similar features rather than idioms carrying completely different features. This indicates that body – related idiomatic expressions can be more universally and comprehended across cultures due to people’s awareness of their body part’s functions. Finally, it can be mentioned that the hypothesis may be proven partially due to existing similarities and differences between languages.

Possible pedagogical implications of the results and findings of the research.

The active use of idiomatic expressions in all four domains of language ( speaking, listening, writing and reading) has established a need to add them in classroom or language teaching materials. Their nature of making language more dynamic, alive and colorful makes necessary to acquire the meaning and notion of idiomatic expressions and use them actively in our language. However, the reflect of culture to the language and non – literal meaning of idiomatic expressions pose challenges to the students and language learners during the process of learning foreign language.

Works related to the investigation of idiomatic expressions from different aspects contribute to create better conception in comprehending the meaning of idioms and their relationship between culture. Therefore, the results and findings of the research, contrastive analysis of body – related idiomatic expressions in English and Azerbaijani will result in some pedagogical implications in teaching environment which;

- a) Will help to acquire the general notion of idiomatic expressions in terms of analysis and explanations of body- related idioms with respect to their content plane and attitudinal specifics.
- b) Will explain the identical, similar and completely different features of idiomatic expressions in both languages in terms of contrastive analysis with regard to their semantical aspects.

- c) Will provide the material contains information about relationship between culture and idiom, classification of idioms in English and Azerbaijani and equivalents of body – related idiomatic expressions from English to Azerbaijani.

Perspectives.

The outcomes of this study have necessary implications in contrastive linguistics due to the lack of investigations on the topic related to the analysis of body – related idiomatic expressions from contrastive aspect. This study generally determined that how familiarities of the functions of body organs used in idioms can affect to the motivation and interpretations of idiomatic expressions.

Taking into consideration the challenges of the usage of idiomatic expressions that students and language learners face while using them, it can be said that this topic can be investigated and researched from the aspects of pedagogical and methodological in order to improve the quality of language learning and teaching.

Due to the deep relationship of idiomatic expressions with human body organs, this research work also connected with anthropology and psychology. Therefore, these connections create new question to problems and can be explored in further research.



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## APPENDIX

### Abstract

Based on a contrastive analysis of body – related idioms in English and Azerbaijani, the present research concerns the analysis of similarities and differences of them with regard to their semantic aspect. Idioms are fixed expressions. They carry a definite figurative meaning and its overall idea can hardly be interpreted from the meanings of its constituent parts. Body – related idioms are the main part of the vocabulary of English and Azerbaijani languages. So, data referring to human body organs: face, eyes, tongue, head and hand are gathered from various online sources and Kunin's Comprehensive English - Russian Phraseological dictionary, as well as, Veliyeva's Azerbaijani- English - Russian dictionary of idioms. The research begins with theoretical background about previous studies related to the present topic, definition of idiom, the relationship between culture and idioms, and classifications of idiomatic expressions in English and Azerbaijani. The next stage of the study concerns the data analysis of body – related idiomatic expressions in English and Azerbaijani. This data analysis stage is also divided into two sublevels. At the first level, more than 110 idiomatic expressions referring to five human body organs- head, eye, face, tongue, hand and their Azerbaijani equivalents have been analyzed with respect to their content plane and attitudinal specifics. The following part of the work contains the analysis of identical, similar and completely different features of 60 body- related idiomatic expressions with regard to their semantical aspects. Additionally, determining the type to which each idiom belongs according to the degree of transparency between constituent elements is also a part of this analysis. The outcomes of the research allow to identify similar and different aspects of cross - cultural relations.

**Key words:** contrastive analysis, idiomatic expressions, body parts, constituent element

## Xülasə

Hazırkı tədqiqat ingilis və Azərbaycan dillərində bədənə əlaqəli idiomların təzadlı təhlilinə əsaslanaraq, onların semantik aspekti baxımından oxşar və fərqli cəhətlərinin təhlilini əhatə edir. İdiomlar sabit birləşmələrdir. Onlar müəyyən məcazi mənə daşıyır və onların ümumi mənasını tərkib hissələrinin mənalarından çətinliklə şərh etmək olar. Bədənə əlaqəli idiomlar ingilis və Azərbaycan dillərinin lüğətinin əsas hissəsini təşkil edir. Belə ki, insan bədən orqanlarına aid olan məlumatlar: üz, göz, dil, baş və əl müxtəlif onlayn mənbələrdən və Kuninin əhatəli ingiliscə-rusca frazeoloji lüğətindən, həmçinin Vəliyevanın Azərbaycanca-ingiliscə-rusca idiomlar lüğətindən toplanılıb. Tədqiqat hazırkı mövzu ilə bağlı əvvəlki tədqiqatlar haqqında nəzəri məlumatlar, idiomun tərfi, mədəniyyətin idiomatik ifadələrlə əlaqəsi və onların ingilis və Azərbaycan dillərindəki təsnifatlarıyla başlayır. Tədqiqatın növbəti mərhələsi ingilis və Azərbaycan dillərində bədənə əlaqəli idiomatik ifadələrin məlumat təhlilini əhatə edir. Bu məlumatların təhlili mərhələsi də iki alt səviyyəyə bölünür. Birinci səviyyədə insan bədəninin beş orqanına - baş, göz, üz, dil, əl və onların Azərbaycan dilindəki ekvivalentlərinə aid olan 110-dan çox idiomatik ifadə məzmun müstəvisinə və münasibət xüsusiyyətlərinə görə təhlil edilmişdir. İşin sonrakı hissəsində bədənə aid 60 idiomatik ifadənin eyni, oxşar və tamamilə fərqli xüsusiyyətlərinin semantik cəhətlərinə görə təhlili verilmişdir. Əlavə olaraq, tərkib elementləri arasında şəffaflıq dərəcəsinə görə hər bir idiomun aid olduğu növün müəyyən edilməsi də bu təhlilin bir hissəsidir. Tədqiqatın nəticələri mədəniyyətlərarası əlaqələrin oxşar və fərqli aspektlərini müəyyən etməyə imkan verir.

**Açar sözlər:** Kontrastiv analiz, idiomatik ifadələr, bədən üzvləri, tərkib elementi

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