

The representation of Hands in Jordanian Spoken Arabic: A Cognitive Study

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ABSTRACT

This study explores the figurative meanings of the idiomatic expressions related to human hand as used in Jordanian spoken Arabic. It adopts the conceptual metaphor theory by Lakoff and Johnson (1980). Conceptual metaphor consists of a large number of mappings between a 'source' and a 'target' domain. The meaning of a particular linguistic expression is absolutely based on such mappings. The study is based on Lakoff and Johnson's view of metaphor as part of everyday language. The sample of the study consists of *twenty-four* participants, *twelve* males and *twelve* females, who were asked to participate in the study. The participants interpret the target expressions (30 expressions) according to their underlying meanings rather lexical ones. The study shows that Jordanian Spoken Arabic is rich in metaphorical expressions on the body part '*hand*'. The results reveal that the metaphorical mappings are at work in linking the figurative meanings with the literal meanings of the idiomatic expressions of human hand in Jordanian spoken Arabic. Moreover, the results also reveal that some of these expressions have positively figurative meanings, others have negatively figurative meanings and some others have both positively and negatively figurative meanings, according to the context they occur in.

Key words: Figurative Meaning, Human Hand, Conceptual Metaphor, Jordanian Spoken Arabic

INTRODUCTION

Explaining the way in which abstract concepts are conceptualized in the human mind has been the main challenge for linguists (Osherson and Smith 1981; Armstrong et al. 1983) and psychologists (Gibbs 1990a; 1990b), and anthropologists (Foley 1997). According to the most common definition, idioms are linguistic expressions whose overall meaning cannot be predicted from the meanings of the constituent parts. As a result, idioms are considered one of the serious challenges for both teachers and learners of foreign languages.

The use of idiomatic expressions is a widespread phenomenon. It is widely used in everyday life, and could be noticed in different communication areas including TV shows, newspapers and even religious contexts as the Noble Quran and Sunnah. In the Noble Quran, for example, we discover the use of the idiomatic expression of human hand:

"And do not keep your hand tied to your neck, nor spread it out fully, lest you end up liable and regretful" Al-Isra' Surah, verse 29. In this context, the word hand stands for spending money. It is to say that a person should not be stingy nor overgenerous.

Furthermore, in the Prophetic Hadith, our prophet Mohammad, peace be upon him, said: "The higher hand is better than the lower hand". The higher hand in this context stands for the person who is giving alms, money, food or any

kind of help to others, and the lower one refers to that person who is receiving alms. According to Lakoff and Johnson, the metaphor HAND IS PERSON seems to be at work in this Prophetic Hadith.

The present study will be concerned with the figurative meanings of the idiomatic expressions containing human hand by speakers of Jordanian Arabic.

Statement of the Problem

Language is used as a means of communication. However, there are many issues in language which need to be analyzed and discussed in an elaborate way. The way in which abstract concepts are conceptualized in the human mind is considered one of these hot issues included in language. This study is an attempt to explore the figurative meanings of the idiomatic expressions related to human hand by speakers of Jordanian Arabic.

The Aim of the Study

The study focuses on the figurative meanings of the idiomatic expressions of human hand in Jordanian spoken Arabic from a cognitive point of view. The present study, therefore, is an attempt to investigate and analyze figurative meanings on **human hand** in light of Lakoff and Johnson's assumption on metaphors as part of our everyday language. More-

over, it is hoped that the study will familiarize Jordanians as well as Arabic learners with these expressions and make them aware of the power of these expressions in conveying certain messages in communication.

The present study tries to answer the following questions:

1. What are the metaphors that Jordanians use to refer to **human hand**?
2. What are the underlying meanings of each of these metaphors?

Significance of the Study

The significance of the present study lies in its focus on the way in which Jordanians conceptualize the idiomatic expressions from a wider theoretical and practical paradigm. Therefore, the novelty in this study is that it will probably be the first attempt to deal in an elaborate way with such a topic.

A search of the literature has found a few research studies which have tried to investigate the figurative use of idiomatic expressions related to **human hand** by Jordanian speakers of Arabic. This study has opened doors to new research areas in the use of idiomatic expressions by native Arabic speakers.

The study will adopt a qualitative paradigm that tries to analyze conceptualizing of idiomatic expressions related to **human hand** by speakers of Jordanian Arabic.

Finally, the cognitive analysis introduced in this study is hoped to be of a great importance to the process of learning and teaching the Arabic idiomatic expressions, and for those working in the field of translation.

Limitations of the Study

The selected idiomatic expressions of human hand are considered a representative sample which does not include all idioms existing in Arabic language. The study is limited to the idiomatic expressions of human hand related to spoken Jordanian Arabic; it excludes the formal phrases such as those existing in Quran for example. Moreover, the study is limited to Jordanian spoken Arabic for people living in the north of Jordan.

LITERATURE REVIEW

Metaphors are special linguistic expressions whose meanings cannot be determined by the literal definition of the constituent parts, but rather refer to figurative meanings that are fossilized and become known only through common use. In their book 'metaphors we live by', Lakoff and Johnson (1980) verify their thinking with reference to metaphor:

Metaphor is typically viewed as characteristic of language alone, a matter of words rather than thought or action. For this reason, most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature. (p.3)

Lakoff and Johnson (1980) state that native speakers of all languages use a large number of metaphors when they

communicate about the world. People tend to use the non-literal meanings of these expressions to describe things and to express how they feel when responding to different social situations. This means that these expressions are literally and metaphorically used and understood by different kinds of people. It is believed that learning metaphorical expressions will certainly enhance the learners' communicative ability and will result in better understanding of the cultural norms and conventions.

Cruse (2006) defines metaphor as "a variety of figurative (i.e. non-literal) use of language" (p.107). Cruse (2006) continues that what distinguishes a metaphorical use of an expression is the relationship between its figurative meaning and its literal meaning. Traditionally, idioms and metaphors are seen as fixed expressions whose meanings cannot be predicted from the meanings of their constituents. However, the cognitive approach claims that the meanings of idioms and metaphors motivate and provide insights into how thoughts are structured in the human mind.

According to Lakoff and Johnson (1980: 454), metaphor is pervasive in our everyday life, not only in our language, but in our thought and action. They believe that most of our ordinary conceptual system, in terms of thinking and acting, is metaphorical in nature. Based on their theory, one conceptual domain can be understood in terms of another conceptual domain: the "source" domain and the "target" domain. For instance, in the conceptual metaphor IDEAS ARE PRODUCTS, PRODUCTS is the source domain and IDEAS is the target domain (Lakoff and Johnson, 1980).

Abdullah, K., & Jackson, H. (1998) investigate the type of Syrian Arabic idioms that are most likely to be transferred while learning a second language. The study concludes that the degree of similarity to a native language idiom does not necessarily help in the process of idiom comprehension or production. Meanwhile, the linguistic differences between the English idiom and the Syrian idiom do not automatically lead to problems in comprehending L2 idioms. Frankly speaking, it seems that the main focus of this study was not on the figurative meanings of the idiomatic expressions included in the study, rather it focuses on finding the appropriate pragmatic equivalents of those idioms in English language.

Besides, Bilkova (2000) investigates the Czech and English idiomatic expressions involving body parts from a cognitive point of view. The results show that there are many mechanisms motivating the figurative meanings of the idiomatic expressions. These mechanisms include general conventional knowledge and conceptual metaphors and metonymies. The study is limited to comparing the figurative meanings of the selected idiomatic expressions related to body parts, in both Czech and English, without paying attention on the conceptual metaphors as a link between the figurative and literal meanings of the idioms.

Moreover, Al-Adaileh, B., & Abbadi, R. (2012) examine the metonymical meaning of the idiomatic expressions of human body parts including the human hand by Jordanian speakers. The study reveals that metonymical mappings play a central role in conceptualizing the idiomatic expressions of body parts. This study is limited to the metonymical map-

pings within the human body parts idioms in the Jordanian society; the researchers, actually, do not concentrate on the conceptual metaphors as motives of the figurative meanings of the idioms in their study.

Hopefully, the present study is an attempt to bridge the gap of in the related literature. Furthermore, the cognitive analysis introduced in this study is hoped to be of a great importance to the process of learning and teaching the Arabic idioms.

METHOD

The present study is an attempt to investigate the figurative meanings that speakers of Jordanian Arabic use to refer to '*human hand*' in their daily conversations.

Sample of the Study

The sample of the study consisted of 24 participants who live in north Jordan. The respondents of the sample were aged 25-50 to participate in the study. Since the study is not concerned with gender, the sample consisted of both male and female without giving any concern to the number of the gender.

Data Collection

In order to harvest the required data for the study, the researcher developed a questionnaire, written in Arabic. The content of the questionnaire was influenced by the researcher's experience, as a native speaker of Jordanian Arabic, as well as by the literature available on the topic. Prior the construction of the questionnaire, the researcher wrote down a list of idiomatic expressions containing human hand that he believes Jordanians metaphorically use in different social situations.

The questionnaire was divided into two sections. The first section includes personal information i.e. age and gender that the participants were asked to supply personal. The second section of the questionnaire was designed to find out the meanings of metaphors that Jordanians usually and frequently use in their interactions to describe people, thoughts and actions through the use of the word '*human hand*'. Each participant was given the collected idiomatic expressions of human hand and was asked to give the way they understand each. The questionnaire was carried out in an informal way to receive natural and spontaneous answers. They were asked to provide or suggest more expressions that are not listed in the questionnaire and to give their meanings. The data were then analyzed in lights of Lakoff and Johnson's view of metaphor as part of our everyday language.

Data Analysis

The collected data was analyzed qualitatively to show how the participants in north Jordan use the expressions in their daily face-to-face instructions to see the metaphors of hand in the Jordanian dialect. This study adopts a qualitative paradigm to analyze the data.

DATA ANALYSIS AND DISCUSSION

Metaphors on **human hand** are widely used in Jordanian Arabic because they are expressive linguistic tools. Native speakers of Jordanian Arabic tend to use such expressions in their daily face-to-face interactions because, it seems, they are aware of the importance of metaphorical expressions in facilitating the communication process and in expressing one's feelings. For example, the expression (ايدته طويلة) [*ʔiedu taweelih*] *his hand is long* is associated with **robbery**. In the given expression, the surface meaning has changed and thus has to be understood metaphorically, i.e. non-literally.

This section presents the most commonly used metaphors on **human hand** in Jordanian spoken Arabic. Literal translation of each expression is given to clarify its lexical meaning. It is worth mentioning that the speakers of Jordanian Arabic use some suffixes to indicate the third person possessive pronouns. These are similar to English suffixes; they are added to the end of the word. For example, the word كتاب [*kitab*] 'book', [*kitabū*] or [*galbuh*] 'his book'. For female, Jordanians say كتابها [*kitabha*] 'her book'. This means that these suffixes are possessive pronouns [-u, -uh] stand for 'his', and [-ha] stands for 'her'. For the plural forms, Jordanians add [-hum] for the third person plural as in كتابهم [*kita: bhum*] 'their book'. Speakers of Jordanian Arabic associate a wide range of meanings to human body part terms; however, this study is restricted to investigating expressions on **human hand** only.

Metaphors on Hand

According to Lakoff and Johnson (1980), the linguistic expressions are containers for meanings, and that the context in which these expressions are used is important to understand these meanings. Therefore, the meaning of particular metaphorical linguistic expressions is based on correspondences between the source domain and the target domain (Kövecses, 2010).

Following Lakoff and Johnson (1980), many concepts like *support*, *help*, *poverty*, *inability*, to give just a few examples, are target domains which are frequently expressed in Jordanian Arabic by the use of the source domain, the linguistic expression, **human hand**. The hand is one of the body parts that provides a good source for metaphors, and it attracts many metaphorical expressions in the Jordanian society to convey a large number of communicative messages among Jordanians. The linguistic behavior of the Jordanians implies that they feel that expressing the concept metaphorically sounds more effective and powerful than expressing it by the direct and non-metaphorical way. In other words, the sense of a concept is communicated in both ways; however, the conceptual metaphor is distinguished by the effect it leaves in the minds of those who receive.

The hand stands for skillfulness

The use of the word hand in the following examples below stands for skillfulness. A point worth mentioning here is that

some of these idiomatic expressions may bear negative or positive meanings in accordance with the context they occurred in.

The expression in example (1) below is frequently used to positively describe a doctor or nurse who is skillful and professional in his/her job to the extent that he/she does not cause any pain when giving an injection to a patient. Therefore, the abstract concept of **skillfulness** is understood via the linguistic expression **light hand**. Looking at it the other way, some people use *light-handed* to negatively describe a burglar who steals without being felt or noticed by others. This idiomatic expression, light-handed is equivalent to the English light-fingered. What makes it metaphorical is that the linguistic expression **light hand** is a source domain that could figuratively symbolize **burglary** as the target domain in Jordanian Spoken Arabic depending on the context. The semantic mapping between the source domain and the target domain in this conceptual metaphor is based on the preconception of skillfulness.

Example 1:

Arabic Expression	Transliteration	Literal Translation
إيدته خفيفة	ʔiedu Khafeefeh	his hand is light.

The hand stands for support

As stated in the example below, the word hand refers to the concept of support.

Example 2:

Arabic Expression	Transliteration
اعتبرني ايدك اليمين	i9tabrni idak ilyamiin

Literal Translation
consider me your **right hand**

The concept of **support**, the target domain, is represented linguistically by the use of the expression **right hand**. The expression in example (2) above demonstrates that considering oneself *the right hand* of the other means that the speaker is a good supporter. It is equivalent to the English expression *to be someone's right-hand man*. Meanwhile, it seems that the right hand not the left one is associated with religious considerations rather than cultural or social ones since, culturally, there is no difference between the right and left hand carry religious connotations. In the prophetic hadith, Prophet Mohammed Peace Be Upon Him said: "... **And a man who gave alms, and he concealed it, so that his left (hand) does not know what his right (hand) has spent**". It is noticed from this hadith that the right, not the left, hand is responsible for giving help and support to people, and this supports the claim mentioned earlier. This is similar to that in English when hearing a person say *when the left hand does not know what the right hand is doing*, but with different interpretation. In English, it refers to a person who is doing two different activities at a time. This, of course, is very difficult, if not impossible, to achieve two missions at once without suffering or confusion (Bilkova, 2000, p.82). However, this idiom has an equivalent in Arabic: *two watermelons could not be carried in one hand*. In this context, the word hand stands for ability.

Similarly, the expression in (4) below also expresses the image of **support**, but this time it is the need for support from the speaker. When *my hand is in your belt* is said to someone, it means that the speaker is stressing that he/she is reliant on the addressee to achieve their needs fulfilled. In such case, it could be used as a reply to stand for the speaker's acceptance of an offer of assistance from others.

Example 4:

Arabic Expression	Transliteration
ايدتي بزنارك	ʔiedi bzin-na: rak

Literal Translation
My hand is in your belt.

The hand stands for success and fertility

The concepts of **success** and **fertility** are frequently expressed in Jordanian Arabic by the use of the linguistic expression **green hand**. It seems clear that Jordanians are aware of the fact that they can achieve a communicative goal by using the expression in example (5). They feel that expressing a concept metaphorically is more effective than literally. In other words, the sense of concept can be achieved literally and metaphorically; however, the conventionalized metaphor distinguishes itself by the effect it leaves in the mind of the receiver (Al-Ramahi, 2016). The expression in example (5), therefore, is positively used to describe a successful farmer; everything he/she plants in the ground grows well. The target domain, that is the abstract concepts of success and fertility, is what Jordanians understand through the use of the linguistic expression green hand. This expression is equivalent to the English '*green fingers*'.

Example 5:

Arabic Expression	Transliteration	Literal Translation
ايدته خضرا	ʔiedu khadra	His hand is green

The hand stands for strength

Likewise, the **human hand** idiomatic expression in example (6) below may also convey both positive and negative meanings, depending on the context in which it occurs. In one hand, it is negatively used to describe a doctor or nurse who causes pain when giving a patient an injection. On the other hand, *heavy-handed* is used to describe a person who is strong. This expression is metaphorical in the sense that people never think of a hand that is heavy in weight, rather the concept of strength is usually understood through the use of the linguistic expression hand, that is, **strength** is the target domain which Jordanians grasp when the linguistic expression **heavy-handed** is used. The latter interpretation applies to the expression in example (7), where the concept of *strength* is also conceptualized by the use of the simile *his hand is like a hammer*. Moreover, the expression in example (8) carries a similar meaning, that is strength. Interestingly, the equivalent for this expression as used by Hijazi dialect of Arabic in Saudi Arabia is *his hand is blind* (Al-Jahdali, 2009).

Therefore, the conceptual metaphor HAND IS STRENGTH can be understood via the use of linguistic expressions like those in (6,7 and 8) respectively.

Example 6:

Arabic Expression	Transliteration	Literal Translation
إيده ثقيلة	?iedu thageeleh	His hand is heavy

Example 7:

Arabic Expression	Transliteration
إيده مثل المهدة	?iedu mithil elmahaddeh

Literal Translation

His hand is like a hammer

Example 8:

Arabic Expression	Transliteration	Literal Translation
إيده طرما	?iedu ṭarma	His hand is deaf.

The hand stands for rashness

The concept of **rashness** can be expressed in Jordanian Arabic through the use of the expressions in example (9) and (10) below. The first expression, *his hand and the strike*, is used to describe a person who reacts violently and without even thinking of the consequences of his reactions, and that his/her hit is likely to outrun his/her warning while attempting to resolve a conflict. In other words, the expression is an indicative of a person who is less likely to employ any diplomatic skills rather reacts precipitately. The same idea is also expressed by the expression in example (10). These expressions are metaphorical since what comes to the mind of a Jordanian when hearing them is the concept of rashness as the target domain.

Example 9:

Arabic Expression	Transliteration
إيده والهواة	?idu wil-hwah

Literal Translation

His hand and the strike

Example 10:

Arabic Expression	Transliteration
إيده بتسبق لسانه	?idu btisbug lsanuh

Literal Translation

His hand outruns his tongue.

The hand stands for inability

The concept of **inability** is the target domain that Jordanians linguistically associate with the source domain **short hand**. The expression in example (11) clarifies **financial inability** to describe people who are financially not fine. In this sense, it is metaphorically used to signify the concept of poverty which is equivalent to the English *I'm short on cash*. In other contexts, it may mean inability to help or support others. Moreover, the word **hand** is used to express the concept of **failure**, that is failure to achieve one's goals. As mentioned in example (12), the Arabic conventionalized metaphor is structured on the idea of hand position in order to express the concept of failure. This expression symbolizes a person who doesn't bring or do what people expect him to bring or do. It is equivalent to the English *empty handed*.

Example 11:

Arabic Expression	Transliteration
العين بصيرة و الايد قصيرة	?iain baseerih wil?ied gaseerih

Literal Translation

A perceptive eye and a short hand.

Example 12:

Arabic Expression	Transliteration
رجع ايد ورا و ايد قدام	raja? ?ied wara w ?ied gid-dam

Literal Translation

A hand behind and a hand in front.

The hand stands for honesty

There are several expressions in Jordanian Arabic that have to do with the notion of honesty. The expression in example (13) below represents **honesty** as a target domain in Jordanian Arabic. This positive meaning, clean-handed, describes a person who is honest and does not accept a bribe. The context is of a great importance when using this expression since this expression can be used literally as well. Jordanians are aware of this fact and can easily distinguish between the literal and metaphorical meaning of this particular expression.

Example 13:

Arabic Expression	Transliteration	Literal Translation
إيده نظيفة	?ieuh nTHeefeh	His hand is clean

The hand stands for dishonesty

Pérez (2008: 26) states that metaphor surpasses the mere linguistic, since it is the main mechanism through which we comprehend abstract concepts. With this in mind, one can claim that the main mechanism to understand the abstract concept of **dishonesty** is via the concrete linguistic expression to bite the hand. This expression in example (14) is pragmatically equivalent to the English *to bite the hand that feeds you* which means to harm someone who has helped or supported you. In other words, it means that if someone is providing you with necessities, you shouldn't disrespect them, be ungrateful, or criticize their behavior. The metaphorical hand that feeds you may be providing you with real food, with education, with health care, or anything else.

Example 14:

Arabic Expression	Transliteration
عظ الإيد اللي امدت له	ʿaTH-el?ied il-li inmadat ?iluh

Literal Translation

To bite the hand reached out to him/her.

The expression in example (15) symbolizes a thief who steals anything within the reach of his/her hand. It is conventionally believed that the **long hand** represented in this expression is a source domain that is associated with the act of **robbery and dishonesty** as a target domain. The use of the concrete long hand evokes an image of reaching that constitutes the semantic mapping. Yet, reaching in this particular case goes beyond legal boundaries and symbolizes an illegal action, robbery. However, it is worth noting that the expression **long hand** underwent a semantic change; that is, this

phrase was used in classical Arabic loaded with a positive connotation; i.e. it was used to describe a **generous** person. Jordanians are able to distinguish the two meanings depending on the social context and cultural awareness they have.

Example 15:

Arabic Expression	Transliteration	Literal Translation
إيده طويله	?iedu taweeleh	His hand is long

The hand stands for stinginess

The concept of **stinginess** can be expressed by different expressions in Jordanian Arabic. One of these expressions as that in example (16) below, where the **dry hand** is the source domain which is metaphorically used to understand the abstract idea, the target domain, **stinginess**. Furthermore, Jordanians tend to respond to such a person in a metaphorical way as well. They use the expression in example (16) conceptually to tell the stingy person to spend some of his money. On the other hand, example (17) may negatively symbolize a request of a bribe from someone in order to facilitate the services needed by the speaker.

Example 16:

Arabic Expression	Transliteration	Literal Translation
إيده ناشفة	?ieduh na: shfih	His hand is dry

Example 17:

Arabic Expression	Transliteration	Literal Translation
طري إيدك	tar-ri ?iedak	Soften your hand

The hand stands for influence

Influence is another image that is conceptualized in the brain of Jordanian speakers when using the hand as a source domain. The utterance in example (18) below symbolizes an influential person who has good connections. Therefore, the concept of **influence** is linguistically conventionalized through the use of **the hand** as the source domain among Jordanians. This expression is equivalent to the English idiom 'he has a word'.

Example 18:

Arabic Expression	Transliteration	Literal Translation
إيده طايبة	?iedu taylih	His hand is reaching.

The hand stands for self-dependence

Metaphorical expressions have a key role in people's daily thinking and language use. Speakers of Jordanian Arabic are aware of this fact and use most of their thoughts metaphorically rather than literally. The expression (19) below signifies self-dependence and no reliance on others. That is, someone should earn money from the work of his/her hands and not to live by begging. It takes the form of advice from the speaker to the addressee to do what is required without waiting the help or support of others.

Example 19:

Arabic Expression	Transliteration
إيدك ولا جميلة الناس	?iedak wala jami: lit ?in-na: s
Literal Translation	Your hand, but not the charity of others.

The hand stands for cooperation

Unlike the expression provided in example 19, the expression in example 20 stands for something opposite to that of the previous one. The opposite holds true for the expression in example (20) below. The concept of **cooperation** is the target domain that is conceptually established in the minds of Jordanians, therefore, they use the image of clapping as the source domain. The concrete entity, which is the single hand, represents the idea that every person is in need for a help and support from others. It seems that Jordanians prefer unity and group work as it can result in stronger actions. The metaphorical mapping between the source and the target domain is built on the need for a partner in the two cases.

Example 20:

Arabic Expression	Transliteration
إيد وحده ما بتصفق	?ied wahadih ma bitsaf-fig
Literal Translation	One hand does not clap

The hand stands for possession

The negative concept of **illegal possession** is metaphorically and conventionally expressed. It is based on the image of a hand being put over the properties of others. As in all the previous expressions, here **authority** is the target domain. The conceptual metaphor that seems to be connecting the literal meaning of this idiom with its figurative meaning is the idea of effect and power, though illegal power in this sense, which is shared between the two domains.

Example 21:

Arabic Expression	Transliteration
حط إيده على إشيء	haṭ ?ieduh ʿala ?ishi
Literal Translation	Put his hands on something

The hand stands for generosity

Another example where this conceptual metaphor seems to be at work is the expression '**white hands**'. This expression has always been associated with a positive connotation in Jordanian Arabic. The expression in (22) indicates that the person being described is a helpful and generous person because he/she usually helps others overcome their problems and difficult times and provides them with financial support. Therefore, the expression '**white hands**' is conceptually used to express the idea of **generosity** as a target domain.

Example 22:

Arabic Expression	Transliteration
إله أيايدي بيضاء	?ilu ?aydi bayḍa?
Literal Translation	He has got white hands

Fixed Expressions on Human Hand

Some of the expressions containing the human hand are not strongly metaphorical, and one can think of them as fixed expressions that are widely and commonly used in Jordanian society. For example, the expression (إله إيد بالموضوع) [ʔiluh

ʔied bi-lmawdu:ʕ] *he has a hand in the subject* is generally used by speakers of Jordanian Arabic to mean that someone is indirectly involved in a certain matter; that is he/she is working secretly, without being noticed, to put plans for an action to be performed by others. This expression has a negative connotation in Jordanian Arabic. On the contrary, the expression (حط ايده عالجرح) [ħaṭ-ṭeit ʔiedak ʕal-jurh] *put his hand on the wound* is used positively to describe a person who is able to describe different problem accurately, and sometimes finds sensible solutions to these problems.

Besides, the expression (شال ايده من الموضوع) [sha: l ʔieduh minilmawTHu:ʕ] *Someone withdrew his hand from someone/ something* is usually used to describe a person who has stopped negotiation and/or investigation in a certain matter.

As for (ايده في حلق فلان) [ʔieduh fi ħalg fula: n] *one's hand is in another's throat*, it means that one person provides another with support, whether physical or financial, to the extent that the latter person or the supported person will feel grateful and thankful. It may also stand for a person who due to his illogical argument and imprudent behaviour caused the other person, who is known as a wise person, to behave violently in a very unexpected way. In addition, the expression (شد ايديك) [shid-d ʔiedak] *hurry up* is an expression that is used by Jordanians to tell the addressee to speed up and try to finish his/her work as fast as possible.

Furthermore, the expression (حفر قبره بايده) [ħafar gabruh b-ʔieduh] *Someone dug his grave by his own hand* stands for someone who harms himself. On the other hand, the expression (ايديك وما تطول) [ʔiedak wma: tṭu: l] *your hand and what it can reach* is generally used as a direct response to the previous expression, or any other warning. It simply means that you will not be able to hurt me whatever you do, or to indicate that the person who utters it is not afraid of the warning performed by the other party.

In addition, (ما حدا ضربك على ايديك) [ma ħada ḍarabak ʕala ʔiedak] *nobody hits you on your hand* is used when someone who is unlikely to accept an advice from others is now, because of his/her wrong decisions, in trouble. It means to tell the addressee that he/she has to be responsible for his/her faults and actions. It also implied that nobody obliged the addressee to take that decision.

Finally, (على حطة ايديك) [ʕala ħaṭ-ṭit ʔeidak] *As left by your hand* is usually used as a direct response to the question about one's health, *how are you?* This expression means that the person asked about health, work or the things in general have not been change since the previous meeting between the speaker and the addressee.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

This study is an attempt to explore the figurative meanings of idiomatic expressions containing the human body part, hand, used by speakers of Jordanian Arabic to describe their attitudes, thoughts and emotions towards other people's thoughts feelings and behaviour.

Jordanians tend to use a large number of metaphorical expressions even though they might not be aware of the fact

that they are using metaphors. It seems that these expressions are metaphorically constructed and conventionalized in the minds of speakers of Jordanian Arabic rather than literally. Therefore, Jordanians seem to understand these metaphors simply by relating them to the linguistic expressions they are familiar with. The metaphorical mapping provides the link between the figurative meanings and the literal meanings of these idiomatic expressions involving human hand. In fact, these expressions are not just linguistic expressions, but they are representations of thoughts, actions and concepts about everyday life of the Jordanians.

Finally, it seems clear that the effectiveness of these metaphors in daily communication makes them preferable linguistic tools among Jordanian speakers. Moreover, the figurative meanings of the idiomatic expressions of human hand involved in this study are either positively or negatively understood according to the context they occur in.

Recommendations

Based on the analysis, results and conclusions, the researcher calls for other studies to examine the figurative meanings of the Arabic idiomatic expressions related to hand in formal contexts such as those found in Quran and Sunnah.

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- Transliteration symbols for Arabic vowels and some consonants

Transliteration symbols for Arabic vowels and some consonants

Arabic alphabet	Symbol	Example	Meaning
ء	ʔ	ʔamal	Hope
ث	th	thaˀlab	Fox
ج	j	jamal	Camel
ح	h	hub	Love
خ	kh	khubz	Bread
ذ	dh	dhahab	Gold
ز	z	zi:t	Oil
ش	sh	shams	Sun
ص	s	sayf	Summer
ض	d	dayf	Guest
ط	t	ti:n	Mud
ظ	TH	THuhr	Noon
ع	ˁ	ˁabd	Slave
غ	gh	gharb	West
ق	q	qalam	Pencil
و	w	ward	Rose
ي	y	yawm	Day
(فتحة)	a	kataba	he wrote
(ضممة)	u	kutub	Books
(كسرة)	i	sin	Tooth
مد طَوِيل أَى	a:	ka:tib	Writer
ضممة طَوِيلَة و	u:	fu:l	Beans
كسرة طَوِيلَة ي	i:	fi:l	Elephant
Diphthongs	aw	mawt	Death
أصوات علة مركبة	ay	bayt	House