

## الرؤية والرسالة والهدف

### الرؤية (Vision) :

الريادة في مجال نشر البحوث العلمية ، والسعي للوصول لتصنيف عالٍ متقدم بين المجالات العلمية المحكمة ، وأن تكون مجلتنا نبراساً للعلم والمعرفة ، وواجهة علمية وثقافية مشرقة لكليتنا الموقرة ورمزاً خلاقاً يجمع بين الأصالة والحداثة.

### الرسالة (Mission) :

إثراء الحركة العلمية بأجود أنواع البحوث والدراسات المتخصصة والتربوية ، التي تربط بين الأصالة والحداثة ضمن اطار حضاري بناء ، باستشارة همم الباحثين وتنمية قدراتهم في النشر العلمي الأصيل وباللغتين العربية والإنكليزية ، وبما يسهم حتماً في إيصال الفكر الوطني / التربوي لكل شعوب العالم . وإتاحة الفرصة للباحثين لتقديم الصورة الحقيقية الناصعة لدور المرأة في المجتمع الإنساني ككل وفي بلدنا العراق بشكل خاص.

### الأهداف (Aims) :

تسعى مجلتنا إلى تحقيق الأهداف الآتية :

1. تنشيط البحث العلمي التخصصي في العلوم الإنسانية والمجالات التربوية وقضايا المرأة .
2. تشجيع البحوث والدراسات والأنشطة العلمية التي تربط الأصالة بالحداثة وصولاً إلى تنمية الاعتزاز بماضيها الجميل والاختيار الواعي لما في الحداثة من توجيهات ينفع منها الجيل الجديد .
3. التواصل العلمي والبحثي الهادف مع المراكز العلمية ، والعلماء والباحثين لإبراز دور المرأة في المجتمع علمياً وتربوياً ، وإبراز نشاطاتها البناءة في مجال التخصص والتعليم .
4. تسليط الضوء والاهتمام عما وصلت إليه المرأة لعراقية من رقي ومساهمة فاعلة في التنمية المستدامة لمجتمعنا الطيب .
5. تنمية الوعي التربوي لدى الجيل الجديد من خلال استعراض الأفكار والأنشطة التربوية والتعليمية التي تساهم في انماء روح الاحترام للأصالة والانتقاء الواعي للحداثة.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ﴿١﴾ عَلَّمَ الْقُرْآنَ ﴿٢﴾ خَلَقَ  
الْإِنْسَانَ ﴿٣﴾ عَلَّمَهُ الْبَيَانَ ﴿٤﴾

سورة الرحمن: الآيات ١ - ٤

مجلة  
كلية التربية للبنات

مجلة عليّة محكمة

دورية فصلية

تصدر عن كلية التربية للبنات

**Iraqia University**

**Journal of the College of Education  
for Women: A Peer-Reviewed  
Academic Journal**

**جهة الإصدار: كلية التربية للبنات / الجامعة العراقية اختصاص المجلة: العلوم**

**الإنسانية والتربوية**

ISSN 2708-1354 (Print)

**ISSN 2708-1362 (Electronic)**

رقم الاعتماد في دار الكتب والوثائق العراقية 2138 لسنة 2016م نوع الإصدار: (فصلي) كل  
ثلاثة أشهر.

نطاق التوزيع: داخل العراق البريد الإلكتروني:-

[wom.mag.uni@aliraqia.edu.iq](mailto:wom.mag.uni@aliraqia.edu.iq)

هاتف سكرتارية التحرير: 07747936814 (الهاتف الأرضي) داخلي: (2028)

مجلة كلية التربية للبنات - الجامعة العراقية ، المجلات الأكاديمية المحكمة:

<https://www.iasj.net/iasj/journal/349/issues>

- حقوق النشر محفوظة.
- الحقوق محفوظة للمجلة.
- الحقوق محفوظة للباحث من تاريخ تسليم البحث إلا في حالة تنازله الخطي.

ما ينشر في المجلة من بحوث ووجهات نظر تعبر عن أصحابها  
ولا تعبر بالضرورة عن آراء هيئة التحرير أو وجهة نظر الكلية.

### التعريف:

مجلة علمية دورية محكمة فصلية تصدر عن كلية التربية للبنات  
الجامعة العراقية تعنى بنشر البحوث في المجالات الإنسانية والتربوية

تحمل الرقم الدولي:

ISSN (print): 2708 – 1354 ISSN (online): 2708 – 1362

مجلة معتمدة في دار الكتب والوثائق العراقية بالرقم: (2138) لسنة 2016م

وتقوم بنشر البحوث العلمية القيمة والأصيلة

في مجالات العلوم الإنسانية المختلفة باللغتين العربية والإنجليزية.

### دعوة:

ترحب هيئة تحرير المجلة بإسهامات الباحثين، وأصحاب الأقلام من  
الكتاب والمثقفين في أقسام الفكر الإسلامي، والعلوم الإنسانية،  
والاجتماعية، والتعليمية والتربوية، وكل ما له صلة بشؤون المرأة  
والمجتمع، وقضايا الإنماء التربوي والتعليمي، والبرامج التطويرية  
المعاصرة على وجه العموم ، على وفق قواعد النشر المعتمدة من هيئة  
تحرير المجلة ، على وفق تعليمات وضوابط النشر في المجلات العلمية  
الصادرة من دائرة البحث والتطوير في وزارة التعليم والبحث العلمي الموقرة.

**أولاً : رئيس هيئة التحرير:**

**الأستاذ الدكتور**

**ورقاء مقداد حيدر / الشريعة / الفقه المقارن / قسم الشريعة الإسلامية**

**ثانياً : مدير التحرير:**

**الأستاذ الدكتور**

**أحمد عبد الجبار فاضل / اللغة العربية / البلاغة والنقد / قسم اللغة العربية**

**ثالثاً : أعضاء هيئة التحرير:**

عضواً خارجياً	أ.د. مولود عويمر: تخصص: التاريخ / جامعة الجزائر / كلية العلوم الإنسانية	١.
عضواً خارجياً	أ.د. إبراهيم عبد الرحيم أحمد ربابعة: تخصص: أصول فقه / جامعة الوصل / كلية الدراسات الإسلامية/ الإمارات العربية .	٢.
عضواً خارجياً	أ.د. عبد الملك بو منجل: تخصص: اللغة العربية/ النقد الأدبي/جامعة سطيف ٢ ، الجزائر/ كلية الآداب واللغات .	٣.
عضواً خارجياً	أ.م.د. نجات موسى الفيتوري : تخصص: تربية وعلم نفس/علم نفس تعليمي/ الجامعة الأسمرية الإسلامية / كلية التربية / ليبيا .	٤.
عضواً خارجياً	أ.م.د. نجاح عبدالله احمد البياع : تخصص: الدراسات الإسلامية / الدعوة والثقافة الإسلامية/ جامعة الأزهر / كلية أصول الدين / مصر .	٥.
عضواً ومدققاً للغة الإنكليزية	أ.د. سوسن صالح عبدالله سرية : تخصص: اللغة الإنكليزية/الترجمة.	٦.

عضواً	أ.د. بشرى غازي علوان : تخصص: اللغة العربية / اللغة .	٧.
عضواً	أ.د. نهلة عاشور منسي : تخصص: فلسفة إسلامية / الفقه الإسلامي .	٨.
عضواً	أ.د. محمود دهام نايف : تخصص: أصول الدين / الحديث النبوي .	٩.
عضواً	أ.د. ليث خليل خلف :تخصص: تاريخ / التاريخ القديم .	١٠.
عضواً	أ.م.د. وصال كاظم حسين : تخصص: اللغة العربية / البلاغة والأدب.	١١.
عضواً	أ.م.د. أسيل عبد الحميد عبد الجبار : تخصص: علم النفس التربوي.	١٢.
عضواً	أ.م.د. جنان عبدالله شفيق : تخصص: اللغة الإنكليزية / الأدب .	١٣.
عضواً	أ.م.د. زكري فاضل محل : تخصص: طرائق التدريس / التاريخ .	١٤.
عضواً	م.د. سماح ثائر خيري : تخصص: رياض أطفال .	١٥.
عضواً ومدققاً لغوياً	أ.د. يونس يحيى عبدالله : تخصص: اللغة العربية / اللسانيات النصية.	١٦.
عضواً ومحاسباً مالياً	أ.م.د. سينا أحمد جار الله : تخصص: دراسات مالية / إدارة مالية .	١٧.

### رابعاً : موظفو المجلة

١. م.م. مروة مرزة حمزة / تخصص: تاريخ / مسؤولة وحدة المجلة .

٢. براء إبراهيم سالم / سكرتيرة المجلة .

## ضوابط النشر في المجلة

١. تتخصص المجلة بنشر الحوث العلمية القيمة والأصيلة في المجالات الإنسانية، والتي لم يسبق نشرها أو تقديمها إلى أي جهة أخرى (بتعهد خطي من صاحب البحث) ضمن المحاور المشار إليها في التعريف أعلاه، شرط الالتزام بمنهجية البحث العلمي وخطوات المتعارف عليها محلياً وعالمياً، وتقبل البحوث بإحدى اللغتين العربية أو الإنجليزية بنسبة محددة.
٢. تخضع البحوث المرسلة إلى المجلة جميعها لفحص أولي من هيئة التحرير لتقرير مناسبتها لتخصص المجلة، ثم لبيان أهليتها للتحكيم، ويحق لهيئة التحرير أن تعتذر عن قبول البحث بالكامل، أو تشترط على الباحث تعديله بما يتناسب وسياسة المجلة قبل إرساله إلى المحكمين.
٣. ضرورة تحقق السلامة اللغوية مع مراعاة علامات الترقيم، ومتانة الأسلوب ووضوح الفكرة عل أن يكون الباحث مسؤولاً عن السلامة اللغوية للبحث المقدم باللغتين العربية والإنجليزية.
٤. ترسل البحوث المقبولة للتحكيم العلمي السري إلى خبراء من ذوي الاختصاص قبل نشرها، للتأكد من الرصانة العلمية والموضوعية والجدة والتوثيق على وفق استمارة معتمدة ولا تلتزم هيئة التحرير بالكشف عن أسماء محكميها، وترفض البحوث المتضمنة في خلالها إشارات تكشف عن هوية الباحث.
٥. لضمان السرية الكاملة لعملية التحكيم تكون المعلومات الخاصة بهوية الباحث أو الباحثين في الصفحة الأولى من البحث فحسب.
٦. يلتزم الباحث بإجراء التعديلات الجوهرية المقترحة من المحكمين للبحث.
٧. يحق لهيئة تحرير المجلة رفض البحث واتخاذ القرار وعدم التعامل مع الباحث مستقبلاً عند اكتشافها ما يتنافى والأمانة العلمية المطلوبة بعد التثبت من ذلك.
٨. تنتقل حقوق طبع البحث ونشره إلى المجلة عند إخطار صاحب البحث بقبول النشر، ولا يجوز النقل أي عن البحث إلا بالإشارة إلى مجلتنا، ولا يجوز لصاحب البحث أو لأي جهة أخرى إعادة نشره في كتاب أو صحيفة أو دورية إلا بعد أن يحصل على موافقة خطية من رئيس التحرير.
٩. لا تدفع مكافأة للباحثين عن البحوث المحكمة التي تقبل للنشر في المجلة وتقدم رئاسة هيئة التحرير مكافأة خاصة للمحكمين.
١٠. تعتمد المجلة آلية التوثيق المتنوعة فتقبل البحوث بآلية التوثيق بالهوامش سواء أكان في نفس الصحيفة، أم في نهاية البحث، كما تقبل البحوث بآلية التوثيق في المتن بالطريقة المتعارف عليها عالمياً بـ APA.

١١. تقبل المجلة كذلك البحوث الميدانية أو العملية، شرط أن يورد الباحث مقدمة يبين فيها طبيعة البحث ومدى الحاجة إليه ، ومن ثم يحدد مشكلة البحث في هيئة مسائلات أو فرضيات، ويعرف المفاهيم والمصطلحات، ويقدم ،عندها قسماً خاصاً بالإجراءات يتناول فيه خطة البحث ومجتمع والعينات والأدوات ، فضلا عن قسم خاص بالنتائج ومناقشتها، ويورد أخيراً قائمة المراجع.

١٢. لا يجوز نشر أكثر من بحث للباحث في العدد الواحد من المجلة سواء أكان بحث منفرداً أم مشتركاً مع باحث آخر.

١٣. يزود صاحب البحث- عند نشره- بنسخة واحدة مستلة مختومة من البحث المنشور في العدد.

١٤. تحتفظ هيئة التحرير بحقها في أولوية النشر في كل ما يرد إليها من مطبوعات، تأخذ بنظر الاعتبار توازن المجلة، والأسبقية في تسليم البحث معدلاً بعد التقويم، واعتبارات أخرى، ويخضع ترتيب البحوث في العدد الواحد للمعايير الفنية المعتمدة في خطة التحرير.

١٥. البحوث المنشورة في المجلة تعبر عن آراء أصحابها، ولا تعبر بالضرورة عن رأي هيئة التحرير أو رأي الكلية.

١٦. جميع المراسلات المتعلقة بالمجلة كافة تكون باسم رئيس التحرير، أو مدير التحرير عبر العنوان البريدي [wom.Mag.uni@aliraqia.edu.iq](mailto:wom.Mag.uni@aliraqia.edu.iq) ، أو رقم هاتف المجلة.

١٧. أخيراً تؤكد هيئة التحرير على ضرورة الالتزام بالبحث الموضوعي الحر والهادئ والبعيد عن كل أشكال التهجم أو المساس بالرموز والشخصيات، وتتأى عن نشر الموضوعات التي تمس المقدسات، أو تلك التي تدعو إلى العصبية الفئوية والطائفية، وكل ما يوجب الفرقة ويهدد السلم المجتمعي.

## دليل المؤلف Author Guidelines

١. يقدم الباحث طلب خطي (استمارة رقم 1 المرفقة) مختوم بالختم الرسمي لجهة الانتساب .
٢. يقدم الباحث ثلاث نسخ ورقية مطبوعة مكبوسة على ورق (A4) وعلى وجه واحد، وتكون إعدادات حواشي الصفحة 2.5 سم من كل جانب بخط (Simplified Arabic) بحجم 14 للمتن و 12 للهامش، و16 غامق للعنوان الرئيسي و 15 غامق للعنوان الفرعي. وإذا كان البحث باللغة الإنجليزية فيكون بخط (Times New Roman) .
٣. لا يزيد البحث عن خمس وعشرين صفحة ، ويكون من ضمنها المراجع والحواشي والجداول والأشكال والملاحق. ويتحمل الباحث ما قيمته ثلاثة آلاف دينار عن كل صحيفة زائدة.
٤. يوقع الباحث التعهد الخاص بكون البحث لم يسبق نشره، ولم يقدم للنشر إلى جهات أخرى، ولن يقدم للنشر في الوقت نفسه حتى انتهاء إجراءات التحكيم (استمارة رقم 2).
٥. يلتزم الباحث بتقديم نسخة من كتاب الاستلال الإلكتروني للبحث وبخلافه يتعذر النشر.
٦. يتعهد الباحث بجلب نسخة إلكترونية من البحث على قرص حاسوب (CD) بعد إجراء جميع التعديلات المطلوبة وقبول البحث للنشر في المجلة.
٧. يرفق مع البحث خلاصة دقيقة باللغتين العربية والإنجليزية على ألا تزيد على صحيفتين مع السيرة الذاتية.
٨. يسدد الباحث أجور النشر والخبراء بحسب مقدارها بكل لقب علمي على وفق المنصوص عليه في الكتب الرسمية ، ويتم تسليم الأجر إلى الجهة الرسمية في القسم المالي للكلية بوصولات رسمية تحفظ حق الباحث وإدارة المجلة ، ولا تسترد الأجر في حالة رفض رئيس التحرير أو المقيمين للبحث المقدم لأسباب علمية أو لسلامة الفكرية أو غيرها.
٩. يستلم الباحث إيصالاً خطياً بتاريخ تسليم البحث. ثم يُعلم بالإجراءات التي تمت.
١٠. إذا استخدم الباحث واحدة من أدوات البحث في الاختبارات أو جمع البيانات فعليه أن يقدم نسخة كاملة من تلك الأداة إذا لم تنشر في صلب البحث أو ملاحق .
١١. تلتزم المجلة بإرسال البحث إلى مقومين بخطاب تأليف، استمارة رقم 3 المرفقة ، على أن يتم تقويم البحث في مدة أقصاها ١٠ أيام، وبخلافه يقدم الخبير اعتذاره في أسبوع، وعندما يكون التقويم العلمي إيجابياً باتفاق اثنين من المقومين يحال البحث إلى المقوم اللغوي لتدقيقه لغوياً.

## دليل المقوم Reviewer Guidelines

أدناه الشروط والمتطلبات الواجب مراعاتها من قبل المقوم للبحوث المرسلة:

١. يقوم البحث على وفق استمارة معتمدة للتقويم (استمارة رقم 4) تتضمن الآتي:

أ- فقرة تتعلق بموضوع البحث هل سبقت دراسته من قبل بحسب علمكم؟ وهل يوجد اقتباس حرفي؟ (الإشارة إلى الاقتباس إن وجد) أو استلال مع تحديد مكان الاستلال.

ب - جدول تقويمي فني تفصيلي يعبر عنه بـ (24) فقرة محددة صيغت على وفق مقياس ليكرت الثلاثي: جيد (3)، مقبول: (2)، ضعيف: (1) ويقوم الخبير بالتأشير على اختيار واحد منها تبعاً لقناعاته بمحتوى الفقرة وعدم ترك أي فقرة بدون إجابة.

ت - مكان محدد لملاحظات الخبير الخاصة بتفاصيل البحث، أو أساسيات العامة (علمية أو منهجية) كي يستفيد منها الباحث.

ث - خلاصة التقويم المتعلقة بصلاحية النشر على وفق ثلاث خيارات (صالح للنشر أو صالح بعد إجراء التعديلات، أو غير صالح للنشر) على وفق المعايير المحددة في الاستمارة.

ج - مكان محدد لتثبيت مسوغات عدم الصلاحية للنشر إذا حكم بذلك.

٢. على المقوم التأكد من تطابق وتوافق عنوان الخلاصتين العربية والإنجليزية لغوياً.

٣. أن يبين المقوم هل أن الجداول والأشكال التخطيطية الموجودة واضحة ومعبرة.

٤. أن يبين المقوم هل أن الباحث اتبع الأسلوب الإحصائي الصحيح.

٥. أن يوضح المقوم هل أن مناقشة النتائج كانت كافية ومنطقية.

٦. على المقوم تحديد مدى استخدام الباحث المراجع العلمية.

٧. يمكن للمقوم أن يوضح بورقة منفصلة التعديلات الأساسية لغرض قبول البحث.

٨. توقيع الخبير على الاستمارة تمثل تعهداً خطياً بأنه قام بتقويم البحث علمياً على

وفق المعايير الموضوعية، وأن البحث يستحق التقويم الحاصل عليه ومطلوب تسجيل

اسمه على وفق ما مثبت في الاستمارة.

وزارة التعليم العالي والبحث العلمي  
الجامعة العراقية  
كلية التربية للبنات

مجلة

كلية التربية للبنات

مجلة علمية محكمة

فصلية دورية

تصدر عن كلية التربية للبنات

نعنى بنشر البحوث في المجالات الإنسانية والتربوية

العدد الثاني والثلاثون (32) الجزء الأول

الصادر بتاريخ: 2026/ 3/15

## افتتاحية العدد...

الحمدُ لله ربِّ العالمين ، والصلاة والسلامُ على نبيِّنا محمدٍ ، وعلى آله  
وصحبه تسليمًا كثيرًا...  
أما بعد...

يولّد عدد جديد من مجلة ( كلية التربية للبنات / الجامعة العراقية ) يحمل الرقم (32) ،  
الثاني والثلاثين ، بتاريخ 2026/3/15 ، يحوي بحوثاً متنوعة بين لغوية وأدبية وتربوية ونفسية  
وتاريخية واجتماعية ، وبحوث اللغة الإنكليزية ، ليكون العدد منهلًا للباحثين والدارسين والقراء  
عموماً ، يروي عطش المعرفة وحب العلم والتميز.

وفي هذا الإطار تؤكد إدارة المجلة حرصها على أن تكون البحوث المنتخبة في المجلة  
مثمرة للمجتمع والإنسان العراقيين ، وأن تلتزم بمبادئ وزارة التعليم العالي والبحث العلمي  
وتعليماتها ، في نوعية الموضوعات التي تعالجها ، وإسهامها المباشر في تنمية المجتمع العراقي  
والارتقاء به في سلم العلم والمعرفة .

نسأل الله السداد والتوفيق للباحثين والقراء ، ونسأله تعالى السداد لنا في عمل تحرير المجلة  
، وأن يكون العمل خالصاً لوجهه الكريم ، ويكون لبنة في البناء المعرفي والعلمي لكليتنا الرصينة ،  
وخطوة نحو التقدم والازدهار العلمي لعراقنا الحبيب ، ومن الله التوفيق ، وصلى الله على سيدنا  
محمد وآله وصحبه وسلم تسليمًا كثيرًا.



هيئة تحرير المجلة  
ربيع 2026/3/15

(ج ١)

ت	اسم البحث	الباحث	الصفحة
١.	اسْمُ الْفَاعِلِ وَدَلَالَتُهُ فِي دِيْوَانِ أَبِي الْفَتْحِ الْبُسْتِيّ (٤٠٠هـ) -دراسة صرفية دلالية	سرى خالد شاهين أ.د. هدى محمد صالح عبدالجبار العبيدي	٣٩-١
٢.	أنواع القواعد في ضوء القرآن الكريم /دراسة موضوعية	م.م. نور حسن علي أ.د. أحمد خزعل جاسم	٦٦-٤٠
٣.	مراسيم استقبال اللاجئين إلى دولة المماليك	م. م. هدى علاوي سوادي أ.د. أنوار جاسم حسن العنكي	٨٣-٦٧
٤.	المقاصد القرآنية في مواجهة الغلول رؤية معاصرة في ضوء تفسير الامامين البغوي ومحمد رشيد رضا في مجال التربية والتعليم (دراسة مقارنة)	م.م. مريم أسعد ثامر سعود العاني أ.د. عبد عطا الله محمد مخلف الدليمي	١٠٥-٨٤
٥.	الأدوات التشبيهية و فاعليتها الأسلوبية في سورتى النساء و الأعراف	مريم نوري حسان أ.د. أحمد عبد الجبار فاضل	١٢٧-١٠٦
٦.	تحقيق التوافق بين الالتزامات الدولية والقوانين الوطنية	م.م. عبدالله هشام محسن أ.د. خالد سلمان جواد م.د. عامر عبد رسن	١٦٦-١٢٨
٧.	تحولات الخطاب الشعري العراقي بعد الألفية الثانية: مقارنة تداولية رقمية	أ.م. د. سهام حسن خضر	١٨٩-١٦٧
٨.	تحولات المقدس والمدنس في رواية شهيد(كش ووطن)، دراسة سسيوثقافية	أ.م.د. رعد هوير سويلم	٢٠٧-١٩٠
٩.	موقف إيطاليا من التقارب الألماني - السوفيتي ١٩٣٩ - ١٩٤١ /دراسة في ضوء الوثائق الألمانية	أ.م.د. قاسم عبد الأمير وسيم	٢٢٤-٢٠٨
١٠.	(النهي وتطبيقاته في سنن أبي داود (باب البيوع) دراسة أصولية - نماذج تطبيقية	أ.م.د. وسام ياسين جاسم	٢٥٤-٢٢٥
١١.	فاعلية استخدام تقنية الواقع الممتد (XR) في تدريس مادة طرائق التدريس على تنمية مهارات التفكير النقدي	أ.م. يسرى مهدي حسون	٢٨٦-٢٥٥

		وحل المشكلات لدى طلاب كليات التربية في بغداد	
٣٠٢-٢٨٧	صالح عبدان سلمان	التأطير الإعلامي لأزمة المياه في تغطيات القنوات الفضائية العراقية/دراسة تحليلية	.١٢
٣٢٥-٣٠٣	بان سنان إسماعيل	مصارف الزكاة وأثرها في تحقيق الأمن الغذائي جائحة كورونا أنموذجا	.١٣
٣٥٦-٣٢٦	صهباة يوسف يعقوب محمد	جماليات الأسلوب في التشكيل العراقي المعاصر (معرض الواسطي الرابع عشر أنموذجا)	.١٤
٣٨٤-٣٥٧	عبير عبید جبار مظفر فائز كاظم	سياسة العراق الخارجية: بين التوازن الاقليمي والضغوط الدولية خلال فترة ٢٠١٤-٢٠٢٤	.١٥
٤١٩-٣٨٥	هلبين بهجت أنور	Body – Related Idiomatic Expressions in English and Kurdish	.١٦
٤٤٤-٤٢٠	د. شاکر کتاب محجوب	التأثير الأنثروبولوجي للنص القرآني في الأدب العربي (عصر النبي ﷺ نموذجا)	.١٧
٤٨٠-٤٤٥	م.د. عدنان ياسين حسين	الاحتلال الألماني لهولندا ١٩٤٠-١٩٤٥	.١٨
٥٠١-٤٨١	م.م شهد عادل صبحي	دور العراق في مستقبل العلاقات الاقتصادية الإقليمية في الشرق الأوسط	.١٩
٥١٩-٥٠٢	م.م. حذيفة شهاب احمد	المرونة في أحكام العبادات للأقليات المسلمة (دراسة فقهية معاصرة)	.٢٠
٥٣٠-٥٢٠	م.د. عمار منصور عبد النبي صالح	أثر قاعدة "الضرر يزال" في فقه العلامة الحلي (دراسة فقهية تأصيلية تطبيقية)	.٢١
٥٥٢-٥٣١	م.م. كاظم وحيد نعمه	الموسيقى العسكرية في العراق ابان العهد الملكي ١٩٢١-١٩٥٨ / (دراسة تاريخية)	.٢٢
٥٦٨-٥٥٣	م.م. ناصر جمال ناصر الجميلي	نقابة السادة الأشراف في كتاب تاريخ بغداد وذيوله	.٢٣
٥٩٢-٥٦٩	م.د. أنسام يونس حماد	صور النقد الأدبي في كتاب ( ملء العيبة بما جمع بطول الغيبة في الوجة الوجيهة إلى الحرمين مكة وطيبة) لابن رشيد الفهري السبتي(ت ٦٦٣هـ)	.٢٤
٦١٢-٥٩٣	م.م سناء عبد صكب	بناء الزمن السردي في رواية دموع أموية	.٢٥
٦٢٥-٦١٣	م.م. نائلة ياسر صلاح	Chameleonism in "The Chameleon" by Anton Chekhov	.٢٦

٦٤٦-٦٢٦	م.م علي عباس زغير	المفهوم القرآني للعقل والعوق الفكري	.٢٧
٦٧٥-٦٤٧	م.م. محاسن عبد الحسن عبد النبي	الترادف الدلالي بين ألفاظ الأنواء في القرآن الكريم	.٢٨
٧٠٠-٦٧٦	عمر علي عبد عباس أ.د. وفاء عدنان حميد	الجوانب الاقتصادية في مؤلفات المستشرق ستانلي لين بول (الزراعة - الصناعة) انموذجاً	.٢٩
٧١٨-٧٠١	صبا خلف طالب أ.م.د. نجوى خالد عبد الكريم	Oodgeroo Noonuccal as an Organic Intellectual: Counter Hegemony and Poetic Resistance	.٣٠
٧٣٩-٧١٩	سوسن عبد الرزاق حسين أ.د. رغيد كمر مجيد	الشفاعة في العصر العباسي(٣٣٤- ٥٤٤٧هـ/٩٤٥-١٠٥٥م) شفاعة أمراء بني بويه انموذجاً	.٣١
٧٤٩-٧٤٠	نور محمد حسين أ.د. زينب عبد الأمير حسين	شعرية الوصف في بناء الحدث (الواقعي) في رواية طوق الحمام لرجاء عالم	.٣٢
٧٨١-٧٥٠	تبارك ميثم علوان أ.د طارق زيدان خلف	سياسة المملكة المغربية الخارجية تجاه تونس وليبيا (١٩٩٩.١٦.٢٠)	.٣٣
٨١٤-٧٨٢	مريم زياد طارق أ.د. حسام عبدالمك	روايات غزة وعسقلان في السنة النبوية: دراسة عقدية تحليلية لموقف المسلمين من نوازل غزة المعاصرة	.٣٤
٨٢٧-٨١٥	ريام ماجد غياض أ.د. بان كاظم مكي	مفارقة التضاد في شعر ابن زمرك الأندلسي	.٣٥
٨٥٩-٨٢٨	كوثر صادق عواد أ.م.د. رفل إبراهيم طالب	تطور المجمعات السكنية وتوزيعها في قضاء الكاظمية	.٣٦
٨٧٨-٨٦٠	مريم نومان نوار أ.م.د. د. سينا أحمد جار الله أ.م.د. د. رؤى ماجد طعمه	أخلاقيات الإدارة المالية في سورتى البقرة والنساء	.٣٧
٨٩٧-٨٧٩	تبارك عامر كامل أ.د. مها أسعد عبد الحميد	الوافدون الداخلون الى بغداد في العصر العباسي الأول (١٣٢/٥٢٤٧هـ)	.٣٨
٩١٥-٨٩٨	عايد مخلف نطاح الدليمي أ.د جمال ابراهيم الحيدري	دراسة لأشكال انتهاك حقوق النشر وآليات الحماية القانونية	.٣٩
٩٤٣-٩١٦	سجاد طالب جيساس أ.د. سراب قدير مغير	A Stylistic Analysis of Zohran“ “Mamdani’s Winning Speech	.٤٠

٩٤٤-٩٦٢	آلاء سعدون فرحان أ.د. عروبة خليل إبراهيم	الحقيقة والمجاز وتطبيقاته عند أبي حفص النسفي (سور المئين أنموذجاً)	.٤١
٩٦٣-٩٨٢	نورس عيدان حريجة أ.د. محمد حسين توفيق	أسلوب القصر في آيات النصر والهزيمة في القرآن الكريم	.٤٢
٩٨٣-٩٩٤	سحر حمزه باوه أ.م.د. اسراء جلال جواد	Railroad Colonialism, Slow Violence and Environmental Injustice in Hanay Geiogamah's Body Indian	.٤٣
٩٩٥-١٠٠٩	الزهراء سعد محمد أ.م.د. انعام هاشم هادي	A research paper titled: "Media's Depiction of Contemporary American in Theresa Rebeck's Our Dream House"	.٤٤
١٠١٠-١٠٣٣	علاء مهدي حسن أ.م.د. بيداء علي حسين	( التشفير و اشتغالاته بين العالمية و المحلية في اداء الممثل العراقي المعاصر مسرحية يس كودت انموذجاً	.٤٥
١٠٣٤-١٠٥٣	أحمد محمد جاسم أ.د. ميثم محمد علي	أبيات المعاني المرتبطة بسباق قصصي دراسة تحليلية	.٤٦

**التعبير الاصطلاحية المتعلقة بالجسم في اللغتين  
الإنجليزية والكوردية**

**Body – Related Idiomatic Expressions in English and Kurdish**

عبارة اصطلاحية، تعبير، جزء من الجسم، الإنجليزية، الكردية

Idiom, expression, body part, English, Kurdish

هلبين بهجت أنور

**Hilbeen Bahjat Anwar**

جامعة دهوك/كلية اللغات

College of Languages/ University of Dohuk

[Hilbeen.anwar@uod.ac](mailto:Hilbeen.anwar@uod.ac)

التعابير الاصطلاحية المتعلقة بالجسم في اللغتين الإنجليزية والكوردية

هلبين بهجت أنور

قسم اللغة الإنجليزية، كلية اللغات، جامعة دهوك، إقليم كردستان، العراق.

ملخص

تتناول هذه الدراسة التعابير الاصطلاحية المرتبطة بأجزاء الجسم في اللغتين الإنجليزية والكوردية بهدف تحديد بنيتها اللغوية، ودلالاتها الثقافية، وأسسها الإدراكية. تحاول الدراسة تحليل كيفية استخدام مصطلحات مثل الرأس، اليد، العين، القلب، القدم وغيرها في كلتا اللغتين للتعبير عن المشاعر والأفعال والإدراك، وذلك في ضوء نظرية الاستعارة وتحليل التعابير الاصطلاحية. وتكشف النتائج عن بعض أوجه التشابه والاختلاف، حيث تفضّل اللغة الإنجليزية التعبيرات المختصرة والمجرّدة، في حين تميل اللغة الكردية إلى أوصاف أكثر تفصيلاً وسياقية. وتستخدم اللغتان معاً عدة أجزاء من الجسم في التعابير الواحدة أو في الكلمات المركّبة. وتؤثر المفاهيم الثقافية المرتبطة بالفردية لدى الناطقين بالإنجليزية مقابل الجماعية لدى الأكراد في البنية الدلالية للكلمات المركبة والتعابير الاصطلاحية. كما أن السياق الثقافي للتعابير يجعل الترجمة الحرفية غير ممكنة، مما يستلزم فهماً ثقافياً عميقاً بدلاً من المقارنة اللفظية المباشرة. وبناءً على نتائج الدراسة، تُظهر الاستعارات المرتبطة بالجسد ثقافات واضحة المعالم، تتقاطع في الوقت ذاته مع سمات إنسانية مشتركة تنبع من التجارب الحياتية المرتبطة بتجسيد المعنى.

الكلمات المفتاحية: عبارة اصطلاحية، تعبير، جزء من الجسم، الإنجليزية، الكردية

**Body – Related Idiomatic Expressions in English and Kurdish**

**Hilbeen Bahjat Anwar**

Department of English, College of Languages, University of Dohuk,  
Kurdistan Region, Iraq.

**Abstract**

Each language has its own distinctive collection of expressions and idioms. Mastery of a language is often demonstrated through the appropriate use of its idioms. Idioms can be categorized in several ways, one of which is body-related idioms, a common phenomenon in nearly all languages,

especially in English and Kurdish. This study explores body-related idiomatic expressions in English and Kurdish to identify their linguistic structures, cultural meanings, and cognitive foundations. The study tries to analyze how various terms such as *head, hand, eye, heart, foot* and so on are used in both languages to express emotions, actions and perception through the theory of metaphor and idiom analysis. The findings reveal some similarities and differences in which English language preferred concise abstract expressions while Kurdish language tended toward more elaborate contextual descriptions. In both languages, there is the use of multiple body parts within a single idiom or in compound words. Culturally oriented concepts of individualism for English speakers versus collectivism for Kurds shape the paradigmatic structure of compound words and idioms. Additionally, the idioms' cultural context makes literal translation impossible, which requires deep cultural understanding rather than word-for-word comparison. Based on the results of the study, body-related metaphors show explicit cultures marked with universal human attributes shared across narratives of embodiment triggered by life experiences.

**Keywords:** idiom, expression, body part, English, Kurdish.

## 1. Introduction

Idiomaticity a phenomenon referred to as certain phrases or expressions take on meanings that extend beyond the literal definitions of the individual words they comprise; this stands in contrast to the principle of compositionality which asserts that the overall meaning of a phrase is derived from the meanings of its individual components. The meanings of the words alone do not always convey the intended meaning of idiomatic expressions. According to Gibbs (1994), these expressions must be interpreted in accordance with the linguistic conventions established by society and culture. All languages include idioms which are an important part of everyday conversation. However, understanding them often requires knowledge of the phrase as a whole rather than merely the individual words that constitute it. As stated by Fernando (1996), idioms typically need to be learned as fixed expressions because their meanings are not always logical or obvious. According to Saeed (2009), the figurative and unpredictable features of idioms can make comprehension difficult for non-native speakers and language learners. Idioms serve important communicative functions; even if they sometimes receive insufficient attention in dictionaries and language education since they are not merely decorative or incidental elements of language. The use of idioms greatly aids in forming and communicating viewpoints as well as remarks, hence improving verbal and written communication. Moreover, they are important in human interaction. Glucksberg (2001) notes that the use of idioms conveys deeper

meanings with the help of figurative language which cannot be captured using literal expressions.

The study aims to focus on idiomatic expressions with body parts in English and Kurdish Badini dialect. It places emphasis on examining both the similarities and differences between the two languages. The study explores how body parts such as *eyes, hands, heart, lips*, and so on are used metaphorically in idioms, types and cultural meanings of these idioms. The research provides as many body related idiomatic expressions in Kurdish Badini dialect with their literal and metaphorical meanings. It also gives as many body related idiomatic expressions in English with their metaphorical meanings. Lastly, this study aims to put into perspective the generic and distinctive characteristics of body metaphors in both languages, unveiling cultural secrets on how languages shape the perception of the human body. The study tries to answer the following questions:

1. What are the most common body parts used in English and Kurdish idiomatic expressions?
2. Do both languages tie more than one body part in a single idiomatic expression?
3. Do body parts exist in compound words in both languages that can be viewed as idiomatic expressions?
4. Are there equivalent body related idiomatic expressions between the two languages?
5. Are there similar or different features in terms of body-related idiomatic expressions in English and Kurdish?

Based on the above research questions listed about body-related idiomatic expressions in English and Kurdish, below are a set of research hypotheses:

1. The most commonly used body parts in idiomatic expressions in both English and Kurdish are expected to be the *head, hand, and heart*.
2. Both English and Kurdish frequently include more than one body part in a single idiomatic expression to emphasize meaning or emotion.
3. Body parts are commonly used in compound words in both English and Kurdish, and some compounds often carry idiomatic or metaphorical meanings.
4. A limited number of body-related idioms may have equivalents due to shared human experiences, but most are not exact translations.
5. Cultural and linguistic factors lead to both similarities and differences in the form and interpretation of body-related idioms in English and Kurdish.

This study is restricted to the analysis of body-related idioms in English and Kurdish Badini dialect, specifically in Duhok city, with a particular focus on their aspects of similarities and differences in terms of structure, type and meaning. This research adopts the definitions of the term idiom and metaphor in various perspectives. It also covers various categories of idioms. They are described as fixed phrases whose meaning may give an allusive hint or layer of metaphor that is not literal to the words used. Because idioms are abundant in both languages, the study attempts to capture a balanced and thorough comparison through a representative sample from each language.

As far as the researcher knows, very few have focused on comparative study regarding body-related idioms in English and Badini Kurdish dialect. This is exactly the aim of this study: providing a systematic description of idioms pertaining to the body parts in both languages. The study is expected to serve as a valuable resource for researchers interested in further exploring idiomatic expressions related to body parts in both English and Kurdish. It is also intended to assist textbook authors and curriculum developers in incorporating culturally and linguistically significant idiomatic expressions into language teaching materials. Furthermore, this study will be beneficial for teachers, students, and second language learners, particularly Kurdish learners of English, by emphasizing the importance of understanding and using body-related idioms to improve communication skills and cultural awareness.

## 2. Literature Review

### 2.1 Definitions of Idioms

Every scholar seems to have a different definition for an idiom. According to Fernando (1996), idioms are “frequently used phrases whose figurative meanings differ from their literal interpretations”. The term originates from the Greek word Idioma, meaning “distinctive speech.” To illustrate, the expression “*cold feet*” does not mean having cold feet but rather becoming hesitant or nervous, especially before an important event. Different cultures and languages give rise to distinct idioms. In English, there is the idiom “*break a leg*”, which has no equivalent in Spanish or French. Every language has its own set of idioms that are unique and closely connected to the culture and language of that society. This reliance on culture for meaning makes such phrases interesting yet difficult when attempting to translate them into other languages.

According to Gibbs (1994), “an idiom is a form of expression made with words that convey a sense different from what each word taken

separately would suggest." The roots of such expressions come from historical, social or political events as well as in literature. To fully understand their meaning, it is essential to situate them within an appropriate contextual framework. A good example would be "*stick your neck out*" which means taking risks or making oneself vulnerable." Extending one's neck won't define vulnerability. Idioms are very needed around every corner however make challenges for those trying to learn different languages.

In his work, Saeed (2009) discusses idioms as "fixed expressions where the meaning of the whole phrase cannot be easily derived from the meanings of the individual words". He emphasizes that idioms are often culturally and context-dependent, meaning their meanings are shaped by the social context and usage patterns of a specific language community. Saeed suggests that idioms are non-literal expressions that require specialized knowledge for comprehension, making them more challenging for non-native speakers or learners of a language. He also discusses theoretical approaches to idiom meaning, such as the compositional versus non-compositional theories, where idioms either follow standard rules of meaning construction or involve unique interpretations that must be learned as fixed expressions. For instance, "*follow in someone's footsteps*" means to emulate another's actions rather than literally stepping into their shoes. Such expressions contribute to the dynamism of a language, making it more engaging and colorful.

"Idiom is a word or phrase that serves as an analogy and gives special meaning to words that may be interpreted differently". Every language incorporates idioms for spoken and written communication. There are some regions where the illusion of combined phrases alone holds great significance. Idioms are important because they allow the speakers to save time while conveying vivid and meaningful imagery. An ideal example here is, when saying "*throw your hands up*", surrender is already distinct with the use of body movements instead of verbally stating it (Salih, 2023).

Each culture has specific terminologies including idioms. Such expressions tend to originate from tales, history, or personal stories which mean they evolve alongside the behavior and values of a society. Based on recent research, this example discusses the phrase "undivided attention." It does not literally refer to the physical part of the *heart*, rather it metaphorically describes deep, focused concentration. Similarly, the expression "*get to the heart of*" highlights the idea of addressing the most essential or meaningful aspect of an issue (Nunberg et al., 1994). Such examples show the importance of idioms and their interpretations that must be understood within the appropriate cultural and contextual setting.

To sum up, idioms are culturally rooted expressions with figurative meanings that differ from their literal wording. They enrich language but require cultural and contextual understanding to be fully grasped.

## 2.2 Types of Idioms

Idioms can be classified into various types such as pure idioms which have a fully figurative meaning, semi-idioms which contain some literal elements, and fixed expressions like prepositional or binomial idioms. Knowing these types helps in understanding the role idioms play in a language. The following are some types of idioms:

### 2.2.1. Pure Idioms

Pure idioms are non-compositional expressions whose meanings cannot be deduced from the literal interpretation of their individual words. These phrases are semantically “frozen” and rely entirely on cultural or conventional knowledge for interpretation. For example, “*pull someone’s leg*” (to tease) bears no logical connection to its components in which they are central to studies on non-literal language processing due to their lack of transparency (Gibbs, 1994).

### 2.2.2. Phrasal Verb Idioms

Phrasal verbs are a preposition or adverb with a verb, but the verb has a different meaning. “*Face up to*” (to accept or face something unpleasant or difficult) is a fine example. The verb “face” meaning look at something is combined with the preposition “up to”, and this has a different meaning which does not obviously derived from the words themselves. These structures are syntactically flexible but retain idiomatic meaning. Moon (1998) categorizes them as a subset of fixed expressions with variable syntactic behaviors.

### 2.2.3. Binomial Idioms

Binomial idioms are formulaic phrases covering two words linked by a conjunction (typically “and”), such as “*body and soul*” which means complete dedication or “*heart and soul*” (full commitment). Their order is often fixed, reflecting entrenched cultural or linguistic conventions (Moon, 1998).

### 2.2.4. Proverbial Idioms

Proverbial idioms can be defined as short, metaphorical sayings. They convey traditional wisdom or societal norms, as in the example “*the eyes are the window to the soul*” (emotional transparency). They often originate from folklore or literature (Gibbs, 1994).

### 2.2.5. Euphemistic Idioms

Euphemistic idioms soften socially taboo, sensitive, or unpleasant topics. For example, “*break a leg*” (to wish good luck) replaces direct

references to success. Fernando (1996) argues that these idioms function as pragmatic tools to maintain politeness.

### 2.2.6. Opaque Idioms

Opaque idioms exhibit no discernible relationship between their literal and figurative meanings. For example, "*cold feet*" (sudden hesitation) lacks a logical link to body parts. Gibbs (1994) notes that such idioms require greater cognitive effort to decode.

### 2.2.7. Transparent Idioms

Transparent idioms allow partial interpretation based on their components. For instance, "*keep your chin up*" (stay optimistic) can be loosely connected to posture and resilience. These idioms enable easier comprehension for language learners (Fernando, 1996).

### 2.2.8. Hyperbolic Idioms

Hyperbolic idioms use exaggeration for dramatic effect, such as "*cost an arm and a leg*" (extremely expensive) or "*cry one's eyes out*" (to weep excessively). Moon (1998) identifies their role in enhancing emotional resonance.

### 2.2.9. Dead Metaphors

Dead metaphors are referred to as idioms whose figurative origins have faded from common awareness. For example, "*rule of thumb*" (a practical guideline) originally referred to using the thumb for measurement (Gibbs, 1994).

### 2.2.10. Cultural Idioms

Cultural idioms are rooted in specific sociocultural contexts. For instance, "*give your right arm*" (to desire greatly) reflects Western values of sacrifice (Moon, 1998).

### 2.2.11. Clichés

Clichés are idioms that have lost their originality through overuse, e.g., "*a pain in the neck*" (someone or something very annoying). Moon (1998) condemns their use in speech.

## 2.3 Metaphor

Metaphors are fundamental thinking processes which define what individuals think about, comprehend, and explain abstract things. Metaphors, in the opinion of Lakoff and Johnson (1980), are systematic frameworks which constitute mind itself rather than language flowers. The metaphorical idea of "*time is money*," for example, enables individuals to express the idea of time as something that can be "spent," "saved," or "wasted" and therefore reflects the economic values of capitalism. In the same way, "*argument is war*" characterizes argumentations as conflicts in which ideas are "attacked" or "defended." To what extent metaphors reach into ordinary language and thinking is illustrated by such cross-mappings from a source domain (war, money) to a target domain (argument, time).

According to this idea, metaphors are instruments of rendering the abstract concrete, influencing individual thought processes and how society thinks about culture (Lakoff & Johnson, 1980). To make understanding easier, metaphors entail cross-domain conceptual mapping, where characteristics of a well-known, tangible source domain—like a journey—are transferred to an abstract target domain—like life. Gibbs (2008) writes that metaphors are crucial to human thinking and help people structure their experiences, feelings, and relations with others. They are not decorations of a language. The "life is a journey" metaphor, for instance, enables people to see life as a route with "milestones," "obstacles," or "destinations." Cognitive linguists highlight that such mappings, as between "up" and positive ("feeling high") or between "down" and negative ("feeling low"), are typically based on body experiences. In this view, metaphors are universal cognitive processes that connect abstract thought and sensor-motor experience (Gibbs, 2008).

A metaphor is a figurative statement that subtly draws comparisons between two unrelated things to evoke similar traits or feelings. Metaphors, as opposed to literal language, depend on pragmatic, cultural, and contextual knowledge to be understood. For instance, referring to someone who is uncooperative as a "mule" is based on the cultural connotations of mules as being uncooperative (Kövecses, 2010). Metaphors frequently have rhetorical, artistic, or persuasive functions. For example, Shakespeare's "All the world's a stage" portrays life as a performative play. As for Kövecses (2010), metaphors and similes are distinct in how indirect they are, for instance "He is a lion" as opposed to "He is like a lion" and how they might enhance communication by introducing ambiguity and inventiveness. With accordance to this perspective, metaphors are dynamic language tools in which they are influenced by speaker's intent and social norms.

### 3. Methodology

In this study, the researcher carried out a qualitative examination of idiomatic expressions originating from body parts that are frequently used in both English and Kurdish (specifically the Badini dialect) within everyday spoken and written communication. The research corpus was compiled by gathering a wide range of idioms extracted directly from published sources, including books and academic journal articles. Kurdish idioms are mainly drawn from the books *Idyamen Kurdi* (Kurdish idioms) by Amedi, S. B. (2005), *Hndak Payven Khosh u Sayr d Zmane kurdi da l Davara Bahdinan* (Some strange and interesting words in Kurdish Language Badinan region) by Amedi, M. I. (2020) and *Gulgashta Zmani Pazhn u Pezhayen Galeri d Zmane Kurdi da* (Language journey gallery idioms and proverbs in Kurdish Language) by Said, N. M. (2024). Meanwhile, English idioms are mainly taken from the books *English*

*idioms and how to use them* by Seidl, J., & McMordie, W. (1988), *The American heritage dictionary of idioms* by Ammer, C. (2013) and *McGraw-Hill's dictionary of American idioms and phrasal verbs* by Spears, R. A. (2005). This collection is an effective linguistic corpus for cognitive research since these idioms are deeply embedded in the daily language of Kurdish and English speakers. To gather complete and reliable information, the research was conducted over four months, from January to April 2025, in Duhok city in the Kurdistan Region of Iraq. In addition to written texts, some natural discourse contexts were used by the researchers to test the correctness and metaphorical meanings of the body-related idioms. They included informal conversations, family discussions where the researchers were active participants, and master's and doctoral academic theses. Cross-referencing these diverse sources, the study aimed to establish a more solid basis for comprehension of how such idiomatic expressions function in the two languages, highlighting their cognitive and cultural significance.

#### 4. Findings and Discussions

There are many similarities and differences to the body-related idiomatic expressions in both English and Kurdish languages.

##### 4.1 Similarities of Body Related Idiomatic Expressions in English and Kurdish

While both English and Kurdish languages belong to different branches (English is Germanic; Kurdish is Indo-Iranian). They draw heavily on the human body as a source of metaphor, and this illustrates what Lakoff and Johnson (1980) describe as the *embodied nature of metaphor*, where the basis of figurative language across cultures stems from the focused bodily experience. Thus, the similarities between English and Kurdish body expressions arise from universal bodily experience, shared metaphorical thinking, and common communicative needs.

##### 1. Common Body Parts

Various body parts such as *head, eye, heart, back, face, shoulder, hand, tongue, foot, ear* and so on often appear in idioms in both English and Kurdish, though the meanings and specific expressions may vary. The appearance of such body parts in idioms is due to the core human functions such as perception, emotion, and action (Sweetser, 1990). The following are some examples from both languages with their metaphorical meanings and literal translation as far as Kurdish is concerned.

English:

- "*Hit the nail on the head*" describes exactly what is causing a problem or to be precisely correct.

- "Get off my back" means to stop criticizing or pressuring me.
- "All eyes on me" means everyone is watching or paying attention to me.
- "Steal someone's heart" is to make someone fall in love with you.
- "Keep your nose out of something" means to avoid getting involved in something that is not your concern.

Kurdish:

- "Sar shor" (head hanging down) is ashamed or dejected (having a hangdog expression)
- "Dast kurt" (hand short) means poor.
- "Dav zha" (mouth dry) means someone who always blames.
- "Ktke chav nuqyay" (cat eyes closed) which refers to someone who is unaware or ungrateful for what others do for them.
- "Azman drej" (tongue long) means someone who tends to speak impolitely and talkative.

This supports the first hypothesis which is *The most commonly used body parts in idiomatic expressions in both English and Kurdish are expected to be the head, hand, and heart.*

## 2. Idioms with Two Body Parts

Both English and Kurdish languages use idioms that involve two body parts which often add vivid imagery or cultural meaning to expressions. As stated by Kövecses (2010), combining body parts intensifies metaphorical mapping. The following are a few examples in both languages along with their metaphorical meanings.

English:

- "Head over heels" means completely and deeply in love.
- "Eye to eye" means to agree or see things the same way.
- "From head to toe" means all or completely.
- "Not a hair, not an eyelash" is used to emphasize that something remains completely unchanged or untouched.
- "Bone in one's leg" is used as a humorous or sarcastic way of saying someone is too lazy to move

Kurdish:

- "Dast zh peyan drezhtr" (hand longer than feet) means returning empty handed, being disappointed.
- "Azman u pahnka davi" (tongue and palate) is to speak too much or non-sense.
- "Mi b azmaniva hatn" (hair growing on the tongue) means to keep telling someone to do something but he/she never does it.

- "Guh b sare khu dadan" (ear covering head) is to turn a deaf ear.
- "Dav chu patke" (mouth went to the nape) means always telling someone to do something but they never do it.

This verifies the second hypothesis which states *Both English and Kurdish frequently include more than one body part in a single idiomatic expression to emphasize meaning or emotion.*

### 3. Body Parts in Compound Words

Both English and Kurdish use compound words involving body parts. These compounds often metaphorically extend the physical meaning of the body part into something more abstract or functional which reflects a universal linguistic process; physical attributes acquire social or behavioral meanings (Yu, 2009).

English:

- "Headache" which means pain in the head; also used metaphorically for annoyance.
- "Backbone" is spine; metaphorically means courage or support.
- "Bigmouth" is used to refer to talkative and gossipy person.
- "Butterfingers" refers to a clumsy person.
- "Bonehead" means a foolish or stupid person.

Kurdish:

- "Sar raq" (Head solid) means stubborn.
- "Ani gre" (forehead knot) is angry or sulk.
- "Chav brsi" (eyes hungry) is used to refer to someone who is not satisfied.
- "Dfn blnd" (nose high) means arrogant.
- "Ri rash" (cheek black) is embarrassed.

This shows the verification of the hypothesis *Body parts are commonly used in compound words in both English and Kurdish, and some compounds often carry idiomatic or metaphorical meanings.*

### 4. Common Linguistic Structures

Both languages show similar grammatical and semantic patterns in the construction of body-based idioms as the human body is a universal reference point (Lakoff & Johnson, 1980; Banaruee et al 2024).

- Literal to Figurative: Both languages often take literal actions involving body parts and turn them into figurative expressions as in the English example "Point the finger at someone" which means to blame, and Kurdish one "Tbla xu drej dkate" (to point one's finger at).

- Positive and negative connotations: Body-related idioms can have both positive and negative connotations in both languages. For example, the English example "Give someone a hand" (help) and Kurdish example "Daste eke bgri" (help) show positivity while "Stab someone in the back" (betrayal) in English and "pshteva l eke bday" (betrayal) in Kurdish show negativity.

## 5. Cultural Universals

Despite linguistic differences, body-related idioms often arise from shared human experiences, making many metaphors cross-culturally recognizable (Kövecses, 2005). The body is a universal point of experience which means everybody, everywhere in the world, has a body and employs it to move around and experience the world. Thus, idioms that relate to the body may convey similar meaning or idea in different cultures, although wording or imagery might differ.

- *Blood* represents kinship or familial relationship as "Blood relative" in English, and "Mrove xine" (blood relative) in Kurdish.
- *Heart* is symbolically associated with emotions like love, sorrow and generosity. For example, "To have a big heart" means to be kind, generous, or compassionate in English and "xudan dlake mazna" (to have a big heart) in Kurdish.

## 6. Culture-Shaped Imagery

Even when the underlying meaning is shared, each language adapts imagery based on its environment, cultural values, and lifestyle (Zou, Fuller & Wang, 2025). Kurdish often references rural life, nature, and strong emotional expression. English may use more abstract or urban imagery. Yet both languages still rely on similar conceptual metaphors grounded in bodily experience. For example, "Daste xu dan" (to give one's hand) means help or cooperation in Kurdish, whereas in English, "Butterflies in the stomach" means anxiety.

Both languages draw on the same embodied metaphors. E.g. *heart* represents emotion, *eyes* represents perception or attention, *back* represents support or betrayal and *tongue* represents speech or restraint in which they are expressed through culturally shaped imagery.

## 7. Social and Moral Concepts

This is employed in expressions involving body parts metaphorically to refer to concepts of ethics, values, social norms, or interpersonal relationships. They are usually expressions of judgments, attitudes, or

opinions regarding behavior, character, or social roles. They use imagery of body parts as a signifier for abstract social or ethical concepts.

- *Back* is used to signify support or betrayal as in “*to stab in the back*” in English, and “*Pshta kasake dan*” (to stab one's back) in Kurdish.
- *Face* represents dignity, reputation, or shame as in English “*Lose face.*”, and Kurdish, “*Riye xu rashkr*” (to lose one's face).

## 8. Emotional and Psychological States

The metaphorical meaning of body parts express internal psychological states which reflect the embodied nature of emotion (feelings, moods, mental conditions, or psychological experiences) (Kövecses, 2000).

- *Heart*: Both languages associate the *heart* with deep emotions, particularly love and pain. For example, “*Break someone's heart*” in English, and “*Dle min shkast*” (my heart broke) in Kurdish.
- *Stomach*: Represents nervousness or anxiety. For instance, “*Butterflies in one's stomach.*” in English, and “*Zke mn dchit*” (my stomach is churning) in Kurdish.

## 9. Sensory and Cognitive Perception

Both languages use sensory organs ( sight, hearing, touch, taste, and smell) to describe mental processes, perception, and attention.

- *Eyes* symbolize perception, attention, or judgment as “*Turn a blind eye*” in English and “*Chav zhe grtn*” (not to set eyes on something) in Kurdish.
- *Ears* represent listening or ignoring as in English example “*Turn a deaf ear*” and Kurdish one “*Guh nadan*” (not to give an ear).

## 10. Physical Actions Representing Emotions

Emotional experiences are expressed through bodily movement or physical sensation. These expressions often depend on the notion that emotions are not just intangible feelings but physically felt in the body too. Through the association of emotions with physical action or feeling, idioms make emotional experiences concrete and tangible. Both languages use physical movement of limbs to describe states or feelings. For example:

- *Tongue* represents restraint and frustration (e.g., “*bite your tongue*” in English and “*azmane xu laq ddat*” in Kurdish).
- *Finger*: “*point the finger at someone*” in English represents accusation, threat and guilt and in Kurdish “*tbl le blndkrn*” represents threat.

## 11. Physical Effort and Struggle

Body parts are employed metaphorically in both languages to signify physical or psychological effort or difficulty in the process of accomplishing something.

English "*bones*" and Kurdish "*back*" are employed to denote hard work or physical effort. For example, "*Work your fingers to the bone.*" (English) and "*Pshta xu peva shkand*" (to break one's back with something) (Kurdish). These metaphors reflect universal human experiences of labor, fatigue, and perseverance.

## 4.2. Differences of Body- Related Idiomatic Expressions in English and Kurdish

The contrastive analysis of body idioms in English and Kurdish captures the salient linguistic, cultural, and structural parameters of the idiomatic expressions of body parts in both languages. These are due to reasons such as grammar, cultural values, symbolism, religious beliefs, and regional dialects. Through examination of these points, a better understanding can be provided of how each language forms meaning with idioms and how the meaning is formed by the cultural perspective. This variation can be seen at the following points.

### 1. Common Idioms

There are some body parts in idiomatic expressions in one language that are not expressed in an idiomatic way in the other language. This variation is frequently associated with cultural, historical and metaphorical peculiarities to each language (Moon, 1998). Except where the *liver* is used figuratively as an idiom in Kurdish or other languages, as a symbol of emotions or courage, in English, the *liver* hardly figures as an idiom. But there are a few racy or outdated English references to the *liver*, mostly in old books or medical contexts, not in everyday idiomatic use. In contrast, Kurdish uses the *liver* frequently in idioms as in the examples below.

- English: "*Lily-livered*" which means cowardly or lacking courage and is rare.
- Kurdish: "*Cigara min sot*" (liver my is burned) means I'm deeply saddened or heartbroken.

### 2. Linguistic Origins and Structure

This refers to the historical development and grammatical or syntactical formation of phrases that use body parts metaphorically or figuratively to convey meaning. How idioms are formed depends on the differences in language families and grammatical structures. (English:

Germanic with Latin/French influences; Kurdish: Indo-Iranian with Persian/Turkish/Arabic influences) (Crystal, 2019).

Phrasal verbs are commonly used in English. For example, “*turn your back on someone/something*” means to abandon or reject someone or something, where the particle “on” combines with the verb “turn”. Also, “*Keep an eye on*” meaning to watch carefully, where the particle “on” combines with the verb “keep”. On the other hand, the Kurdish language uses agglutination and poetic repetition. For example, “*daste ta xosh bit*”, where “hand/dast” is combined with a blessing for encouragement. Also, Kurdish idioms frequently use possessive suffixes or direct object markers. For example, “*Sare xu dan*” means to give one's head, meaning to sacrifice, and “*dast zhe bardan*” refers to remove one's hand, meaning to give up.

### 3. Verb Usage

This refers to how verbs are employed in phrases that metaphorically describe actions, states, or experiences involving parts of the body. These expressions often carry meanings that go beyond the literal interpretation of the words used (Parizoska, 2022).

- English idioms often pair body parts with common verbs like "keep," "break," or "give." For example: “*Give someone a hand*” (to help).
- Kurdish idioms may use more specific or vivid verbs. For example: “*Dast pe krn*” (to touch, meaning to start something).

### 4. Idiom Length

This relates to the number of words or components detailing an idiom. These include a verb, body part, and other supporting words that create the full expression. The length of an idiom can vary greatly across languages due to their unique structures and frameworks.

- Unlike most languages, English provides shorter more concise idioms as in “*Blue in the face*” (Extremely frustrated or exhausted from struggling or exerting effort).
- It seems Kurdish counterparts are longer and more descriptive rather than single-word equivalents as in “*Chaven xu dana ek*” (to give eyes to one another which is interpreted as ‘to take care of one another’)

### 5. Dialectal Diversity

This refers to the variations and differences in these expressions across different dialects of the same language. Differences in pronunciation, grammar, and vocabulary are dialects which are regional or social varieties of a language. These differences make the idiomatic expressions unique that are specific to particular dialects (Schmitt, 2017).

- English idioms remain largely consistent across regions (e.g., U.S., U.K., Australia), with only minor lexical variations. For example, as English standardization: “*Cost an arm and a leg*” that is meant to be very expensive, with no significant regional variations in structure or meaning.
- Kurdish idioms vary across dialects (e.g., Kurmanji, Sorani) as Kurdish Kurmanji: “*Daste min dreja*” means “*my hand is long*”, meaning to be influential or powerful.

## 6. Translation Challenges

This means the challenges that arise when translating these expressions from one language into another because they are often deeply rooted in the cultural and linguistic context of their origin, making them particularly challenging to translate accurately. Due to cultural specificity, direct equivalents often lack, requiring contextual adaptation (Baker, 2018; Vula & Tyfekçi, 2024). For example:

- English: “*Break a leg*” (to wish someone good luck, especially before a performance), has no direct Kurdish counterpart and may require adaptation for context.
- Kurdish: “*Dif sare xu kati*” (“to follow his own head”), meaning to act independently, has no exact English equivalent.

## 7. Cultural Context and Values

These are the cultural beliefs, customs, traditions, norms, culture groups, and social attitudes relevant and attached, to the meaning and use of these specific phrases. With regards to parts of the body in expressions tend to draw upon symbols and metaphors concerning one’s limbs which within cultures may widely differ (Hofstede, 2001). Individualism values are overstated on English idioms but Kurdish sayings focus on collectivism.

- English: “*Stand on your own two feet*” (self-reliance, independence, and personal responsibility).
- Kurdish: “*dast danana nav ek*” (Unity of hands – The idea that when people work together, their combined strength is much more powerful than when they act individually).

## 8. Body Parts and Symbolism

This refers to the use of body parts metaphorically or symbolically to convey meanings beyond their literal meaning. Such symbolism varies across cultures (Kövecses, 2010). In both English and Kurdish idioms, there are different organs or body parts that symbolize emotions or actions. For example:

- English: “*Wear your heart on your sleeve*” means to openly express emotions.
- Kurdish: “*Jagara min dsojit*” (my liver burns), meaning to express deep emotional sorrow, often when empathizing with someone.

## 9. Religious and Historical Influences

This refers to how beliefs, practices, or events from religion or history have shaped the metaphors and phrases used to describe human experiences through body parts or actions. These idioms often carry symbolic meanings rooted in cultural memory, sacred texts, or past societal norms.

- English idioms reference Christianity occasionally, while Kurdish idioms integrate Islamic/pre-Islamic themes and historical resilience (e.g., care and protection metaphors).

In English, “*Turn the other cheek*” means to forgive or avoid revenge, even when wronged. In Kurdish, “*Chave xude lebit*” is “God’s eye watch over him/her”, and reflecting the importance of divine care in Kurdish culture.

## 10. Literal and Figurative Meaning

This refers to whether the phrase is literal (interpreted based on the actual physical meaning of the body part/action) or figurative (a symbolic, metaphorical meaning) in which body idioms almost always rely on figurative language, using body parts or actions to express abstract ideas, emotions, or situations (Kareem, 2008).

- English idioms tend to go toward abstract metaphors, while Kurdish idioms are related to literal bodily imagery. In English, “*Cold feet*” means to feel nervous or hesitant about committing to something. In Kurdish, “*Zman drej*” (“a long tongue”) refers to a person who talks too much, highlighting literal bodily imagery.
- Many English body-related idioms are figurative and do not directly translate to literal body parts. For example, “*Cost an arm and a leg*” which means very expensive – no literal connection to body parts, and “*Break a leg*” which is good luck – not meant literally.
- Kurdish idioms often retain a more direct connection to the body part, even when used figuratively. For example, “*stoye ta bshket*” to mean may your neck break – used to wish someone bad luck, but it directly references the neck.

## 11. Highlighting Contrasts

This refers to the use of opposing ideas, body parts, or actions to emphasize differences, tensions, or dualities in human experiences. These idioms often juxtapose physical or symbolic opposites to create vivid, memorable comparisons. This refers to the side-by-side comparison of

idioms from different languages (English and Kurdish) to reveal cultural differences in values, beliefs, and ways of thinking. For example:

- English: “*Send shivers down one’s spine*” (to experience intense fear or excitement).
- Kurdish: “*Dle mn leda*” (my heart trembled), meaning to feel extremely scared or nervous.

The findings show that while English and Kurdish share some body-based idiomatic expressions due to universal human experiences and shared metaphorical cognition, the overlap is limited. Certain idioms have close equivalents as the English example “*with open eyes*” parallels Kurdish *chav vakri*, and “*skin and bone*” corresponds to *charm û hastî*. However, many expressions differ in their figurative meaning, cultural associations, or level of abstraction (Lakoff & Johnson, 1980; Kövecses, 2005; Vula & Tyfekçi, 2024). For instance, English idioms like “*Break a leg*” or “*Cost an arm and a leg*” rely on abstract metaphorical meanings, whereas Kurdish idioms often keep a direct bodily reference as “*stoye ta bshket*” (may your neck break). This confirms the hypothesis that *A limited number of body-related idioms may have equivalents due to shared human experiences, but most are not exact translations.*

On the other hand, cultural values, historical context, and linguistic structures shape both the form and interpretation of body-related idioms in English and Kurdish. English idioms often emphasize individualism and conciseness, as in “*Stand on your own two feet*”, and “*Keep an eye on*”, whereas Kurdish idioms emphasize collectivism, poetic repetition, and literal imagery as in “*dast danana nav ek*”, and “*Chaven xu dana ek*”. Furthermore, religious and historical influences guide metaphorical choices. English idioms occasionally reflect Christian metaphors like “*Turn the other cheek*” and Kurdish idioms reflect Islamic or pre-Islamic heritage e.g. “*Chave xude lebit*”. These differences verify that cultural and linguistic contexts significantly shape idiomatic expressions, aligning with Hypothesis 5 (Crystal, 2019; Hofstede, 2001; Zou, Fuller & Wang, 2025).

## 5. Conclusion

Idioms and metaphors are both cognitive and cultural expressions that make the abstract concrete in imagery terms of figurative language. As Fernando (1996) and Gibbs (1994) point out, idioms are culturally constructed, while conceptual metaphor theory as championed by Lakoff and Johnson (1980) illustrates that metaphors structure human thought by mapping the physical experience into abstract concepts. This study compared English and Kurdish body-based idiomatic expressions, illustrating universal trends along with culturally relative differences.

The most frequent body parts in idioms as *head, hand, eye, heart, foot*, and so on highlight the universal importance of sensory experience, emotion, and action in explaining human experience. Furthermore, both languages possess idioms that involve more than one body part, i.e., "*keep your eyes and ears open*" in English or its corresponding Kurdish idioms, implying a shared appeal to bodily metaphors for explanations of vigilance, being together, or cooperation. English and Kurdish compound words (e.g., *handshake, dastneshan*) also involve body parts, many with idiomatic or metaphorical meanings. These compounds tend to break down boundaries between literal and metaphorical use, reinforcing the body as a conceptual anchor in both languages. While there are numerous equivalent English and Kurdish idioms—e.g., using the *heart* for feeling or the *eye* for focus—there are also culture-specific ones.

English idioms are abstract and brief (e.g., "*break a leg*"), while Kurdish idioms are imagery contingent on context conditioned by agglutinative grammar and oral traditions (e.g., "*daste xu dan*" / *to give one's hand*). Individualism in English as opposed to collectivism and resilience in Kurdish (e.g., *dast danana nav ek* / *unity of hands*) are some of the cultural motifs that further differentiate the metaphorical landscape. These findings suggest that, while shared physical embodiment leads to similarity in idiomatic expression, cultural values and linguistic structures powerfully influence their meaning and form. The non-compositionality of idioms and the opacity of metaphors are equally translational problems of shared cultural sense and not lexical equivalence.

Finally, this study confirms that idioms and metaphors are more than just linguistic resource, but also clues to cultural identity and cognitive universals. A sensitivity to the embodiment-cultural interface lies at the heart of efforts to enhance intercultural communication for both language learners and their teachers (translators). Future research may explore the effects of globalization, media and migration on the development of idioms, or suggest pedagogical approaches for teaching culturally specific figurative language. Language may vary, but the human body, common to all cultures, can be a metaphorical bridge for expressing common human experience.

## References

- Abbas, A. M. (2020). *A semantic study of idioms in English and Kurdish* [Master's thesis]. University of Sulaimani.
- Ahmad, R. S. (2021). *Translating idioms from Kurdish to English according to Mona Baker's*

*strategies* [Master's thesis]. Tishk International University.

Amedi, M. I. (2020). *Hndak payven khosh u sayr d zmane kurdi da l davara bahdinan* [Some beautiful and humorous expressions in Bahdini Kurdish]. Chapkxana Hawar.

Amedi, S. B. (2005). *Idyamen kurdi* [Kurdish idioms] (2nd ed.). Spirez Press & Publisher.

Ammer, C. (2013). *The American heritage dictionary of idioms* (2nd ed.). Houghton Mifflin Harcourt.

Baker, M. (2018). *In other words: A coursebook on translation* (3rd ed.). Routledge.

Banaruee, H., Farsani, D., Khatin-Zadeh, O., & Eskandari, Z. (2024). *Metaphors across cultures. Poznan Studies in Contemporary Linguistics*, 60(2), 133–158. <https://doi.org/10.1515/psicl-2023-0035>

Crystal, D. (2019). *The Cambridge encyclopedia of the English language* (4th ed.). Cambridge University Press.

Fernando, C. (1996). *Idioms and idiomaticity*. Oxford University Press.

Gibbs, R. W. (1994). *The poetics of mind: Figurative thought, language, and understanding*. Cambridge University Press.

Gibbs, R. W. (Ed.). (2008). *The Cambridge handbook of metaphor and thought*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511816802>

Glucksberg, S. (2001). *Understanding figurative language: From metaphors to idioms*. Oxford University Press.

Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Sage Publications.

Kareem, N. O. (2008). *Body-Related Idioms in Standard English and Kurdish: A Comparative Study* (Master's thesis). University of Koya, Kurdistan Region Government, Ministry of Higher Education and Scientific Research.

- Kövecses, Z. (2000). *Metaphor and emotion: Language, culture, and body in human feeling*. Cambridge University Press.
- Kövecses, Z. (2005). *Metaphor in culture: Universality and variation*. Cambridge University Press.
- Kövecses, Z. (2010). *Metaphor: A practical introduction* (2<sup>nd</sup> ed.). Oxford University Press.
- Lakoff, G., & Johnson, M. (1980). *Metaphors we live by*. University of Chicago Press.
- Moon, R. (1998). *Fixed expressions and idioms in English: A corpus-based approach*. Clarendon Press.
- Nunberg, G., Sag, I. A., & Wasow, T. (1994). Idioms. *Language*, 70(3), 491–538.  
<https://doi.org/10.2307/416483>
- Parizoska, J. (2022). *Idiom modifications: What grammar reveals about conceptual structure*. *Lexis: Journal in English Lexicology*, 19.  
<https://doi.org/10.4000/lexis.6293>
- Saeed, J. I. (2009). The meaning of idioms: Theoretical and practical perspectives. *Journal of Pragmatics*, 41(10), 1931-1944.  
<https://doi.org/10.1016/j.pragma.2009.02.002>
- Said, N. M. (2024). *Gulgashta zmani pajn u pejayen galeri d zmane kurdi da* [Gallery of Kurdish body-part idioms] (1st ed.). Spirez Press & Publisher.
- Salih, N. Y. (2023). *Idiomatic Expressions in English*. In Proceedings of the 2nd Students Conference, Department of English, Al-Noor University College. Al-Noor University College.
- Schmitt, N. (2017). *An introduction to applied linguistics* (3rd ed.). Routledge.
- Seidl, J., & McMordie, W. (1988). *English idioms and how to use them* (5th ed.). Oxford University Press.
- Spears, R. A. (2005). *McGraw-Hill's dictionary of American idioms and phrasal verbs*. McGraw-

Sweetser, E. (1990). *From etymology to pragmatics: Metaphorical and cultural aspects of semantic structure*. Cambridge University Press.

Vula, E., & Tyfekçi, N. (2024). Navigating non-literal language: The complexities of translating idioms across cultural boundaries. *Academic Journal of Interdisciplinary Studies*, 13(2), 284.  
https://doi.org/10.36941/ajis-2024-0049

Yu, N. (2009). *The Chinese heart in a cognitive perspective: Culture, body, and language*. Mouton de Gruyter.

Zou, J., Fuller, C., & Wang, L. (2025). *The interplay between cultural models and metaphor understanding: A cross-cultural cognitive perspective*. *Frontiers in Psychology*, 16, 1539784.  
https://doi.org/10.3389/fpsyg.2025.1539784

## Appendices

### Appendix A: The Most Common Body-Related Idiomatic Expressions in English Language

#### 1. Hair

English Idioms	Metaphorical Meaning
Let your hair down	Relax and enjoy yourself
Make your hair stand on end	Frighten or shock someone
Not a hair out of place	Perfectly neat and tidy

#### 2. Head

English Idioms	Metaphorical Meaning
Lose your head	To become very upset or lose control in a stressful situation
Nothing pops up in my head	Unable to think of anything at the moment
Keep your head	To stay calm and think clearly in a difficult situation

#### 3. Brain

English Idioms	Metaphorical Meaning
Brainstorm	To think of many ideas or solutions quickly, often in a group
Pick someone's brain	To ask someone for their knowledge or ideas
Mind over matter	Using willpower or mental strength to overcome a physical challenge

#### 4. Face

English Idioms	Metaphorical Meaning
Put your best face	To appear confident, positive, or competent, even if you

forward	don't feel that way
Face the wrath of someone	To experience someone's anger or punishment
Your face doesn't fit	To not be accepted or welcomed in a group, often due to not meeting expectations

### 5. Eyelashes

English Idioms	Metaphorical Meaning
Flutter one's eyelashes	To flirt or try to charm someone, often in a playful or exaggerated way
As long as a camel's eyelashes	Something that is very long
Not see past the end of one's eyelashes	To be shortsighted or unable to think beyond immediate concerns

### 6. Eyes

English Idioms	Metaphorical Meaning
All eyes on me	Everyone is watching or paying attention to me
An eye for an eye	Justice or revenge where punishment matches the offense
Apple of one's eye	Someone cherished or highly valued

### 7. Nose

English Idioms	Metaphorical Meaning
Turn up one's nose at something	To reject something because it is not good enough
Stick your nose into something	To interfere in someone else's business
Keep your nose out of something	To avoid getting involved in something that is not your concern

### 8. Cheeks

English Idioms	Metaphorical Meaning
Turn the other cheek	To respond to an insult or injury with patience instead of retaliation
Cheek by jowl	Very close together, often in a crowded or intimate way
A cheeky grin/smile	A playful, mischievous, or slightly rude smile

### 9. Ears

English Idioms	Metaphorical Meaning
Play it by ear	To improvise or handle a situation as it unfolds, without a set plan
Fall on deaf ears	To be ignored or disregarded
Have an ear for something	To have a natural ability to recognize or appreciate sounds, music, or language

### 10. Beard

English Idioms	Metaphorical Meaning
Blue beard	A reference to a man who is dangerous, especially to women (from the fairy tale Bluebeard)
Stroke one's beard	To think deeply, often used humorously to describe intellectual pondering
By my beard	An old-fashioned exclamation of surprise or emphasis

### 11. Mouth

English Idioms	Metaphorical Meaning
Put your money where your mouth is	Back up your words with action
Foaming at the mouth	Extremely angry or eager
Down in the mouth	Sad or discouraged

### 12. Lips

English Idioms	Metaphorical Meaning
To bite your lip	To stop yourself from speaking, often to avoid saying something inappropriate or emotional
Loose lips sink ships	Careless talk can lead to trouble or danger
On everyone's lips	A topic that everyone is talking about

### 13. Tongue

English Idioms	Metaphorical Meaning
Bite your tongue	To stop yourself from saying something
Cat got your tongue	Said when someone is unusually silent
Have a sharp tongue	To speak in a critical or harsh way

### 14. Teeth

English Idioms	Metaphorical Meaning
Fight tooth and nail	Struggle fiercely to achieve something
By the skin of your teeth	Barely succeed, with little margin for error
Kick in the teeth	A harsh disappointment or setback

### 15. Throat

English Idioms	Metaphorical Meaning
At each other's throats	Engaged in a fierce argument or conflict
Jump down someone's throat	To react angrily or criticize someone harshly
Stick in one's throat	Something that is difficult to accept or say

### 16. Neck

English Idioms	Metaphorical Meaning
A pain in the neck	Something or someone very annoying or troublesome
Stick your neck out	Take a risk, often by expressing an opinion or helping someone
Breathe down someone's neck	Watch or pressure someone too closely

### 17. Shoulders

English Idioms	Metaphorical Meaning
Rub shoulders with someone	Socializing or spending time with important people
Cry on someone's shoulder	Seeking comfort from someone when you're upset
Cold shoulder	A rude or unfriendly attitude
Give someone the cold shoulder	Ignore or treat someone unfriendly

### 18. Chest

English Idioms	Metaphorical Meaning
Beat one's chest	Express strong emotions, often in a dramatic way
Get something off one's chest	Share or confess something that's been bothering you
Play it close to the chest	Keep information secret or be cautious

### 19. Back

English Idioms	Metaphorical Meaning
Behind someone's back	Doing something secretly, often in a deceitful or disloyal way
Have someone's back	To support or protect someone
Turn your back on	To ignore or abandon someone or something

### 20. Arms

English Idioms	Metaphorical Meaning
Keep someone at arm's length	To maintain emotional or physical distance from someone
A shot in the arm	A boost or encouragement that improves a situation
Up in arms	Very angry or protesting strongly
Twist someone's arm	Persuade or pressure someone to do something

### 21. Hands

English Idioms	Metaphorical Meaning
----------------	----------------------

Give me a hand	Help or assist me
In safe hands	Being cared for or managed by someone trustworthy
Out of hand	Uncontrolled or unmanageable

## 22. Fingers

English Idioms	Metaphorical Meaning
Burn your fingers	To get into trouble because of a risky action
Keep your fingers crossed	To hope for something good to happen
Have sticky fingers	To steal things
English Idioms	Metaphorical Meaning
Under someone's thumb	To be under someone's control or influence
Green thumb	A natural talent for gardening
Have a thumb in every pie	To be involved in many activities or projects at once

## 23. Thumb

## 24. Nail

English Idioms	Metaphorical Meaning
Hit the nail on the head	To describe exactly what is causing a situation or problem
A nail in the coffin	An action or event that causes something to end or fail
As hard as nails	To be very tough or not show any emotions

## 25. Heart

English Idioms	Metaphorical Meaning
Heart of stone	Cold, unfeeling nature; lack of sympathy or compassion
Wear your heart on your sleeve	To openly show emotions or feelings
Win someone's heart	To gain someone's love or affection

## 26. Stomach

English Idioms	Metaphorical Meaning
Have a strong stomach	To be able to handle difficult, disturbing, or disgusting situations without feeling sick
Butterflies in one's stomach	To feel nervous or anxious
A knot in one's stomach	A feeling of fear, nervousness, or anxiety

### 27. Liver

English Idioms	Metaphorical Meaning
Liver-hearted	Cowardly or lacking courage
White-livered	Cowardly or timid
Yellow-bellied	Extremely cowardly

### 28. Belly\Abdomen

### 29. Legs

English Idioms	Metaphorical Meaning
Break a leg	Way to wish someone good luck, especially in the performing arts
Get a leg up	To gain an advantage or a head start in a situation
Get the legs under something	To make something more stable or secure, often referring to a project or idea

### 30. Knees

English Idioms	Metaphorical Meaning
Knee-jerk reaction	A quick, automatic response without thinking
On bended knee	To kneel as a sign of respect or a humble request
Shake a knee	To move quickly, often in dancing or enthusiasm

### 31. Feet

English Idioms	Metaphorical Meaning
Stand on your own two feet	Be independent and take care of yourself
Swept off your feet	Be suddenly and deeply impressed or in love
Have one foot in the grave	Be very old, sick, or close to dying

### 32. Heels

English Idioms	Metaphorical Meaning
Dig in one's heels	To stubbornly refuse to change one's position or opinion

English Idioms	Metaphorical Meaning
Belly up	To fail or go bankrupt
Beer belly	A large stomach caused by drinking too much beer
Slap on the belly	A friendly or congratulatory gesture
Kick up one's heels	To celebrate or have a great time
Snapping at (someone's) heels	To be close behind someone in competition or pursuit

### 33. Toe

English Idioms	Metaphorical Meaning
Toe the line	To conform to rules or standards, or to do what is expected
Keep someone on their toes	To make someone stay alert and ready for anything
Step on someone's toes	To offend or upset someone by interfering in their affairs

#### 34. Ankles

English Idioms	Metaphorical Meaning
Grab someone by the ankles	This can mean to hold someone back or keep them from progressing
Shoot oneself in the ankle	To make a mistake that harms oneself
Break someone's ankles	A phrase from basketball meaning to fake out an opponent so badly that they lose their balance

#### 35. Bones

English Idioms	Metaphorical Meaning
To the bone	Completely or thoroughly, often used with intensity
Throw someone a bone	To give someone a small favor or concession, often to appease them
Feel it in your bones	To have an instinctive or strong feeling about something

#### 36. Skin

English Idioms	Metaphorical Meaning
By the skin of one's teeth	Just barely managing to do something
Get under someone's skin	To annoy or irritate someone
Comfortable in one's own skin	Feeling confident and at ease with who you are

#### 37. Blood

English Idioms	Metaphorical Meaning
Make someone's blood boil	To make someone very angry
Cold-blooded	Cruel and without feeling or empathy
Sweat blood	To work extremely hard or be under great stress

#### 38. Nerves

English Idioms	Metaphorical Meaning
Get on someone's nerves	To annoy or irritate someone

Lose your nerve	To become too afraid to do something you were planning to do
A bundle of nerves	To feel very nervous or anxious

## Appendix B: The Most Common Body-Related Idiomatic Expressions in Kurdish Language

### 1. Hair

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Prch chun	Hair fall	Getting bald
Prch peva spibun	Hair whitening with	Putting in too much time and effort for someone without seeing any good result
Mi b azmaniva hatn	Hair growing on the tongue	Keep telling someone to do something but they never do it

### 2. Head

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Sar spi	Head white	An old woman who arranges bride works during the wedding ceremony
Sarubar	Head and body frame	Appearance
Sare mariya	Head snake	Enemy
Sar barday	Head released	Someone who does whatever he wants

### 3. Forehead

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Sar anye nvisi	Written on forehead	Inevitable fate
Ani gre	Forehead knot	Angry, sulk

### 4. Skull

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Klukh stir	Skull thick	A general idiom, usually said to someone when you are upset with them
Klukh gr	Skull big	A general idiom, usually said to someone when you are upset with them

### 5. Brain

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Be maji,/ Be aql	Without brain	Said to someone when they don't understand easily (Stupid)
Maji hshk	Brain dry	Said to someone when they don't understand easily
Aql svk	Brain light	A person who easily believes something

### 6. Face

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Be saruchav, Be chav	Without face	Someone who doesn't see what you do for him/her.

### 7. Eyebrow

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Bri qaytan	Eyebrows lace	Having long and thin eyebrows

### 8. Eyes

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Agr j navchava chu	Fire came out of his eyes	Became furious
Chav hli	Eyes slippery	A person who did something bad or knows a secret
Chav shor	Eyes hanging down	A person who does immoral things

### 9. Nose

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Dfn blnd	Nose high	Arrogant
Dfn brin	Nose cutting	Reprimand, to warn someone angrily
Gahshta sare dfne	Reached the tip of the nose	To become impatient
Sar dfne	On the nose	Doing something despite someone's will

### 10. Ears

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Be guh	Without ears	Disobedient
Guh raq	Ears solid	Thick-headed
Nan b guha dxot	Eats bread by ears	Ignorant, stupid
Psht guh havetn	Throwing sth/sb behind ears	Ignoring

### 11. Cheek

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Ri khosh	Cheek enjoyable	Sociable
Be ri	Without cheek	Shameless, impolite, disrespectful
Ri rash	Cheek black	Embarrassed
Ri spi	Cheek white	Self-assured

### 12. Moustache

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Smbel qaytan	Moustache lace	Pencil mustache

Smbel Carifk	Moustache broom	Bushy mustache
Smbêl boq	Moustache cornet	Handlebar mustache

### 13. Beard

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Rih spi	White beard	Gentlemen

### 14. Mouth

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Be Dav u lev	Without mouth and lips	Not worthy, valueless
Be Dav u azman	Without mouth and tongue	Someone who doesn't know how to explain himself and tends to be quiet
Dav bash	Mouth wide	Someone who screams a lot
Dav rash	Mouth black	Someone who uses offensive or inappropriate words

### 15. Lips

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Lev shor	Lips hanging down	Angry and sad
Bn levanva axftn	Under lips speaking	Whispering
Gahshta leve	Reached the lip	To become impatient
Lev larzin	Lips shaking	Frightened

### 16. Teeth

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Ddan tafsh	Teeth stick	Large and broad teeth
Ddan sa	Teeth dog	A person whose teeth resemble those of a dog

### 17. Tongue

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Azman Khosh	Tongue enjoyable	Someone who articulates nicely and eloquently
Azman drej	Tongue long	Someone who tends to speak impolitely and at length
Azman rash	Tongue black	Someone who uses offensive or inappropriate words
Azman u pahnka davi	Tongue and palate	To speak to much or non-sense

### 18. Neck

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Stu shkasti	Neck broken	A slight and a general curse

### 19. Nape

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Patk dan	Turning the nape at	Ignore, being mad at someone, arrogant
Dav chu patke	Mouth went to the nape	Always telling someone to do something but they never do it

## 20. Throat

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Hafk stir	Throat thick	Snob, a person gained wealth through dishonest or unethical means

## 21. Shoulder

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Ml pahn	Shoulder wide	Someone who is patient and doesn't become sad over things
J mla hatn	Coming from shoulder	Capable of doing something
J mla xwarn	Eating from shoulder	Suitable for
Lnge xu l mle xu kr	Carried the leg over the shoulder	Having a Broken leg

## 22. Heart

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Dl nazk	Heart delicate	Kind and sensitive
Dl khosh	Heart enjoyable	Delightful
Dl narm	Heart soft	Kind
Dl mayi	Heart left	Heartbroken
Dl shkasti	Heart broken	Heartbroken (Refers to a state of deep emotional pain or sorrow)

## 23. Chest

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Bar sng grtn	Grabbing someone's chest	Challenging someone

## 24. Back

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Be psht	Without back	Having nobody to protect and help
Chiya l pshta xu dkat	Carries a mountain on his back	To make his burden heavy
Psht dan	Back turning	Ignoring, arrogance
Psht pe garmkrn	Warming back with	To trust someone

## 25. Liver

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Jagar bu sotn	Liver burning for	To empathize with someone
Jagara	Liver	Children
Jarge ta bxum	Eat your liver	To show love and affection for someone

### 26. Bladder

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Zrav qatandn	Breaking (cutting) bladder	Frightening

### 27. Abdomen

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Zk shor	Abdomen hanging down	Fat, obese
Zk farad	Abdomen sack	Very Fat
Zk rash	Abdomen black	Envious
Zk drink	Abdomen ripper	Irritant (Someone or something that annoys or angers)

### 28. Fat

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Baz halink	Fat melting	A person who is disobedient and mischievous

### 29. Skin

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Charm u hasti	Skin and bone	Skinny

### 30. Bone

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Hasti gran	Bone Heavy	Ugly

### 31. Fingers

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Tbl zerin	Fingers golden	A skilled and witty person
Tbl le hejandn Tbl blndkrn	Shaking finger at Finger raising	Threatening

### 32. Hand

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Dast svk	Hand light	Being fast in doing things, skillful
Dast b shul	Hand busy	Naughty
Dast j peyan drejtr	Hand longer than feet	Returning empty handed, being disappointed
Dast b sari da inan	Bringing Hand over head	To empathies

### 33. Leg

Kurdish Idioms	Literal Translation	Metaphorical Meaning
----------------	---------------------	----------------------

Lng drej	Long leg	Tall
Lnge xu l mle xu kr	Carried his leg over his shoulder	Having a Broken leg

#### 34. Ankle

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Gozek shkandn	Ankle breaking	Party pooper

#### 35. Foot

Kurdish Idioms	Literal Translation	Metaphorical Meaning
Jhe peyan dnavda nabu	Having no place for feet	A crowded place
Bn peyan da chun	Going under feet	To be sacrificed for nothing
J bne peyan chekr	Made from beneath the feet	Made something up
Kra pelav o kra pe xu	Made him shoe and put it on	To belittle someone